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A

COPIOUS GREEK GRAMMAR

BY

AUGUSTUS MATTHIÆ.

TRANSLATED FROM THE GERMAN

BY

EDWARD VALENTINE BLOMFIELD, M.A.

LATE FELLOW OF EMMANUEL COLLEGE, CAMBRIDGE.

IN TWO VOLUMES.

VOL. I.

FIFTH EDITION,

THOROUGHLY REVISED, AND GREATLY ENLARGED FROM THE LAST EDITION OF THE ORIGINAL, BY

JOHN KENRICK, M.A.

LONDON:

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TO

HIS REVERED FRIEND

PROFESSOR WYTTENBACH

OF LEYDEN

THIS WORK

IS DEDICATED

WITH A GRATEFUL RECOLLECTION OF HIS INSTRUCTIVE

INTERCOURSE WITH HIM

BY

THE AUTHOR.

PREFACE

TO THE FIFTH EDITION.

AFTER an interval of eighteen years, the learned Author of this Grammar published a new edition of his work, of which the first volume appeared in 1825, and the second in 1827. The knowledge of the Greek language, especially of the Syntax, had made a greater progress in that time than in the preceding half-century; and the Author was enabled from his own continued study and the labours of other critics, to correct and enlarge his original work so materially, that hardly a single section remained the same. In its present state it exhibits by far the most complete system of grammatical rules and examples that has yet been given to the world, embodying the latest results of those subtle investigations of Greek and especially of Attic construction, which characterize the scholarship of the present age.

The present Editor furnished to the Fourth Edition a

translation of that part of the new German Edition which treats of Conjunctions and Adverbs, and no further use was made of it. But the sole superintendence of the Fifth Edition having been committed to him, he determined to revise it thoroughly, and make it throughout conformable to the original in its enlarged and altered state. Much inconvenience must no doubt result from such extensive changes in a work so widely diffused. If, however, the convenience of present possessors pleads against a change, that of future purchasers pleads as strongly for it, and justice to the Author may be allowed to decide between their opposing interests. It would have been most injurious to his reputation to have permitted a work still to circulate under his name, exhibiting errors which he had rectified, and deficiencies which he had supplied.

It was necessary to avoid any great increase of the bulk of these volumes, since their magnitude has been already felt as an inconvenience. A more economical mode of printing has been adopted, and a small part of the Syntax has been included in the first volume. The quotations have sometimes been shortened, by omitting clauses not essential to the exemplification of the rule; and still more frequently a reference only has been made to passages which are quoted in the original, when they

contained nothing essentially different from others which had already been given at full length. This is the only kind of abridgement which has been practised: not a single grammatical remark or criticism has been intentionally omitted.

The former Editions were accompanied by an Index of the passages of Greek authors quoted in the Syntax, drawn up by Mr. Walker, of Trinity College, Cambridge. The numerous changes which have been made rendered this Index inapplicable to the present Edition; and instead of it one furnished by the Author himself, and comprehending the quotations of both volumes, will soon be published in a separate form, with such a type and arrangement as greatly to facilitate its use.

J. K.

Manchester College, York.
January 1832.

THE

EDITOR'S PREFACE.

THE Greek Grammar, of which a translation is here presented to the public, enjoys a high and deserved reputation amongst the Scholars of the Continent. In perspicuity of arrangement, in fulness of exemplification, and in philosophical views of general grammar, it is far superior to all publications of the same nature which had preceded it. More especially in the Second Part, which treats of Syntax, the deficiencies of former treatises are supplied in the most learned and satisfactory manner. Indeed, the Second Volume forms a complete manual of Greek philology, which will be found eminently serviceable to the learner who has made some progress in the study of this noble language, and not without its use even to the finished scholar. The various lights which the erudition and sagacity of modern philologists have scattered upon the difficulties or the beauties of the Greek tongue, are there concentrated and brought to bear with their united force upon the illustration of its syntax. I am far from believing that the genius of this noble and copious language is even yet perfectly understood. We are still obliged to have recourse, in the way of explanation, to many gratuitous suppositions and unphilosophical shifts, for which grammarians have in-

vented fine names, that serve as circumlocutions to express our ignorance of the real causes and reasons of the peculiarities which we would explain. We meet with a dative case where the laws of construction require a genitive; and it is considered to be a sufficient account of the matter, if we say that it is *per schema Colophonium*. A word is used in a way which violates the analogy of language; we satisfy ourselves with remarking a *catachresis*. For unaccountable changes in the forms of words, *metaplasmus* is the panacea. It is scarcely possible to calculate the mischief which has been done to knowledge of all kinds, by the invention of technical terms. In the first instance, they facilitate the acquisition of a science; but afterwards they have a natural tendency to stop the progress of research and improvement; because men are generally disposed to acquiesce in an established nomenclature, without considering the principles upon which it was originally formed. Thus even the necessary terms of grammar, which we imbibe almost with our mother's milk, become so familiar to our ears, that we are seldom led to investigate, by the philosophy of language, their precise signification, or the justice of that classification of which they are the generic expressions. In this respect, however, a great improvement has taken place during the last hundred years. Philosophy, in that period, has taken rapid strides. The operations of the human mind have been examined with an accuracy as great, perhaps, as the present state of our faculties permits. And consequently the principles of language, which are intimately connected with metaphysical researches, have been laid down with a degree

of precision altogether unknown to the ancients. As to the grammarians, the further we go back the more unreasonable and absurd we find them to be. They had no fixed principles to guide them; and they are in consequence perpetually differing from one another, and from themselves. The oldest complete Grammar is that of Dionysius, called the Thracian; and that is contained in twenty-five short sections, occupying no more than fourteen octavo pages; unless, indeed, that which Mr. Bekker has published from the MS. be only the epitome of a much larger work. Small as it is, however, it abounds with minute and perplexing distinctions. The Scholia upon this treatise occupy more than 300 pages; and are a precious specimen of grammatical trifling, interspersed here and there with useful remarks. The remains which we have of Apollonius Dyscolus, the most subtle and learned of the old grammarians, of Choeroboscus, Joannes Philoponus, Moschopulus, and others, are all, in a greater or less degree, of the same character. The Grammar of Constantinus Lascaris is a collection of bare rules. The first persons who made any material improvement in the mode of treating the subject, were Henry Stephens, and his pupil F. Sylburgius, whose remarks on the Greek Grammar of Clenardus are full of learning, especially his *Syntaxeως Compendium.* But although Sylburgius did much towards the classification of the language, he did not materially simplify the grammar. Angelus Caninius, in his *Hellenismus* a. 1555, gave the first accurate account of the dialects. It was Laurentius Rhodomannus who first reduced all Greek nouns under three declensions. This improvement, which is men-

tioned, says Morhof, in the *Philomusus* of Rhodomannus, was afterwards claimed by Weller, who introduced it in his Grammar, first published in 1630, as also the reduction of all the conjugations into one. The merit of having first simplified the declensions was likewise arrogated by Claude Lancelot, the author of the Greek Grammar commonly called The Port Royal. He borrowed it, no doubt, from Weller's book, which had been published but a few years before. The Port Royal Grammar is divided into nine books, and these books into a multiplicity of detached rules, abounding in mistakes, and illustrated by examples taken from writers of inferior authority. Weller and Verwey made considerable progress towards simplification; but much remained to be done. A great accession was made to grammatical knowledge in the remarks of Fischer upon Weller's treatise, in three volumes octavo; in which the author has collected, with great industry, a vast variety of examples, adding many new observations of his own. Much light was thrown upon the structure and origin of the language by the sagacity and erudition of Hemsterhuys, who supposed that the primary verbs consisted of two or three letters, from which all the other forms and inflexions were derived. So much, indeed, was he thought by some to have effected in this way, that his pupil Ruhnken says of him, *denique tenebras linguæ per tot sæcula offusas ita discussit, ut, qua lingua nulla est neque verbis, neque formis, copiosior, eadem jam nulla reperiatur ad discendum facilior**. That there is considerable truth

* *Elog. T. Hemsterhusii*, p. 41.

in the etymological theory of Hemsterhuys, it is impossible to deny. But that it has been pursued to too great an extent, is no less certain. One obvious and unanswerable objection to its universality is the undoubted fact, that much of the Greek language, together with its written characters, was borrowed from some Asiatic nation. This theory, the first intimations of which had been given long before by Scaliger and Is. Vossius*, (and of which the old grammarians seem to have had some notion,) was never explained by Hemsterhuys in a distinct work; but it was generally received by that tribe of eminent scholars, of whom the most distinguished were Valckenaer, Ruhnken, Lennep: and it was applied to the Hebrew language by the celebrated Albert Schultens. The principles of the theory were laid down by Valckenaer in his *Observationes ad Origines Græcas*, a treatise which, like the *Analogia* of Lennep, was for many years well known in manuscript before its publication, which did not take place till after his death in the year 1790. Valckenaer was the scholar of Hemsterhuys, and the tutor of John Daniel von Lennep, who prosecuted the notions of his illustrious predecessors, in his *Prælectiones Academicæ de Analogia Linguæ Græcæ*, and in his *Observationes ad Origines Linguæ Græcæ*. In the last-mentioned work his notions are often very fanciful, and afford an example of the abuse of a useful instrument. He is, however, far outdone by his editor, Everard Scheide, whose absurdities are only matched by the senseless trifling of the ancient etymologists. The

* *De Natura Rhythmi*, p. 44. See Morhof's *Polyhistor*, I. p. 775.

plausibility of this theory has also misled the present learned and excellent Bishop of St. David's, who, in his Appendix to the *Miscellanea Critica* of Dawes, has pushed the simplification of etymology much too far. In fact, there can be no doubt that the theory of Hemsterhuys has been perverted in a manner which he never dreamt of. Lord Bacon observes; "Primo autem minime probamus curiosam illam inquisitionem, quam tamen Plato, vir eximius, non contempsit; nimirum de impositione et originali etymologia nominum; supponendo ac si illa jam a principio ad placitum indita minime fuissent, sed ratione quadam et significanter derivata et deducta: materiam certe elegantem, et quasi ceream, quæ apte fingi et flecti possit; quoniam vero antiquitatum penetralia perscrutari videtur, etiam quodammodo venerabilem; sed nihilo minus parce veram, et fructu cassam*." This remark is in great measure true of the etymological systems above mentioned.

A philosophical view of Greek Grammar was taken by the celebrated Godfrey Hermann, in his treatise *de emendanda ratione Græcæ Grammaticæ*, in which, however, he may be thought to have trusted too much to metaphysical principles, and the *universa sermonis natura*. For it is to be remembered that the Greek language grew up by degrees, and was drawn from various sources; and that it had acquired a high degree of consistency and polish, before any attention was paid to the language itself, as a language. In how great a degree of

* *De Augm. Scient.* VI. 1.

uncertainty the Greeks themselves were, about the origin and genius of their own tongue, we may perceive from the *Cratylus* of Plato. The natural consequence of this order of proceeding was, that many anomalies continued to subsist in that language, for which it is very difficult to account upon any principles of universal grammar. Still less are they to be explained according to the established rules of Greek Grammar, which have themselves been drawn from the national usage, as it is to be collected from the surviving works of the authors who wrote in it. The following is a sensible observation of the Scholiast on Dionysius Thrax; "The producing cause of grammar is indistinctness. For men, meeting with poems and prose compositions, themselves no longer preserving the ancient and polished language, sought for some art which might explain this language to them*."

There are two kinds of Grammar, according to the distinction laid down by Lord Bacon,—the literary, and the philosophical; the former treating of the analogy of words to one another; the latter of the analogy between words and things. Now if we set out in our researches by laying down a certain number of general principles, drawn from a consideration of philosophical grammar alone, and then proceed to explain any individual language by them, we soon find that we must either desert

* *Αἴτιον οὖν τῆς γραμματικῆς ἡ ἀσάφεια. καὶ γὰρ οἱ ἄνθρωποι ἐντυγχάνοντες ποιήμασι καὶ πεζοῖς συγγράμμασι, τὴν ἀρχαίαν καὶ ἀπεξεσμένην φωνὴν οὐκ ἀποσώζοντες, ἐπεζήτησαν τέχνην τὴν σαφηνίσαι ταύτην δυναμένην.* p. 656, 15. ed. Bekker.

our guide, or have recourse to very unnatural expedients to make the *literaria* agree with the *philosophica*. Some devices of this nature have been resorted to, even by the learned author of this Grammar; but rarely, and always with ingenuity. That the generalizing processes of philosophical grammar, unless they be applied with great judgement and caution, serve rather to obscure and perplex than to clear up and simplify, is a truth which the reader has seen exemplified in Harris's Hermes. It appears to me that several anomalies subsist in the Greek language, of which no good account can be given, except that they are the remains of an age in which the poets, for the sake of euphony, or from inattention, neglected the laws of analogy which ought to regulate the construction of words. This was very likely to happen amongst a people who had no written works; if indeed it be true, which after all is very doubtful, that writing was not in use till after Homer's time.

In order that the young student may not be perplexed by some expressions which he will meet with in the present work, it seems necessary to premise a few observations. Every complex idea which admits of definition, consists of three parts; the subject, the predicate, and that which connects them: e. g. *man is mortal*. *Man* is the subject, *mortal* that which is predicated of him, *is* the connecting link. Every proposition, apparently bipartite, may be resolved into a triple enunciation; as *man breathes*, i. e. *man is breathing*. These three parts are called *subject*, *predicate*, and *copula*. And hence

words, which are the symbols of ideas, should be reducible to three classes, corresponding to the triple division of ideas.

Some of the ancients, and amongst them Theodectes*, taught that there were three parts of speech, *nouns*, *verbs*, and *connecting particles*, which last Quintilian calls *convinctiones*. I understand them to have meant by this last term, those particles of condition which must necessarily be coupled with some subject; and if so, their account of the matter will coincide with that of Hermann†, viz. that the parts of speech are three: first the noun, which is the symbol of the subject; secondly the particle, or sign of the predicate, which expresses a condition that exists not independently, but only as belonging to a thing; and thirdly the verb, which denotes the *copula*, and connects the predicate with the subject. According to this account adjectives belong to the noun, or sign of the subject: adverbs, interjections, prepositions and conjunctions, belong to the particle, or sign of the predicate. Adjectives properly serve for definitions of the subject, and do not, strictly speaking, enter into the predicate. Thus, when we say *the man is good*, it is a short expression for *the man is a good man*, where two subjects are coupled together by the verb substantive:

* Quintilian l. 4. says Aristotle; but in his Poetic, c. 20. (34. ed. Tyrwhitt,) he seems to make four parts of speech; unless, as I am inclined to think, the *συνδεσμός* and the *ἄρθρον* may both be included under the *συμπλοκή*, which he speaks of in the Categories as connecting subject and predicate. See Harris's Hermes, p. 34.

† *De Em. Gr. Gr.* p. 127.

but if we say *the man is well*, we have a complete proposition, *man* the subject, *well* the predicate, *is* the copula. This is a different account from that given in the common books of logic and grammar. Hermann is of opinion that we must attribute it to a defect of language, that an adjective so frequently occurs in the predicate. Our own language furnishes us with several instances where the predicate is expressed by an adverb. *He is finely. The horse is well enough.* So in Greek κατύπερθε γενέσθαι, &c. See §. 309. p. 527. This division, however, is not followed in the present Grammar.

I have now only to give a short account of the translation here offered to the public. It was nearly finished about three years ago by the Rev. E. V. Blomfield, M.A. Fellow of Emmanuel College, Cambridge. Had he lived to carry it through the press, it might have been in some respects a work of more finished execution than it may now, perhaps, be found to be: I mean with regard to the language of the translation. But he was called away from his career of promise at an early age; and those who knew him well, can estimate the loss which classical literature has suffered by his death. To an extensive familiarity with the languages of modern Europe, he joined a critical knowledge of those of Greece and Rome. The distinguished success which attended his classical studies at the University, was a sufficient attestation of his scholarship as a young man: and the Greek and English Lexicon, which he was preparing for the press, would, if he had lived to complete his undertaking, have

established his reputation at a maturer age. The reader will forgive the affectionate regret which prompts this tribute to the memory of a brother, whose intellectual attainments, although eminent, were yet surpassed by the excellent qualities of his heart; in whom the accomplishments of the scholar and the artist were heightened and improved by all the gentler feelings of humanity, and by the gifts and graces of a Christian life.

nunquam ego te, vita frater amabilior,
Aspiciam posthac? at certe semper amabo.

He did not live to revise his translation, which had been chiefly performed in the spring of 1816, and which he intended to complete and correct after his return from the Continent in the autumn of that year. But he was seized, immediately upon his return, with a fever, which carried him off in a few days. If he had been permitted to resume his task, the work would have been more perfect than I have been able to make it with a slender knowledge of the original language. Any inaccuracies which may be found in the Indexes, Notes, and Addenda, which last I have incorporated in their proper places, are to be attributed to me. I have subjoined to the Preface such remarks as I judged it expedient to make upon several points in this Grammar; for some of which I am indebted to a Review published in a foreign journal, and written, as I suppose, by Professor Hermann.

C. J. B.

Chesterford,
April, 1819.

I HAVE been requested to insert in the Second Part an English translation of *all* the examples. I have not done it, because it would have increased the bulk of a work already too voluminous. The more remarkable idioms are in most instances already translated.

October, 1823.

PREFACE.

AT a period when philosophy aspires to approach the standard of Plato, and the literature of Germany is emulating the models which Greece has left to us; when too the knowledge of the Greek language has been so materially advanced by the efforts of the Scholars of Holland, England, and Germany, I conceived that a Grammar of Greek, more copious, and more adapted to practice than any that have yet appeared, would be a work of no small utility; and that such a Grammar would be calculated to effect, for the Greek language, what the Grammar of Scheller has done for the Latin. We have not, indeed, of late years been deficient in Greek Grammars; but they are chiefly employed in treating of the elementary parts. More especially, since the method of Lennep has found followers in Germany, and every one has laid claim to the praise of a philosophical genius, in proportion as he deviated from the old method and attached himself to the new one, the department of Syntax has been neglected, and confined entirely to the common rules. Even the Grammar of Buttman, which undoubtedly claims the first rank amongst those which have appeared more recently, is but meagre in the department of Syntax; and although it contains many excellent observations upon the common rules, and many philosophical views, yet it embraces too small a proportion of those philological remarks, which are necessary to a grammatical acquaintance even with the authors who are commonly read in schools. The Grammar of Weckherlin is more complete in this respect; but the rules are given confusedly, without any regard to their natural connexion, and delivered without sufficient precision, and very rarely proceed from an acquaintance with the spirit of the language: the elementary part also is treated of in a very unsatisfactory manner.

I intended this Grammar not so much for beginners in Greek (for whom, as well as for the use of schools in general, a smaller Grammar, being an abridgement of the greater one, will shortly be published*), as for those who study the classical Greek authors critically and grammatically, and are desirous of gaining a more intimate knowledge of the several parts, together with a general view of the language. It was intended to be a manual, which should contain the result of philological researches up to the present time, in a manner as complete as my abilities might permit, and as precise and clear as possible. Hence it was my endeavour to render both parts of the Grammar equally perfect, and hence both have the same degree of fulness: but in the second part I was obliged to add considerably more of my own observations than in the first, in which so much had already been effected by others. In a Greek Grammar the same things are requisite, in my opinion, as in a Latin one: that it should contain, on the one hand, full directions for the explanation of the authors in that language, as far as this depends upon the knowledge of the structure of the language; and on the other hand also, an introduction to writing Greek; an exercise, which, in modern times, has been so often recommended as useful for every learner of Greek, and as indispensable for the Philologist, that I think it cannot be necessary for me to add any observation on the subject. My first object was, therefore, to render the remarks on the language as perfect as possible: as well those which belong to the grammatical rules, as those which concern the Syntax: and of this at least I am certain, that I have brought together more than has been done in any other grammatical work whatever; although I fear that here and there much has been omitted which would be required for absolute perfection. However, the chapters on the particles I have compressed into a shorter space than the rest, because I thought that in a Grammar it was only necessary to treat in detail what concerns construction; although in the mean time I could not resist the temptation of adding much that properly belongs to distinct treatises on the particles, but which lay directly in my way.

* This Grammar has already appeared.

The rules of the language can be rendered clear only by suitable examples to each rule, taken from classical authors. Such examples in the Grammars which have hitherto appeared, have generally been wanting; or the collection has been deficient, scanty, or partial. This deficiency may, indeed, be supplied in some respects by Fischer's very valuable *Animadversiones ad Welleri Gr.* But even this estimable work is neither complete in the department of Syntax, nor convenient for the use even of the real Scholar. I perused, therefore, the classical Greek authors again, and formed for myself a collection of examples, from which I made a selection for the purposes of this Grammar. By these means many observations occurred to me during the perusal, which I had not seen before, or which at least were not anywhere distinctly stated; together with combinations, which threw light upon a whole class of rules, or confirmed individual, doubtful, or suspicious cases. It was only when I found, in the compilation of the Grammar itself, that I had overlooked a peculiarity of language or expression, or, because it was a well-known form or turn, had neglected to mention an instance of it, that I permitted myself to supply the requisite examples from Fischer's work, or from the remarks of the editors of single authors. But I made a selection of the authors themselves. As in a Latin Grammar it is not usual to accompany each observation with quotations from every author indiscriminately, but from the Classics only, so I judged that this Grammar ought to be made an illustration of the usage of Greek, in the period of its vigour and purity, before the time of Alexander: I therefore thought it right to depart from the custom of most editors, who are too ready to take their instances from the later Sophists and Poets, from Philostratus, Themistius, Libanius, Alciphron, Aristænetus; from the Anthologia, &c. although these examples can only bear the stamp of genuineness when they are drawn from the models which those authors copied. The circle of writers whom I read and collected from for this purpose, closes with the age of Alexander*. In the Syntax I

* The learned author, however, quotes the πρὸς Δημόνικον Παραίνεσις, which is commonly attributed to Isocrates the elder; but which, in my

have designedly avoided quoting an example from even Aristotle, or from Apollonius Rhodius, Callimachus, Lucian, &c. except when it could be illustrated by being placed in juxtaposition with a passage in a more ancient writer. Theocritus, however, as the model of the Doric dialect, and as an original author, and Apollonius Rhodius, afforded many remains of Epic forms, which were of importance to the elementary part. In a manual like this, together with the examples from the authors themselves, there ought to be found references to those passages in the works or remarks of later philologists, where single rules are explained, and sometimes more in detail. Such passages often contain the ground, or the confirmation of my views. Frequently, however, I thought it necessary to dissent from the representation of other philologists. The reason of such deviation is, for the most part, easily discovered in the instances which are subjoined. I seldom thought it expedient to discuss at full length the several reasons which determined me, or to refute the various modes of explanation pursued by others, wishing to avoid the reproach of having indulged too much in controversy.

In delivering the rules themselves, I have endeavoured to be as precise as possible; taking as my standard the wants of the very earliest beginners. From my practice during many years of explaining the chief rules of Greek Syntax, not merely in the occasional illustration of Herodotus, Thucydides, Xenophon, and other authors, but in the exercises of my scholars in Greek composition, I succeeded by degrees in comprising the rules in such terms, that for the most part no doubt should remain about the application of them.

One principal object was to detail all these remarks on the Greek language in their natural connexion, and according to fundamental and leading principles; as far as these may be

opinion, Muretus (V. L. I. 1.) has rightly considered to be the production of a much later writer. Ruhnken, upon the authority of Harpocratio and Suidas, assigns it to Isocrates of Apollonia, the disciple and successor of Isocrates of Athens. It seems to me, both in style and construction, to bear the marks of a more recent age. C. J. B.

settled and established by a general view of the language, as matter of historical fact, not as a matter of speculation detached from practice; at the same time paying regard to the gradual development of the language. The simplification of variety is not merely a product of philosophizing reason, but is the foundation of all the operations of the understanding, even in the vulgar and unscientific of mankind; an endeavour after simplicity is the original and innate tendency of the understanding, although the way by which this simplicity is sought, and the specific mode of simplifying this variety depend upon the determining causes which proceed from the nature of the civilization and culture, and the peculiar disposition of a nation; and hence they are not always consonant with a pure philosophical mode of tracing to one principle the variety which actually exists. In no nation does this endeavour after simplification appear more evident than in the Greek, because no nation was more free and independent of foreign influence, or more favourably situated for improvement, with regard to external circumstances, in its constitution, religious sentiments, and the universal cultivation of knowledge; in which latter respect, especially, it attained to a just equilibrium of all the powers of the mind, no one being allowed by exclusive culture to predominate over the rest. In the study of Greek it is particularly incumbent on the philological inquirer, to arrange the different individual appearances themselves, with reference to the leading principles which are their common foundation; and to simplify them, without permitting to himself any other assumptions than such as are to be deduced from facts, and which derive confirmation from facts.

This, therefore, was my object; as it is more or less that of every author of a Grammar. I have aimed at an analogy pervading the whole language, as exhibited especially in what is called the etymological part, by Hemsterhuys and Valckenaer, with a philosophical mind, of which scarcely a trace is to be found in the more extended works of Lennep and his German followers. Whether I have been true to this idea generally and throughout, and how far I have succeeded in thus reducing the several peculiarities of the language to this principle, and in

explaining and deducing them from each other, must be left to the judgement of those who possess an accurate knowledge of the several parts, and are able to take a comprehensive view of the whole language, and of its genius. This explanation and deduction could not be drawn from principles, which the man of science, or the philosopher who sets about inventing a language, would lay down; but it was to be accomplished in a language already existing, which gradually developed itself from the genius of the Greeks, and from their mutual intercourse, under all the external relations and circumstances of several nations belonging to one stock; and this could only be effected by comparing together the several peculiarities, both of forms and modes of construction; and either reducing them to a common original (e. g. in the dative plural of the third declension §. 75. in the double fut. §. 173. in the genitive §§. 315. 322. &c. in the use of the relatives instead of various conjunctions §. 479. in the distinction of the infinitive and participle §. 530. &c.), or in finding in one a cause, often merely accidental, of the others. The Attic dialect exhibited the Greek language in its finest bloom and highest perfection; and hence, as well as from the greater number and value of authors in it, this dialect demands the chief consideration: this dialect, however, itself arose from the Ionic, and took from others many forms and inflexions, which can hardly be illustrated without reference to their source or their cause in other dialects. I have therefore endeavoured to conceive the language as a whole, which is determined within itself, and whose several parts again mutually determine each other. The various forms of the words, and their inflexions, as well as the various modes of construction, were to be considered, in their relation with the oldest forms and inflexions which occur in the oldest authors; and if any of them appeared to be different branches of one root, this common root was to be investigated. This indeed, for the most part, can be supplied only by hypothesis: for instance, in the case of Valckenaer's enumeration of the radical forms, the deviation of the various forms of verbs from the original §. 217—221. and in Hermann's illustration of the origin of the two futures, which I have adopted entire, §. 173. Hypotheses, however, are sufficient for our purpose,

if they serve to fix any point upon certain data, without any other assumption; especially if they assist simplification. Thus it is not an erroneous mode of proceeding, if, in aid of derivation, we make use of forms which never occur, which perhaps were never in use, but which yet are in perfect analogy with other acknowledged forms; if, as I have carefully done, we state accurately what was really in use, and what is merely assumed. Thus many comparatives are explained §. 131. Obs. and forms of verbs; for instance, in the derivations from σκάλλω, σκήλω, p. 436. Frequently the Greeks appear merely to have assumed a form, in order to derive from it another, from an analogy which it bore to others; without giving any reason to conclude that the imaginary form was ever in actual use at all. I have attempted many explanations on this plan: in most cases I have thus considered the fut. 2. as merely an imaginary basis for the aorist 2. and perfect 2. in common use; and thus the verbals ἀφεκτέος, or others from ἑκτέος, necessarily suppose a form εἷκται (perfect. p. from ἔχω), although I am far from supposing that such a form was ever in use. Frequently also a form, or an idiomatic usage, appears to have an accidental or arbitrary origin. Thus Hermann has explained the forms ἔχω, ἔσχον, σχεῖν. ἕπομαι, σπέσθαι (see §. 221. IV. 3, *b.* §§. 234. 235.): and in the same manner I have endeavoured to explain the forms εἴρηκα, ἐῤῥέθην, ῥήτωρ (§. 232. under εἰπεῖν), the imperatives τέθναθι, ἕσταθι, and others (§. 221. IV. 3, *a.*), and some in the Syntax. I have, however, throughout gone upon the principle, that all peculiarities of the Greek language have their origin only in the language itself, and are to be illustrated from it, without suffering a comparison with any other language (the Latin for instance) to have any influence in this respect. The preponderance which the Latin has maintained over the Greek, among the learned of modern Europe, has not been without a disadvantageous influence upon the elucidation of both languages: on the one hand it was thought necessary to bring the Greek Syntax nearer to that of the Latin; and hence modes of illustration were invented for the one, which at best were suited only to the other; hence the adoption of so many, and for the most part groundless, ellipses and other aids: but on the other hand, the Latin was con-

sidered as an original language; and as those who laboured at the Grammar of it seldom possessed a fundamental and comprehensive knowledge of Greek, in endeavouring to illustrate the various peculiarities of Latin composition they had recourse to the strangest expedients, instead of seeking for the cause of them in the Greek. I cannot expect that my method of illustration will meet with equal approbation from every one, or in all its several parts: where anything depends upon the combination of individual parts under one point of view, and on their reduction to one uniform system, each of which parts is first to be found by successive observations, and not to be grounded on the original principles of reason, it must happen that different individuals will take different views of the subject. Indeed, on various points I am myself yet doubtful; and on others, as in the disposition of the manifold relations which the genitive expresses, I am still distant from the most general point of view, which should unite the four principal classes under which I have comprehended those relations. But still I preferred reducing the different remarks to some degree of uniformity, imperfect and incorrectly founded as it might be, to producing them in a random and promiscuous manner, as has hitherto been the case in most instances.

In consequence of this notion of a perpetual analogy of the Greek, in both its parts, which I intended to pursue in this Grammar, and which I have here endeavoured to illustrate, I could not follow the analogy, as it is called, of Lennep or Trendelenburg,—a theory which is neither founded on philosophical views, nor facilitates in any degree the learning of the Greek language. I at least cannot possibly consider it as a philosophical mode of proceeding, when, for instance, the various tenses of the verb τύπτω are derived, not from one, but from nine roots, as they are called, without its being even conjectured that all these forms have to each other a certain analogy and relation; and without showing how, for instance, τυφθέω, τύφθημι, τετύπω, are derived from the simplest form τύπω. Had this been tried, it would have been found that the method by which we would derive these various forms of present tenses from one radical form, entirely coincides with that

by which all the tenses of the verb (without supposing these forms of present tenses) are derived from one root; and that this method renders unnecessary several other round-about contrivances. Nor can it be called an assistance to the learner, if he is to keep before him a number of forms whose relationship to each other is not pointed out to him: especially if to this is added another difficulty, that the derivation is frequently at variance with the signification of the tenses; not to mention the superficial and shallow method which is by these means introduced into the study of Greek. It is, however, superfluous to say more upon this method, after what Primisser, Hermann, and Buttmann have remarked upon it; its greatest merit, perhaps, consists in having produced such researches and works as Hermann's treatise *De Emendanda Ratione Græcæ Grammaticæ.* I have, however, departed still further from this method, and approached nearer to the ancients than Buttmann. When Buttmann derives the aor. 1. pass. immediately from the present (τύπτω, ἐτύφθην), and Hermann from the future in -έσω (τυπέσω, ἐτυπέθην, ἐτύφθην), I can find no substantial reason for preferring this to the ancient method, which derives the tense from the third person perf. pass., especially as Buttmann p. 137. himself allows that the aor. 1. pass. is chiefly regulated by the perf. pass., and p. 115. derives the fut. 3. from the second person perf. pass. Doubtless a society of philosophical philologists in our times, who should meet to decide upon the mechanical composition of a language, would hardly adopt this method; but our views differ also materially in other grammatical and etymological questions from those of the ancients, and even of the Grecian philosophers; and who can blame the Greeks, if they, with whom the objects chiefly aimed at were euphony, and the most expressive and significant forms, thought that they could not mark the idea of a time completely past more clearly and determinately by the very form itself, than by taking the perf. pass. as the basis of it? Thus I have considered the second aorist and the second perfect in the same manner as the authors of older Grammars; as if the second form of the fut. was the basis of their formation §. 187. without, however, assuming this second form of the fut. or all the aorists to have been ever actually in use.

In a work of this compass it was unavoidable, that even during the printing many additions, corrections, and alterations should appear necessary. Other corrections and additions I hope to receive from those who are acquainted with the Greek language, who will find opportunities to impart their remarks to me by public criticism. Every admonition will be welcome to me, as tending to bring this Grammar nearer to that point which I proposed to myself in the composition of it. Perhaps I may one day be able to produce this Grammar under the title of a complete one; which will then take an unbroken view not merely of the writers of the age before Alexander, but of all, even of the latest, and those who are called the Hellenistic writers, as well as the remarks of the old grammarians, and will contain a complete history of the language in its mechanical construction, its Syntax, and grammatical inflexions, of which this Grammar contains only the foundation.

Altenburg,
May 26, 1807.

On occasion of this new Edition, I have nothing to add, except that I give it to the public with less confidence than the first. Both during the execution of it, and since it was finished, so many additions have occurred to me, as already to convince me how far I have been from attaining that completeness at which I aimed. "*Quin aliquando vel inter scribendum occurrit, quod modo non meminisse doleas,*" says Hermann *Præf. Electr.* ed. 2. The number of corrections and additions, however, will be found considerable enough to entitle this edition to be regarded as a re-composition of the first. I did not receive the second part of Buttmann's Larger Grammar till the greater part of my own was already printed off. I have availed myself of it as far as I could, without encroaching on the property of another, in the correction of the proofs, but still more in the Additions and Corrections.

Altenburg,
May 1825.

PREFACE

TO THE SYNTAX.

IN laying before the public the Second Part of my Grammar, I am desirous of premising a few observations on the method which I have thought it right to pursue in treating of Greek Grammar generally, and the Syntax in particular.

In former times those who treated either of separate parts or of the whole, considered themselves as having fulfilled every reasonable requisition, when they had illustrated the construction under consideration by similar passages of the same or other authors, without troubling themselves to inquire why the Greeks had adopted this construction, or under what limitations it was used. When, for example, a participle was found after a verb, they contented themselves with the general remark that the Greeks were φιλομέτοχοι, without being aware that there is a difference of meaning between the construction with the participle and with the infinitive. Even then, indeed, some particular constructions, as the difference between the subjunctive and the optative, had been, generally speaking, satisfactorily explained by Dawes and others: but we have only to read Heyne's notes to Homer and Pindar, in order to be convinced how fluctuating and indefinite the notions even of the most learned and acute scholars then were; and hence we so often find that constructions which have only an apparent resemblance, but are essentially different, are placed side by side, and each explained from the other. It is only in later times, that after the example of F. A. Wolf and Hermann in Germany, and of Porson in England, it has been regarded as essential to establish the limitations under which each construction may be used,—a thing impracticable without examining its reason; and thus a *philosophical* treatment of grammar became necessary.

In following up this object, however, men went into the opposite extreme. In the writings of recent philologists we not unfrequently meet with expressions of dissatisfaction at the collection and accumulation of examples, and with such remarks as this, "that thousands of examples would be insufficient to prove that it was never allowed to depart from a rule." Many even appear inclined to infer the want of a philosophical method from a large collection of examples, especially if the author does not himself repeatedly remind his readers that he takes the philosophical view of his subject.

The only secure and solid foundation of a system of rules for expression in any language must, according to my conviction, be the accurate observation of its usage and idiom, as exemplified in the best writers of the nation: it is not sufficient to prove from the structure and genius of a language, that a particular phrase or construction *may* have been used, unless it be also shown that it *has* been used. It will be difficult, I think, to give any other satisfactory reason why the Latins said only *pluris facere*, but not *majoris facere*, though they said both *magni facere* and *maximi facere*, than that *such was their usage*. This usage can be established in no other way than by passages from authors admitted to be classical, and hence a complete collection of examples is an indispensable requisite in a systematic grammar of any language. By such a collection only can the rules laid down by scholars be brought to a proper test: the universality of Dawes' canon, "that ὅπως and οὐ μή are joined not with the subjunctive aor. 1. but with the future," has been disproved by unquestionable examples of the contrary. Brunck had the *ratio* only in view, when he wrote *Soph. Phil.* 36. ἀνδρὸς τέχνημα for τεχνήματ' ἀνδρός: but absurd as it may seem to us to place a plural noun in apposition to the name of a single object, it has been shown by examples that such was the usage of the Greeks. Other remarkable constructions, which would hardly have been thought correct had they not been confirmed by sufficient examples, will be found p. 703. and elsewhere.

It is true that these quotations and examples are only a life-

less mass, till they are animated by intelligent criticism, which separates modes of expression resembling each other in their external form, according to the relations and conditions under which they are respectively admissible. It would be absurd, for example, to teach, that either the infinitive or the participle may follow *εἰδέναι, μανθάνειν, γιγνώσκειν*, and illustrate each by a multitude of examples, without examining in what case each was used. This investigation has often great difficulties: we are often obliged to content ourselves with conjectures or hypotheses; as, for example, none of the reasons which have been alleged to explain the omission of *ἄν* (see p. 870.) has properly been proved. Yet even such conjectures are better than the inconsiderate haste with which two or more modes of expression are sometimes regarded as synonymous. There is danger here, too, lest in his anxiety to make distinctions, the grammarian should lose himself in empty subtilties, forgetting that in the expression of the same thought different views may be taken, so that constructions externally and grammatically different, essentially coincide. The Romans said, without any essential difference, *si potero ad te veniam*, and *si potuero;* in the former case considering the ability as continuing, in the latter as having necessarily existed before the action; *gaudeo quod bene vales* as the cause of *gaudere*, and *gaudeo te valere* as the object. Similar instances from the Greek grammar have been given in various parts of this work.

This discrimination of constructions apparently similar necessarily leads to the endeavour to investigate the reasons of construction, and it is this investigation which is properly called a philosophical method. Here also hypotheses are unavoidable (see Pref. to 1st edit. p. xxviii.), which can only be drawn from collected examples, and which become valid in proportion to the number of passages and constructions, which they explain in a natural and easy manner. It will readily be admitted that reasons *a priori*, deductions from the laws of thought, are inapplicable to grammar, the materials of which are real and historical. Language, it is true, is founded on the laws of thought, from which man can never depart without being in contradiction to himself; but in every language much

is also determined by the mode of perception and habitual train of thought which characterize the nation; and in the Greek language much is derived from the vivid imagination of the people, from their astonishing power of lively representation, their propensity to lay hold of slight and sometimes mere external resemblances, and their desire to exhibit the finest distinctions and shades of meaning. I have endeavoured to establish the peculiarities of the Greek language agreeably to these views, and not merely to the rules of logic. It is for this reason that I have explained so much by analogy and by similarity with other constructions, especially in the whole doctrine of the Cases. On this rests the whole arrangement of this doctrine, which contains also the ground of each particular rule, as the reader may convince himself by reading the paragraphs on the Genitive, for example, not detached but in their connexion. He will then see how I have commonly deduced one thing from another, according to their internal affinity or external resemblance. Comp. §. 411. Obs. 1. Arrangement, therefore, is by no means an unimportant point in a Grammar, as some one has recently maintained. The arrangement which I have adopted may make it more difficult to find what is wanted without having recourse to the Index;—but is it unreasonable to expect that he who wishes to use a book will make himself generally acquainted with its contents, and read a part at least connectedly, not contenting himself with merely referring to the passage which he wants? Single rules would, indeed, be more readily found if the doctrine of the cases were divided according to the parts of speech; Genitive with Substantives, with Adjectives, with Verbs, &c.; but this is at best only a logical arrangement, grounded on external characteristics, not a philosophical, which regards the intrinsic nature of the object to be treated of, and seeks in this the foundation of the special rule. According to a merely logical arrangement, the construction *κρατεῖν τινος* must be placed under the head of Genitive with Verbs, *ἐγκρατής τινος* of Genitive with Adjectives, and *ἐγκράτεια ἡδονῆς* of Genitive with Substantives. The philosophical arrangement considers them according to their essence, and comprehends them under one point of view, because one and the same reason is applicable to them all.

Finally, criticism must be applied to the passages which are quoted: it is not enough that the reading which is suitable to our purpose be found in the edition which we commonly use; we must see whether it be confirmed by MS. authority as original and genuine. I confess that I sometimes fell into this error in the first edition; as, for example, where I maintained that *εἵνεκα* occurs in the Attic poets. Passages in which the MSS. vary prove nothing; though in Latin such uncertain evidence is deemed sufficient to prove the correctness of the construction *haud scio an ullus*, or the use of *ac* before a vowel, &c.

The quotations in the notes below the text were intended partly to serve as a repertory of all that has been hitherto done for Greek grammar, partly to enable the reader to judge without trouble which of the remarks here made belong to myself, and which to my predecessors. The grammarian who never refers to the works of others seems to many to wish to make the reader believe that he has discovered everything himself. Should any one be disposed to infer from the citation of other grammatical works that the rule, as here laid down, contains nothing but what has been taught before, the references will enable him to decide on the truth or falsehood of this supposition.

Altenburg,
January 1827.

REMARKS.

DIALECT.

THE Author observes, that in early times there were but two dialects. He should have said that originally there was but one common language, and this was the Doric; not indeed the Doric of later times, but a language spoken by the Dorians, from which were derived the Æolic and Ionic varieties, after the colonization of the coasts of Asia Minor.—Perhaps I should say the *Æolo-Ionic* variety; for it is reasonable to believe that the Æolians and Ionians, for some time after that settlement, spoke the same language. The following brief historical account may be acceptable to the student. Hellen, the son of Deucalion, reigned in Phthia, between the Peneus and the Asopus. His younger sons went to seek for settlements elsewhere. Dorus fixed himself near Parnassus; Xuthus went to Attica, and married the daughter of Erechtheus, by whom he had two sons, Achæus and Ion. Achæus, having committed an accidental homicide, passed into Laconia; and the inhabitants of that country were called, from him, *Achæi*, till the return of the Heraclidæ. Ion led an Attic colony into the Peloponnese, where they settled, between Elis and Sicyonia. He was afterwards recalled to Attica, routed the Thracians under Eumolpus, was invested with a part of the government, and gave his name to the Athenians. He did not, however, succeed Erechtheus, whose crown devolved upon Cecrops. The Ionians from the Peloponnese returned to Attica in the reign of Melanthus; and after the death of Codrus, Nileus led them into Asia Minor*. At that period, therefore, it seems probable that the Doric and Ionic were the same as the Hellenic, and as the Æolic; for Æolus was a son of Hellen.

It was not till the Greeks colonized Asia Minor that their language began to assume both consistency and polish. The Ionians were the first who softened its asperities, and, by attention to euphony, laid aside by degrees the broadness and harshness, which were retained by their Æolian neighbours on one hand, and the Dorians on the other. The rich soil of Ionia, and the harmonious temperature of its climate, com-

* See Larcher on Herodotus I. p. 432.

bined with the more proximate causes of its vicinity to Lydia, and its commercial prosperity, will account for this change of language*. And it was from the colonies that the mother country first adopted any improvements in her own dialects. I observed, that at first all the Greek colonists in Asia Minor probably spoke a common language, and that the Ionians began first to change. They were the first to lay aside the digamma, which the Dorians disused at a later period, and the Æolians not at all. The Æolians deviated less from the original language than the Ionians; perhaps even less than the Dorians themselves.

The first change which the inhabitants of Attica naturally made, was to modify their old Doric to the more elegant dialect of their richer and more polished colonists. So that, if we recur to the date of about 1000 years B.C., we may conclude that the language of Attica was nearly the same as that in which the Iliad was composed; that is to say, a dialect more soft and copious than the early Doric, but yet comprising most of its peculiarities, or rather of those forms and inflexions which in after times became peculiarities. Subsequently, however, as the people of Attica embarked in a more extended commerce, the form of their dialect was materially altered, and many changes were introduced from foreign idioms†.

P. 5. l. 24. The differences between the Doric and Æolic dialects are by no means trifling; and what the author calls the chief distinction was no distinction at all, originally: moreover, the digamma was not a *breathing*, but a letter.

P. 6. l. 16. Simonides of Ceos in all probability used the Doric dialect only when he was writing for Doric employers.

P. 7. l. 4. With regard to the three models of the New Ionic, the student will take notice, 1st, that he is to attribute to Anacreon only the fragments which were collected by F. Ursinus, and a few additional ones; and not those poems which commonly go under his name, a few only excepted; and that as Anacreon lived more than a hundred years before Herodotus, his dialect was probably different. 2ndly, that Herodotus *adopted* the Ionic dialect for his History, being himself a Dorian; consequently he is not always consistent in his usages; and perhaps he is more *Ionic* than a real Ionian would have been. His dialect is certainly different from that of Hippocrates.

* See Hermann's *Observationes de Græcæ Linguæ Dialectis*, p. v.

† R. P. Knight Prolegom. in Homer. §. 69. Xenoph. de Rep. Ath. 696 C. *καὶ οἱ μὲν Ἕλληνες ἰδίᾳ μᾶλλον καὶ φωνῇ καὶ διαίτῃ καὶ σχήματι χρῶνται. Ἀθηναῖοι δὲ κεκραμένῃ ἐξ ἁπάντων τῶν Ἑλλήνων καὶ βαρβάρων.* See Pierson on Mœris, p. 349.

P. 10. l. 20. *In Aristophanes*, &c. This observation is not very accurate. He should have said, that Aristophanes, writing comedy, used the familiar phraseology of common life, and consequently the most idiomatic form of his native dialect. Plato wrote in easy dialogue, and has more of idiom than Xenophon, who lived a considerable part of his life away from Athens, and had formed his style to the standard of simple narrative. Aristotle's writings, being purely philosophical, had of course still less of idiomatic peculiarity; for the idioms of a dialect are for the most part confined to the language of common life.

P. 17. l. 2 from bottom. *γράμματα Φοινικικά*. A very curious enumeration of the fanciful speculations of the old grammarians on this appellation is given by the Scholiast on Dionysius Thrax p. 782. ed. Bekker. It may perhaps be advisable to set before the reader the oldest form of the Greek characters with which we are acquainted.

Α Α ⅄	* Ε Ε	Ι	Ν	Ρ	Φ
Β	Ξ	Κ	Ξ † ϛ Ξ	C Ϲ ≤ *	Χ
Λ	Η	Ν	Ο	Τ	Ψ
Δ	Θ	Μ	Γ	Υ	Ω

P. 18. Note [b]. See Diomedes Schol. ad Dionys. Thrac. p. 780. ed. Bekker. Villoison. Anecd. Gr. II. p. 122. Prolegom. p. v. not. Valcken. ad Iliad. X. p. 55.

P. 20. l. 15. *δυσμενής*, &c. This is merely an arbitrary improvement of the German scholars, which is perhaps not very material. The distinction is not observed in the oldest MSS., nor in any of the early editions; nor have I followed it in printing this translation,—partly, I confess, from inattention.

P. 22. §. 3. l. 8. The dispute about pronunciation is interminable. The student may consult Havercamp's *Sylloge Scriptorum qui de linguæ Græcæ vera et recta pronuntiatione commentarios reliquerunt*, et Joh. Rodolf. Wetstenii *Orationes Apologeticæ*, Amstelœd. 1681. Morhof.

* Ptolem. Hephæstio in Photii Bibl. L. v. fin. relates that Apollonius the Mathematician, who lived under Ptolemy Philopator, was called Ἔψιλον, because the figure of that letter resembled that of the Moon, whose motions had been his particular study. Montfaucon thinks, that Ϲ and C were both later forms than Σ, having been invented *ταχυγραφίας χάριν*. But see Ruhnken on Longinus §. 3. Facciolati Lex. v. *Sigma*. Photium v. Ὄρχηστρα. Lex. Seguier. v. Κατατομή. p. 270, 21. On the ancient form of the Greek letters see J. Lascaris *Epistola ad Petrum Medici*. Maittair. *Anal. Typogr.* I. p. 277. Scaliger de Litteris Ionicis *ad Euseb.* p. 110. Bouherii *Dissert. ad fin. Montfaucon. Palæogr.* Fischer. ad Weller. I. p. 239. Auctores citatos a Belin de Ballu ad Oppian. I. 172.

† Auson. Id. p. 202. *Mæandrum flexusque vagos imitata vagor* ϛ.

Polyhistor. l. p. 787. Scaliger. Opusc. p. 130. Baro a Locella ad *Xenoph. Ephes.* Index. v. *Iotacismus.*

P. 27. §. 8. The *spiritus lenis* was an invention of the grammarians. It denotes nothing more than the absence of the *spiritus asper.* The ancients used this latter, but not the former. In the Sigean marble, which is as old as the Peloponnesian war, we have ΗΕΡΜΟΚΡΑΤΟϹ and ΗΟΙΔΕ. When the Ionic letters came into use at Athens, the H was divided, and the first half (Η) was used to denote the rough breathing. The other half was adopted at a later period, by the grammarians, to denote the *spiritus lenis.* The mark Η was prefixed by the Dorians to words which do not usually take the rough breathing, as ΗΟΚΤΩ. (See Taylor. Marm. Sandv. p. 45.)

P. 29. & 30. In the first edition of his Grammar, the learned author had written inaccurately on the subject of the Digamma; the use of which in the poems of Homer is ascertained beyond all doubt. As to the assertion that the old grammarians knew nothing of the use of it by the Ionians, Trypho (*Mus. Crit. Cantab.* I.) expressly asserts, *προστίθεται δὲ τὸ δίγαμμα παρά τε Αἰολεῦσι, καὶ Ἴωσι, καὶ Λάκωσιν.* The digamma is found in the Delian marble, and on the coins of Velia; now Delos and Velia were both colonized from Ionia. Mr. Knight, in his learned *Prolegomena in Homerum,* §. LXXXIV. thinks that Bentley has done wrong in attempting to restore the digamma to Homer, without endeavouring to bring the whole orthography of his poems to the original form, without which, he observes, the digamma, replaced only at the beginning of words, will corrupt more passages than it will cure. A singular assertion; and no less singular is that which follows,—that although the language of Homer's poems has been changed, yet the numbers and measures of the verses remain uninjured; than which nothing can be further from the real matter of fact. There are many anomalies in the Homeric metre, which the insertion of the digamma removes. It helps us to get rid of numberless unmeaning particles, *γε, δε, τε,* which the grammarians foisted into the verse to stop a chasm. The reader will find some excellent information on this subject, together with a copious list of those words which received the digamma in the older poets, in Mr. Kidd's valuable notes on Dawes's Misc. Crit. pp. 234 seqq.

P. 34. l. 9. *ὁρῆτε, ὁρῇ* are not contracted from *ὁράετε, ὁράε,* but from *ὁρέετε, ὁρέει.*

Ibid. Obs. There is no interchange at all in these instances, which are not dialectic variations, but parts of distinct verbs.

P. 35. l. 8. E, H, EI were all anciently expressed by one character, as were O, Ω, OY. See Kidd on Dawes's Misc. Crit. p. 32. and hence Homer varied the quantity of these vowels, according as the ictus fell upon them or not, e. g. Il. I. 406. ΛΕΪΣΤΟΙ ΜΕΝ ΓΑΡ ΤΕ ΒΟΕϹ ΚΑΙ ΦΙΠΗΙΑ ΜΕΛΑ. 408. ΑΝΔΡΟϹ ΔΕ ΠϹΥΚΗΕ ΠΑΛΙΝ ΕΛΤΗΕΝ ΟΤΕ ΛΕΪϹΤΕ. So ἄρτιπος for ἀρτίπους Il. I. 505.

P. 41. l. 4 from bottom, In the common editions of Herodotus we have ωϋ printed as though it were not a diphthong. The two points put over the υ are owing to the MSS. where ϋ and ϊ are usually so marked. It is most probable that they pronounced θωῦμα much as we should pronounce *thooma*.

P. 47. l. 5. The student will distinguish ὅκκα with the last syllable short, from ὅκκα with the last syllable long, which is for ὅκα κα (ὅτε κε) Theocr. IV. 68. οὔ τι καμεῖσθ', ὅκκα πάλιν ἅδε φύηται.

P. 54. l. 5 from bottom. μικρός has the first syllable long in all the Greek poets. The ι is long by nature; and in all probability the word was anciently written μεικρός, from μειός, whence μείων. The diminutive μικκύλος should be written μικύλος, with a single κ.

P. 84. §. 43. The question which relates to the use of the *apostrophus* in prose writers, is a very doubtful one; and no general rule can be given. The Attic writers used it more than the Ionic, and the later Attic more frequently than the old; all of them chiefly in the monosyllable particles δέ, γε, τε, in the adverbs πότε, τότε, &c. in ἀλλά, αὐτίκα, &c. and always in the prepositions which end with α or ο; more rarely in other words. In Thucydides II. 71. we find οὔτε ὑμῶν, but Dionysius of Halicarnassus cites the passage οὔθ' ὑμῶν. The Monumentum Adulitanum has ΥΦΕΝ, ΜΕΘΑ. An ancient treaty in the Oxford Marbles has ΑΦΟΥ and ΑΦΑΣ, without any distinction between the words. An ancient Cyzicene inscription has ΥΦΕΑΥΤΩ. Many other instances are given by Wasse, in his note on the passage of Thucydides: not that any examples are wanting to prove that the ancients did use the apostrophus in prose; for it was scarcely possible for them not to do so in many instances; the question is, whether there was the same uniformity of usage amongst them as amongst the poets. And this question must be answered in the negative.

I. It depends in some measure upon the sense of a passage, whether the apostrophus is to be used or not: if the sense requires that any pause, however short, should be made after a word ending in a short

vowel, and preceding another which begins with a vowel, the first vowel is not dropped, e. g. *αὐτίκα, ἔφη, εἴσῃ.* So in Plato Phædr. p. 293. ed. Heind. we should read *λέγεται δέ, ὥς ποτ' ᾖσαν.*

II. A short vowel is not cut off before another, when such elision would injure the harmony of the sentence.

III. Nor when the particle is emphatic, as in Plato Charmid. p. 154 B. *οὐ γάρ τοι φαῦλος οὐδὲ τότε ἦν,* Phædr. p. 254 A.

IV. *ἆρα* is apostrophized before *οὐ* and *οὖν,* but not before other words.

V. The elision of nouns is rarer, as *φιλ' ἄττα* Plato Lys. p. 221 C. *αὐτόματ' οἰόμενοι* Demosth. Ol. 1.

VI. If a particle closely adheres in sense to a preceding word, it does not generally suffer apostrophus; for apostrophus connects two words together, which here cannot happen, e. g. *ὁ δέ γε ἱκανός---φίλοι δέ γε οὐκ ἂν εἶεν---ἆρα γε ὅλῳ.* Plato Lys. p. 215 B. But we have *παγγέλοιόν γ' ἂν εἴη* Phædr. p. 260 C. because *γ' ἄν* may be taken as one word.

VII. *τοῦτο* and *ταῦτα* are commonly apostrophized. Demosth. Ol. I. *τοῦθ' οὕτως ἔχει, τοῦθ', ὁ δυσμαχώτατον, ταῦτ' οὖν*; yet in the same page we have *μετὰ ταῦτα ἄν.* It is to be observed, in general, that the apostrophus is very frequent in Demosthenes, whose orations were written to be spoken, and a leading feature of whose style is rapidity. Upon the whole, it seems reasonable to say, respecting the prose writers, that, within certain limits, they used or neglected the apostrophus, as they judged it most conducive to harmony: and this must generally be the guide by which an experienced editor will determine himself, where the MSS. differ; for the authority of the MSS. on these points is, in itself, very small.

P. 95. l. 1 from bottom. *υι—πληθύι* is a dyssyllable in Il. χ', 458. But in this and in other cases, where *υ* seems to coalesce with a vowel following, as in *γενύων* Pindar Pyth. IV. 401. *Ἐρινύων* in Euripides, &c. it may be supposed to have taken the power of a consonant, like our V.

P. 111. l. 10. See this derivation of the genders pursued more at large in Harris's Hermes, ch. IV.

Ibid. l. 7 from bottom. *Cases.* *Πτώσεις λέγονται, ἐπειδὴ ἡ φωνὴ ἀπ' ἄλλου εἰς ἄλλον μεταπίπτει.* Schol. in Dion. Thrac. p. 860, 25.

P. 112. §. 64. *ι subscr.* We are not to conclude that the *ι* was wanting

in the dative case in the old Greek because it is omitted in several inscriptions. In the case of those words where it was not pronounced separately, it was omitted by the Dorians and Æolians; and by the stone-cutters in all dialects. It is consonant with analogy to suppose that the termination of the dative case was originally uniform. The very ancient datives οἰκοῖ, πεδοῖ, were retained even in the Doric dialect. Adverbs in ι were also compounded of datives, ἀμαχί, ἀνοικτί, and the like: ἐνταυθοῖ and ποῖ are old datives. Upon the whole I cannot but think, in opposition to Fabricius, Koen, and others, that the ι was the most ancient termination of this case.

P. 139. l. 7. αἰγᾶν is only a wrong reading.

P. 158. l. 17. The Attics made κέρας, κέρᾱτος, as they did φρέαρ φρέᾱτος. See Maltby's *Thesaurus Græcæ Poeseos* v. φρέαρ. and Observ. p. lxxx. but from φρεῖαρ came φρείᾰτος. In a verse of Eratosthenes ap. Valcken. Diatr. p. 218. ἢ σιρόν, ἢ κοίλου φρέατος εὐρὺ κύτος, read φρείατος. Where κέραος and κεράων occur in Homer, we should probably read κέρεος and κερέων.

P. 158. last line. The Ionians did not decline κέρας, κέρεος, but took the oblique cases from κέρος. This appears from the compounds κεροτυπέω, κεροβάτης, and the like. See Porson *Præf. ad Hecub.* p. viii.

P. 160. l. 8. from bottom. δορί. Also δόρει. Etymol. M. p. 284, 31. Seidler. *de Vers. Dochm.* p. 24.

P. 161. §. 87. The datives ἡμῖν, ὑμῖν have the N ἐφελκυστικόν, for they are contracted from ἡμέσιν, ὑμέσιν.

P. 165. l. 15. ὀνείρατος was formed from ὄνειραρ, not from ὄνειρας. See my notes on Callimachus Epig. L. 1.

P. 182. l. 10. ης. These feminines in τρια were sometimes, but rarely, formed from masculines in τηρ, as ἰήτρια, Alexis ap. Æl. Dionys. in Eustath. ad Il. Δ. p. 859, 51. πενθήτρια Eurip. Hipp. 816. προμνήστρια Aristoph. Nub. 42.

Ibid. l. 16. So Κρής, Κρῆσσα.

P. 196. -ιμος. Of the two sorts of adjectives with this termination, one in -ιμος from nouns, the other in -σιμος from verbs;—the last have sometimes an active, sometimes a passive signification; e. g. ἀρώσιμος, *arabilis*, βρώσιμος, *edibilis*: φύξιμος *qui fugit*, Soph. Antig. 788. ἁλώσιμος, *ad capturam pertinens*, Æsch. Agam. 9. ubi vide.

P. 197. The reader will observe that the terminations in ιτος and

ινος are in fact one, formed from the genitives of the nouns; ξύλ-ινος, ὀρε-ινός, σκοτε-ινός.

P. 205. §. 117. But it is to be observed, that of adjectives, which commonly have only the masculine and neuter terminations, we find the feminine form only in the *poets*. Yet καιρίη occurs in Herodotus; and this termination was no doubt general in the ancient language.

P. 218. l. 11. Eustathius and the Etymol. M. say that νεαίτερον is very Attic; yet Thucydides I. 7. has νεώτατα. We have also πεπαίτερος Theocr. VII. 120. ἀσμεναίτατα Phrynich. App. Soph. p. 12, 11. προυργιαίτερα Aristoph. Lys. 20. Thucyd. III. 109. πρωιαίτερον, (*reponendum in Theophr. H. P. III. 2. vid. Valcken. Nott. in Thom. Mag.* p. 174.) ὀψιαίτερον Plato Cratyl. p. 433 A.

P. 228. l. 16. We find this hiatus in much older poets, e. g. Hipponax ap. Stob. XXIX. p. 129. Grot. χρόνος δὲ φευγέτω σε μηδὲ εἷς ἀργός. Epicharmus ibid. XXXVIII. p. 151. τυφλὸν ἠλέησ' ἰδών τις, ἐφθόνησε δ' οὐδὲ εἷς.

P. 234. l. 2. τρίτον ἡμιτάλαντον 'two talents and a half', i. e. the first a talent, the second a talent, the third a half-talent. So in Latin *Sestertius*, two *asses* and a half, is shortened from *Semistertius:* the first an As, the second an As, the third a half As (tertius semis). See Schweighæuser on Herodot. I. 50.

Ib. §. 144. Dr. Burney (*Monthly Review*, 1799. p. 89.) thinks that these terminations in αῖος arose from ἀεί, compounded with numerals: a notion which is contrary to the analogy of the Greek language. From δευτέρα, τρίτη, &c. are formed δευτεραῖος, τριταῖος, as from ἀμοιβή comes ἀμοιβαῖος. These adjectives are not so much *numeral* as *temporal*, implying the time when: and akin to them are σκοταῖος (Xenoph. Anab. IV. 1.) κνεφαῖος (Euphorio ap. Hephæst. XVI. p. 105. Ælian. ap. Suid. v. Τιμωροῦντος), signifying 'in the dark'. κοιταῖος (Polyb. V. 17.) 'he who comes at bed-time'.

P. 235. l. 17. -πλους. He should have instanced ἅπλους 'single'. The Etymologist, p. 123, 1. derives these forms from πέλω· but I apprehend that they are compounded of an old verb πλέω or πλόω, (whence πλέκω) *to fold*, as in Latin *-plex*. Hence ἄπλους, (*sine plica*) *simplex*. δίπλους, *duplex*, &c. and in English *two-fold*, *three-fold*, &c. In Latin also the Greek termination remained, in the forms *duplus*, &c. The forms διπλάσιος, &c. I conceive, were compounded of the numerals, and πλήσιος, *equal*, *side by side*, διπλάσιος, *twice equal*, &c. This sense of πλήσιος is preserved in παραπλήσιον.

P. 237. 4. *τεῖν* occurs in a very ancient inscription mentioned by Herodotus V. 60. Both in *ἐμίν* and *τίν*, the *ι* is long; and neither of these is enclitic; for *μοί* and *τοί* are used as enclitics, even in Doric writers. This is Hermann's remark, who also observes that the case is the same with the accusative *τύ*, which is an enclitic, whereas *τέ* and *τίν* are emphatic.

P. 244. l. 11. *ὅς* for *ἑός* occurs several times in the tragedians; see my note on Æschyl. Agam. 519.

P. 248. §. 152. *τίη* is not used by the tragedians.

P. 268. To the instances of a double reduplication the Reviewer adds *μεμελοπεποιημένος* Athen. X. p. 453. D.

P. 269. *sub fin.* It is not true that the ancients always wrote *ἀνάλωσα*, although this is asserted by the grammarians. In the Choiseul Marble, *Mém. de l'Acad. des Inscript.* XLVIII. p. 337. we find ΑΘΕΝΑΙΟΙ ΑΝΕΛΟΣΑΝ.

P. 270. l. 15. The Author seems to adopt the theory of Hemsterhuys, viz. that the Greek language, in its earliest state, consisted of monosyllable and dissyllable words. To this supposition there are two insuperable objections: 1st, that it contains a gratuitous, or ill-grounded assumption, that the Greek language was original and indigenous; 2ndly, that it is at variance with what we know historically of the language itself. It is manifest, from indubitable traces which still subsist, that the old Greek, like the old Latin, was rough, hard, and heavy. The safest and most probable mode of accounting for the various forms of Greek verbs, is to attribute them to the constant endeavour of the Greeks after euphony. Generally speaking, the *heavier* forms seem to have been the most ancient; in these they first shortened the long vowel, and then added additional consonants or syllables. Thus *λήβω* was changed into *λάβω*, which the Ionics made *λάμβω*, and then *λαμβάνω*. So *νώμω* was changed into *νέμω*, and this into *νεμέω*, of which the future only was retained in use. So *φίλω* with the first syllable long (of which the aorist *φῖλατο* occurs in Homer) was made *φιλέω*. Again, *ὤχω* (whence *ὀκωχή*, *συνοχωκότε*,) became *ἔχω*. This account deserves a more detailed explanation than is consistent with the limits of a note.

P. 274. last line. The 2nd future which is here spoken of, is an imaginary tense, invented by the grammarians, and ought to be expunged from the common school grammars.

P. 305. l. 4. According to analogy we should proceed thus, *τυπτεμέναι, τυπτέμεν, τυπτέεν, τύπτειν, Dorice τύπτεν.*

P. 342. The perfectum imperatives, which are inserted in the table, have no existence.

P. 359. l. 3. *εἶεν* is the third person of *εἶα*, an ancient optative of *ἔω*. Both were used as interjections.

P. 361. l. 9. *ἐσοῦμαι.* I doubt whether the Dorians ever used this form with a single *σ*. In Thucydides the genuine reading *ἐσσοῦνται* is in some of the MSS.

P. 364. l. 3. *ᾖα* may always be construed as an aorist, and in my opinion was actually the first aorist from *εἴω* or *εἶμι*, *co.* *ᾔισα*, contracted into *ᾖα*, as *ἔχευσα* into *ἔχευα*, *ἔκησα* (from *κέω*) into *ἔκηα*.

P. 372. l. 12. *ἑστήκειν*, Il. χ′, 36. whence *ἀφεστήκω*, the future of which, *ἀφεστήξειν*, occurs in Xenophon, Anab. II. 4. 5. See the notes on Callim. H. Apoll. 15. *πεπλήθω*, Callim. fr. 492. *δεδύκω*, Theocr. I. 102. *πεπλήγω*, Il. ο′, 113. *βεβήκει*, Il. χ′, 21. *ἥκω passim.* *ὀπώπω*, Theocr. IV. 7. See Hermann. *ante Sophocl. ed. Schaefer.* p. ix.

P. 403. l. 9. '*it loses* ε, *as if it had been an augment.*' The ε is an augment, *ἐσπόμην* is the aor. 2. from *ἕπομαι*, as *ἔσχον* is from *ἔχω*· the old present forms having been *σπω*, *σχω*.

P. 412. l. 22. In Eur. Or. 114. Alc. 33. Mr. Elmsley has restored *οὐχ ἅζομαι.*

P. 425, *penult.* *οὔτα* and *ἔκτα* are not aor. 2. but anomalous forms: so *πίτνα*, p. 429.

P. 427. l. 5. *πένθω* was not another form of *πήθω*, but an entirely different verb, and of a different signification.

P. 429. *πιτνάω* does not occur in Hesiod, Ἔργ. 510. but *πιλνᾷ.*

P. 430. *πίμπλημι* is from *πλέω* rather than from *πλάω*.

P. 448, 3. *πανδημεί*, &c. All these adverbs should be written with a simple *ι*. See Glossar. in Æsch. Prometheus. 216. Other terminations of adverbs might have been noticed; as *θα—δῆθα*, *μίνυθα*, *ἐνταῦθα*, *ἔνθα*. *-ης*, as *ἐξαίφνης*, which is properly *ἐξ αἴφνης*, as *ex tempore*. *-δά*, as *καναχηδά*, *κρυβδά*, which are properly neuter adjectives. Some notice also should be taken of the adverbial usage of neuter adjectives, either in the singular or plural, with or without the article; as *κάμνοντι τὸ κάρτερον*, *τὰ μάλιστα*, *τὰ πρῶτα*, &c. The student is recommended to consult the treatise of Apollonius Dyscolus *de Adverbiis*, where he will find many curious observations.

P. 451. l. 11. *πού, πῇ, ποῖ, ὅπου,* &c. are all oblique cases from the obsolete pronouns *πός, ὅπος.* Hence also *πόθεν, πόσε, πόθι,* as *Ἰλίοθεν, Ἰλίοσε, Ἰλίοθι.*

P. 452. l. 11. *οἶ.* So *πεδοῖ,* Æsch. Prom. 280. which Mr. Elmsley objects to; but which is distinctly recognised by the Scholiast on Dionysius Thrax, p. 945. who, however, writes *πέδοι, ἔνδοι, μέσοι.*

Syntax. P. 460, 5. *τὸν Χρύσην* is, *him, Chryses,* and so in the other instances. *τὰ τεύχεα καλά* is a solecism, if *τὰ* be an article.

P. 461. last line. *σοφὸς γὰρ ὁ ἀνήρ* would not be accurately rendered 'he is a wise man', but 'the man is wise'.

P. 466. l. 6. *τοιοῦτος* is 'such an one', *ὁ τοιοῦτος,* 'such as he is'.

P. 467. l. 7. Eurip. Iph. A. 122. *εἰς τὰς ἄλλας ὥρας γὰρ ἢ παιδὸς ᾄσομεν ὑμεναίους.* We must omit *τάς* with MS. A. The verse is a parœmiacus spondeiacus.

P. 486. §. 281. The article has no feminine form of the dual nominative and accusative, at least in the Attic of the tragedians (we have *τὰ θεὰ* in Plato Symp. p. 180 D.); although it has in the genitive. Soph. Œd. T. 1472.

P. 494. l. 22. But *τι* in this example has nothing to do with *τά*: it refers to *μαχόμενοι.*

P. 516. l. 8. *Sometimes, though seldom, the dual of the verb is put with the plural of the subject.* Never, I apprehend, unless when speaking of two subjects. In the first instance quoted, we may combine *Ξάνθε τε καὶ σὺ Πόδαργε* and *Αἴθων Λάμπε τε δῖε,* into two *pairs,* or sets. Il. *ε*', 487. is manifestly corrupt. Il. *ι*', 182. is not an example. In the first quotation from the *H. in Apoll.* 277. we should perhaps read *ἦσθαι,* and in the second *καθέμεν* for *κάθετον,* as *γαρυέμεν* is the true reading in Pindar Ol. II. 158. and not *γαρύετον.* See Kidd on Dawes's M. C. p. 85. In Plato Theæt. p. 70. Heindorf justly prefers the reading of Stobæus. In Aratus Dios. 291. the true reading is *καὶ ὑψὲ βοῶν τε κολοιός.* That the singular number is more appropriate will appear from the whole passage; *Χειμῶνος μέγα σῆμα καὶ ἐννεάγηρα κορώνη Νύκτερον ἀείδουσα, καὶ ὑψὲ βοῶν τε κολοιός, καὶ σπίνος ἠῶα σπίζων.* v. 236. *Ἢ ποτὲ καὶ κρώξαντε βαρείῃ δίσσακι φωνῇ Μακρὸν ἐπιῤῥοιζεῦσι τιναξάμενοι πτερὰ ποκνά.* Buhle has edited *κρώξαν τε* without explanation. "*κρώξαντε* ad rem facere videtur, nisi forsan sermo sit de duobus generibus, corvis scil. et graculis." Dalzel. *in Analect. Major. Nott.* p. 37.

P. 529. l. 9. The nominative is put for the vocative in the question οὗτος, τί ποιεῖς; which is to be explained thus, τί σὺ ποιεῖς, οὗτος ὢν; The vocative is used with an article in Æschyl. Pers. 161. μῆτερ ἡ Ξέρξου γεραιὰ, χαῖρε, Δαρείου γύναι, where two constructions are confounded, ὦ μῆτερ Ξέρξου, and ἡ μήτηρ οὖσα Ξέρξου.

P. 539. *Obs.* This is called by Lesbonax σχῆμα Ἀττικόν. Eurip. Hec. 1167. πολλαὶ γὰρ ἡμῶν, αἱ μὲν εἰσ' ἐπίφθονοι, where see Porson. Thucyd. II. 4. οἱ μέν, τινὲς αὐτῶν—Xenoph. Anab. I. 2. 15. οὗτοι μὲν ἄλλος ἄλλα λέγει. See Schaefer *in Dionys. Halic.* p. 421. Comp. Herodot. II. 55, 2. and *passim.* So in Latin, Virgil. Æn. XII. 161. *Interea reges, ingenti mole, Latinus Quadrijugo vehitur curru—Hinc pater Æneas.*

P. 545. Obs. 1. and 2. belong to one idiom.

P. 552. l. 18. In the passage of Herodotus IX. 33. we should perhaps read μετίεσαν τὰς χρησμοσύνας, 'laid aside their entreaties'. This is probably the sense of χρησμοσύνη, although Matthiæ says it certainly is not. χρησμοσύνη is opposed to κόρος (see Wesseling's note), and signifies *want* (so H. Stephens *in Thesauro*); it is formed from χρῄζω.

P. 557. l. 1. In the passage of Tyrtæus we should supply ἕνεκα.

P. 560. l. 15. πρόσω means *forward*, i. e. *to the fore part*, and hence naturally takes a genitive, like other adverbs of place, ποῦ ἐστι τῆς ἀρετῆς;—πρόσω. *At what point of valour is he?—at an advanced point.*

P. 562. l. 2. τῆς μητρὸς ἥκω τῆς ἐμῆς φράσων· this answers to the English phrase, *I am come to tell of my mother.* A remarkable usage of the genitive occurs in Eurip. Med. 286. ξυμβάλλεται δὲ πολλὰ τοῦδε δείματος. i. e. πολλὰ ξύμβολά εἰσι τοῦδε δείματος.

P. 607. *Obs.* 1. But in these cases a regard *is* paid to the preposition; the expression being elliptical, ἀποστρέφεσθαί τι (ἐμοῦ). Eurip. Troad. 393. Ἀχαιοῖς ὧν ἀπῆσαν ἡδοναί, 'the joys of which were absent to the Greeks', i. e. 'in the case of the Greeks', where αὐτῶν may be supplied. In the examples from Homer we are to understand γυναίκος and γυναικῶν.

P. 736. l. 7. θαυμαστὴν ὅσην Plato Alcib. II. p. 137. Etwall. οὐράνιον ὅσον Auctor ap. Suid. v. Ἀπήλγησαν. Pierson *ad Moer.* p. 3. as in Latin *immane quantum.* Comp. Schaefer. *ad Dionys. Halic.* p. 184.

P. 769. l. 7. In Soph. Philoct. 316. Porson's correction is οἵ' Ὀλύμπιοι θεοὶ Δοῖέν ποτ' αὐτοῖς.

P. 793. l. 10 from bottom. In Eurip. Hec. 13. Porson explains ὃ *quæ res.* sc. τὸ εἶναι νεώτατον. Wakefield *ad Lucret.* V. 1116. takes it for καθ' ὅ. Thucyd. VI. 33. ὅπερ καὶ Ἀθηναῖοι—ηὐξήθησαν.

P. 823. Perfect passive used in a middle sense. ἀπεῶσθαι Thucyd. II. 39. ἀφῄρηνται Thucyd. VII. 13. δεδέηται Plato Apol. Socr. 23. εἴργασθε Thucyd. III. 66. ἐκκεκομισμένοι ἦσαν Thucyd. II. 78. ἐνήλλακται Soph. Aj. 207. ubi Erfurdt. ἐσκεμμένοι Demosth. Ol. II. p. 114. ed. Mounten. ἐξηρπασμένοι Soph. Œd. Col. 1016. ἐσπασμένοι Xen. Anab. VII. 4. 16. ἐψευσμένοι *ibid.* V. 6. 35. ᾑκισμένη Eurip. Med. 1127. ἠκρωτηριασμένοι Demosth. de Coron. 91. κατεσκευασμένοι Id. Ol. II. 10. κατέστραπται Id. Phil. I. 3. πεπυσμένη Æsch. Agam. 263. περιείργασμαι Demosth. de Coron. 22. πεπαῤῥησίασμαι Id. Phil. I. 17. πεποίηται Id. de Coron. p. 102. ed. Harles. πεφραγμένοι Eurip. Or. 1411. See Valckenaer. *Schol. in Act. Apost.* p. 436.

2. It appears to me that the aor. 1. pass. has properly a middle sense in the following instances: ἐδέρχθης Æsch. Prom. 562. προσδερχθῇ ibid. 53. δέρχθη Soph. Aj. 425. καταδερχθῆναι Soph. Trach. 1017. εὑρεθῆναι Herodot. II. p. 161. ἐπετάχθησαν Thucyd. II. 7. ἱμέρθη Herodot. VII. 44. φρασθείς ibid. 45. πειραθέντες Thucyd. II. 5. προνθυμήθη Id. V. 17. VIII. 1.

P. 830. l. 5 from bottom. There seems to be an ellipsis of ἑαυτόν, &c. In Æsch. Pers. 197. the active ῥήγνυσιν is used, because the words ἀμφὶ σώματι define the person. In N° 7. p. 831. all the examples will be found, upon examination, to have a middle sense—'you released him *for yourself*', &c.

P. 850, 3. εἶμι. See Kidd on Dawes's M. C. p. 125. seq. who has learnedly illustrated this peculiarity of εἶμι.

P. 862, 3. Antiatticista Sang. p. 107, 30. Μὴ νόμισον. ἀντὶ τοῦ μὴ νομίσῃς. Σοφοκλῆς Πηλεῖ. Καὶ μὴ ψεῦσον. Vid. Porson. ad Eurip. Hec. 1174.

P. 917. l. 17. Il. ι', 442. τοὔνεκά με προέηκε διδασκεμέναι τάδε πάντα. So in Latin, Virgil. Æn. I. 527.

P. 925. l. 13 from bottom. A more remarkable phrase is ῥητὸν αὐδᾶσθαι Æsch. Prom. 791. οὐ φατὸν λέγειν Aristoph. Av. 1713. (Comp. Orph. Argon. 926.) εὐδρακὴς λεύσσειν Soph. Philoct. 847. where see Schaefer.

P. 938. l. 8. Hermann (*ad Soph. Aj.* 114.) observes that this account of the use of the article before the infinitive is not sufficiently distinct. For it is not the same thing, whether the article be used or omitted. An infinitive *with* an article (except where it is put simply for a substantive) is used in two ways. The first is explanatory, where it is referred to *τοῦτο*, expressed or understood, as *τὸ δρᾷν, τοῦτο λέγω* or *τοῦτο λέγω τὸ δρᾷν*. Soph. Antig. 79. *τὸ γὰρ βίᾳ πολιτῶν δρᾷν ἔφυν ἀμήχανος*. This is stronger than it would be without the article. It is equivalent to *τὸ γὰρ βίᾳ πολιτῶν δρᾷν, τοῦτο ἀμήχανός εἰμι*. Philoct. 1241. *ἔστιν τις, ἔστιν, ὅς σε κωλύσει τὸ δρᾷν*. The second usage is, when an article is joined with the infinitive, with the same power as in other cases *ὥστε*. But this differs from the former only in appearance. Here also we may recur to the explanation *τοῦτο, τὸ δρᾷν*, but in the absolute sense of, *as to what concerns*. Soph. Antig. 264. *ἦμεν δ' ἕτοιμοι καὶ μύδρους αἴρειν χεροῖν, καὶ πῦρ διέρπειν, καὶ θεοὺς ὁρκωμοτεῖν, Τὸ μήτε δρᾶσαι, μήτε τῷ ξυνειδέναι*, &c. Philoct. 118. *μαθὼν γὰρ οὐκ ἂν ἀρνοίμην τὸ δρᾷν*.

The infinitive by itself, without an article, is often used for a noun. Aristoph. Nub. 482. *ἔνεστι δῆτά σοι λέγειν ἐν τῇ φύσει*, 'eloquence'. Æsch. Pers. 726. *πῶς δὲ καὶ στρατὸς τοσόσδε πεζὸς ἤνυσεν περᾷν*, 'effected a passage'. Agam. 180. *καὶ παρ' ἄκοντας ἦλθε σωφρονεῖν*. *Ibid.* 250. *Δίκα δὲ τοῖς μὲν παθοῦσι μαθεῖν ἐπιῤῥέπει*. With a negation, Soph. Antig. 1051. *μὴ φρονεῖν πλείστη βλαβή*. The infinitive is sometimes, but rarely, used for a noun in Latin. Hor. Ep. VII. 27. *Reddes dulce loqui; reddes ridere decorum.* Pers. *Scire tuum nihil est, nisi te scire hoc sciat alter?*

P. 944. l. 15. This idiom was common in Ionic; see especially the Aphorisms of Hippocrates. An infinitive and imperative sometimes are coupled together in the same sentence, as in the prayer cited by Plato Alcib. II. *Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλὰ καὶ εὐχομένοις καὶ ἀνεύκτοις Ἄμμι δίδου· τὰ δὲ λυγρὰ καὶ εὐχομένων ἀπαλέξειν*. See Bast and Schaefer *ad Gregor.* p. 424.

P. 956. l. 3. This appears to me to be a wrong explanation. The interrogation has no place in either of these passages. The true meaning of *οὐκ ἂν φθάνοις ποιῶν τοῦτο*, is, 'you cannot be too quick in doing this'. *φθάνειν* is 'to be sooner'. Hippocr. *de A. et A.* p. 98. *οὐ γὰρ φθάνουσι παρὰ ἄνδρα ἀπικνεύμεναι, καὶ ἐν γαστρὶ ἴσχουσι. they no sooner—than they*, &c. properly, *coming to—they are not before-hand with what I am going to mention*, viz. *they conceive*. Comp. paragr. c.

P. 959. l. 4 from bottom. τυγχάνειν. Phrynichus *Ecl.* p. 121. observes that, according to ancient usage, τυγχάνειν in the sense of 'to be' requires a participle to be joined with it. And so Porson *ad Hecub.* 788. whose opinion is called in question by Erfurdt, in his Epistle to Schaefer. Schaefer himself *ad L. Bos.* p. 785. Elmsley *Mus. Crit. Cantab.* 1. p. 351. Hermann. *ad Soph. Ajac.* 9.

P. 964. l. 10 from bottom. A singular instance of this disagreement is Æsch. Agam. 544. δρόσοι—τιθέντες.

P. 969. l. 7 from bottom. φέρων in these instances denotes nothing more than 'tending to', 'having a bearing towards'. Thucyd. I. 79. αἱ γνῶμαι ἔφερον Æsch. Suppl. 607. φέρει φρήν, *fert animus.* Something of the same sense belongs to the imperative in the phrase φέρ' εἰπέ, 'come tell me'. φερόμενος in the middle or passive is clearly a different idiom.

P. 992. l. 9. Some instances deserve particular notice: e. g. Thucyd. III. 10. ἐν τῷ διαλλάσσοντι τῆς γνώμης. II. 61. τῷ τιμωμένῳ τῆς πόλεως ἀπὸ τοῦ ἄρχειν, 'the honour which the city has by means of her command'. VII. 83. τὸ ἡσυχάζον τῆς νυκτός. Eurip. Hec. 303. τὸ θυμούμενον 'anger'. In general the participle thus employed conveys a kind of indefinite meaning.

P. 1001. §. 576. Many of the adverbs, which are joined with a genitive case, were originally nouns, which will account for this construction. Thus ἄγχι is the dative of ἄγξ, *the bend of the arm;* which etymology was suggested to me by the present learned Master of Gonville and Caius College. ἐγγύς is contracted from ἐν γύῃ, *in the hand,* or perhaps from ἐν and γύης, as ἐμποδών from ἐν and ποδῶν. So μεσσηγύς from μέσση γύης. Of the adverbs in θε and θεν some are manifestly genitive cases of nouns, and the others follow their analogy.

P. 1010. l. 3. Sometimes with ἀριθμός. Sophocl. Acris. fr. 11. εἰς ἀριθμὸν ἑξήκοντα δίς. See Glossar. in Æsch. Pers. 345. So Theocrit. I. 26. ποταμέλξεται εἰς δύο πέλλας, not '*into* two pails', but 'as much as two pails'.

Ibid. l. 6. Especially with the names of deities, ἱερόν being understood, as εἰς Ἀρτεμίδος. So in Latin, *ventum est ad Cereris.*

P. 1013. *e.* διὰ τρίτου ἔτους, &c. In general διά expresses an interval, as in διίστασθαι, 'to stand at certain distances', διαβαίνειν, 'to stand

with the legs asunder', διὰ πάντων θεητέος in Herodotus, *longo intervallo spectatu dignissimus.* Hence διὰ τρίτου ἔτους, 'at intervals of every third year'.

P. 1041. β. πρὸς ταῦτα, 'this being the case'. See the Glossary to Æsch. Prometh. 1065. Theb. 56.

P. 1102. §. 617, 5. εἴτ' οὖν—εἴτε Soph. Œd. T. 1050. εἴτε—εἴτε καί Æsch. Agam. 844. Suppl. 185. Comp. Elmsl. *ad Soph. Œd. T.* 92. εἴτε is omitted Æsch. Agam. 1405. Odyss. Δ. 109. οὐδέ τι ϝίδμεν Ζώει ὅγ' ἢ τέθνηκεν.

A COPIOUS

GREEK GRAMMAR.

INTRODUCTION.

Of the Greek Language generally.

As no language ever developed itself under more favourable circumstances than the Greek, so none has ever united more advantages and excellences for the expression of thought. It received its first formation, in the strict sense of the word, in the colonies of Asia Minor and the islands of the Ægean, among a people who were awakened to cheerfulness and social intercourse by the mildness of their climate and the facility with which their wants were supplied by a productive soil, and who early derived versatility of mind from the political activity of their governments, chiefly democratic, from war, and from commerce. Their religion and mythology clearly show that fancy was the predominant faculty of their minds; even in their earliest constitutions there are as yet no remarkable traces of the calculating understanding. The language, thus already become copious in expressive designation, and flexible to the perfect representation of objects, as they appear to the senses, received its first artificial formation by means of epic poetry and hexameter verse, among the Ionians, afterwards by lyric poetry among the graver Æolo-Doric tribes. Even this its first application to poetry multiplied the number of its forms, increased its capacity for vivid and distinct representation, and

made euphony its primary law; but these effects must have become much greater, when it was employed by poets of such genius as Homer. In Homer's poetry we find the whole scheme and ground-plan of the Greek language, both in the forms of single words, and especially in their combination and the connection of propositions: though in regard to the former, the gradual separation of the dialects made many changes subsequently necessary. For nearly five hundred years poetry was the only form of speech employed in intellectual productions; and though writing by degrees became more common in this period than in Homer's days, still living oral communication was the most congenial to the lively character of the Greeks; and therefore it became necessary for every one who sought fame by an intellectual work, to make an impression on the sense, the fancy, and the feeling of his hearers, by harmony of language and pleasing expression, by vivid representation and clearness acceptable to all.

These circumstances continued nearly the same in those countries in which *literature* subsequently flourished. The same animation and cheerfulness, the same love of social communication, sometimes running into loquacity, prevailed in Athens and the colonies of Lower Italy: free constitutions gave each citizen a share in the administration of the state, and the unrestrained communication of ideas in society exercised and formed all the powers of the mind. Fancy continued to find its nourishment in religion: from this source dramatic poetry was derived, first among the Dorian tribes, afterwards more perfectly at Athens; this gave the language of the Athenians a dignity which holds a middle place between the serious gravity of the Doric and the light cheerfulness of the Ionic. Judicial and political eloquence produced rotundity, prosaic *numerus*, strength and emphasis in the language; from the school of Socrates were derived flexibility and copiousness in the expression of philosophical and especially moral ideas and relations. The intercourse of the different tribes which had formed their dialects independently of each other by peculiar modes of speech, increased the variety of forms and the aptitude of the language for composition and

derivation. Still oral communication was what was chiefly required; social activity and civil equality seemed to demand an approach to the inartificial language of conversation, and philosophers themselves were accustomed to impart their doctrines by this method.

Thus adaptation to represent with vividness sensible objects, distinctness for the senses and the fancy, and only as a remoter purpose for the understanding, became the leading principle of the Greek language throughout: the constant reference to euphony, both in the form of single words and the structure of periods and connexion of propositions, is only one aspect of this principle; even the derivation of the tenses of the verb seems to have been determined by the feeling, that one or the other form would give the meaning of the tense in the manner most graphic and distinct to the imagination. Hence the construction of many words and the use of the different cases appears to be decided not so much by a philosophical view, as by the feeling of an external sensible resemblance, which, however, is often only subjective, and confined to the individual writer. The love of vivid representation produced the extraordinary facility which the Greek language has of expressing those fine shades of meaning which cannot be fully rendered in any other, and can even be apprehended only by a feeling formed by diligent reading. Hence the pleonasms which are found even in Thucydides, the most concise of all Greek writers, and the opposite quality of compression or *brachylogia*, where, though the expression may seem imperfect, the condensation of thought produces a stronger impression on the sense than completeness could have done: hence, finally, those *anacolutha* and frequent mingling of different forms of speech which, sometimes bordering on pleonasm, sometimes on brachylogia and ellipsis, by their pregnant sense make the fancy feel more than the words seem to imply.

We also perceive in the Greek language, more than any other, even the Latin, a simplicity and absence of pretence in style, and a certain indifference to the demands of a language formed by and for the understanding, amounting to what we might call incorrectness or carelessness. This simplicity was to be expected in a people which in all its relations remained

faithful to nature, and had no occasion, in its intellectual productions, to seek to surpass the earlier models of another nation, by new and unusual modes of expression: it was cherished by the approximation of all classes to one another, by the people's influence in the administration of the state, and that civil equality with which it did not accord, that any thing should by solitary study become the exclusive portion of a few: hence, too, originated the custom of expressing as a conjecture or opinion, what was meant as unconditionally true—a custom common also to the Latin. The neglect of grammatical rules in the cases already mentioned, which is incomparably more frequent in Greek than in Latin writers, and above all in Plato, who, while he ennobled, closely imitated, the style of conversation, seems to be the immediate result of an unconscious endeavour to come to the level of all classes, by copying the language of common life. It was in no small degree cherished by the circumstance that till the Alexandrian period there was no separate order of literary men, and that till that time no technical grammarian arose, to cramp language by submitting it to the rules of the understanding.

Of the Dialects generally.

The Greek language, like every modern one, was not in ancient times spoken in the same manner in all parts of Greece; but almost every place had its peculiarities of dialect, both in the use of single letters and of single words, in the forms of words, inflexions, and expressions, in the whole style, in the species of verse and in the quantity. But the Greeks were accustomed to express the peculiarities of their dialects in writing also; they wrote as they spoke; and if, for instance, the Dorians pronounced the ου differently from the rest of the Greeks, they expressed this also in writing, as δῶλος for δοῦλος: instead of which we (notwithstanding the very various pronunciation, and the different expressions and modes of speaking, used in particular districts,) yet have in general one orthography, and one form of language in writing. Of these dialects the four principal are, the Æolic, the Doric, the Ionic,

the Attic, because these alone were cultivated and rendered classic by writers. Each of these dialects had, according to the different places where it was used, different deviations, which were called local dialects, διάλεκτοι τοπικαί. In the Ionic, for instance, were reckoned four peculiar dialects[a]. The Spartans, the Messenians, Argives, Cretans, Syracusans, Tarentines, all spoke the Doric dialect; but each nation with certain variations[b]. Each of the principal dialects also in time underwent some changes and modifications in its general character, according as it was further improved by writing, or as the people which spoke it became connected with others.

The Æolic dialect prevailed on the northern side of the Isthmus, except in Megara, Attica, and Doris, as well as in the Æolic colonies in Asia Minor, and in some northern islands of the Ægean Sea; it was chiefly cultivated by the lyric poets in Lesbos, as Alcæus and Sappho, and in Bœotia, by Corinna. It retained the most numerous traces of the ancient Greek; hence the Latin coincides more with this than with the other Greek dialects[c]. It is distinguished from the Doric by trifling differences, some of which will be mentioned hereafter; chiefly, however, by the breathing before vowels at the beginning and in the middle of words, and before some consonants, as ρ, called the Æolic digamma (R). The grammarians remarked three principal changes in this dialect, which, however, cannot now be ascertained for want of information. Alcæus is considered as the model of it[d].

The Doric dialect, which was spoken in Peloponnesus, in the Dorica Tetrapolis, in the Doric colonies of Lower Italy (Tarentum for instance), and Sicily, as in Syracuse, and Agrigentum, and in Asia Minor, was, like the language of primitive mountaineers generally, hard, rough, and broad, particularly from the frequent use of α for η and ω; for instance, ἁ λάθα,

[a] Herod. 1, 142.

[b] Salmas. de Ling. Hellenist. p. 460. Of the Ionic and Doric dialects see Sext. Emp. p. 235. ed. Fabric. Gregor. p. (135) 294. ed. Schæf. Fisch. 1, p. 36.

[c] Burgess ad Daw. Misc. Crit. Præf. p. 3. and p. 397 sqq.

(R) This letter refers to the Remarks which are subjoined to the Preface.

[d] Gregor. p. (2) 6. Fisch. 1, p. 43 sqq.

τᾶν κορᾶν, for ἡ λήθη, τῶν κορῶν[e]; and from the use of two consonants, where the other Greeks employed the double consonant; for instance, σδ for ζ, as μελίσδεται, &c. It was the most rude among the Spartans, the enemies of all change, but was spoken in the greatest purity by the Messenians[f]. The grammarians notice two epochs in it, according to which they divide it into the old and new Doric dialects. In the old, the comic writer Epicharmus, and Sophron, author of the Mimes, were the principal authors; the latter, however, chiefly adopted the peculiarities of the Syracusan dialect. In the new, which approached nearer to the softness of the Ionic[g], Theocritus is the chief writer. Besides these, the first Pythagorean philosophers wrote Doric, fragments of whose works are still remaining; for instance, Timæus, Archytas, who is considered as the standard (*canon*) of this dialect, and Archimedes. Pindar, Stesichorus, Simonides of Ceos (R), in his lyric poems, not in his elegies and epigrams, and Bacchylides, use in general the Doric, but softened it by an approximation to the others, and to the common dialect. Many instances of the dialect of the Lacedæmonians and Megarensians occur in Aristophanes[h]: of the former, the *Decretum in Timotheum* (Boethius de Musica 1. 1. and Salm. de Ling. Hellenist. p. 82.) is a remarkable example. Besides these, the Doric dialect is found in decrees and treaties in the historians and orators, and in inscriptions.

The Ionic was the softest of the dialects, on account of the frequent meeting of vowels and the deficiency of aspirate letters. It was spoken chiefly in the colonies of Asia Minor, and in the islands of the Archipelago. It was divided into old and new. In the former, generally speaking, Homer and Hesiod[i]

[e] πλατειασμός. Koen ad Gregor. p. (152) 329.

[f] Paus. 4, 27. p. 346 sq.

[g] Koen ad Gregor. p. (165) 359.

[h] A collection of Laconian expressions is given by Valck. ad Theocr. Adoniaz. p. 257—300. Ruhnk. Ep. Crit. p. 214 sqq.

[i] Though Homer has varied and ennobled the language of his people according to the necessities of harmony and rhythm, it cannot be denied that the old Ionic is the *basis* of the Homeric or epic language. This is evident from the close resemblance which, notwithstanding all their differences, is found between the language of Homer and Herodotus. We

wrote, and it was originally very little or not at all different from the old Attic. The new arose when the Ionians began to mix with other nations in commerce, and to send out colonies[k]. The writers in this were (R) Anacreon, Herodotus, and Hippocrates[l].

The Attic dialect underwent three changes. The *old Attic* was scarcely different from the Ionic[m], for the Ionians had inhabited Attica; and in Homer the Attics are still called Ἰάονες; and hence we find in Homer many forms of words which were otherwise peculiar to the Attics. In this dialect Solon wrote his laws. Through the proximity of the Æolic and Doric tribes in Bœotia and Megara, the frequent intercourse with the Dorians in Peloponnesus, and with other Greek and foreign nations, it was constantly more intermixed with words which were not Ionian[n]; and as Attica afforded a less luxurious and effeminate life to its inhabitants than Ionia, their language departed further from the Ionic, particularly in using the long α where the Ionians employed the η after a vowel, or the letter ῥ; in avoiding the *collision* of several vowels even in two different words, by contracting them into a diphthong or long vowel[o]; in preferring the consonants with an aspirate, whilst the Ionians used the *tenues*, &c[p]. Thus arose the *middle* Attic, in which Gorgias of Leontini was the first who wrote. The writers in this dialect are Thucydides, the tragedians[q], Aristophanes, and others. The *new* Attic is dated from Demosthenes and Æschines, although Plato, Xenophon, Aristophanes[r], Lysias, Isocrates, have many of its peculiarities. It differed chiefly

can speak of an epic language only in times subsequent to Homer, when his diction had become the standing model for the epos, while the living Ionic dialect continued deviating more and more from it.

[k] Gregor. p. (233) 490 ed. Koen.

[l] Of the difference of the Ionic dialect in Homer and in Herodotus, see Heyne Obss. ad Iliad. 8, 226 sqq. and Fisch. 1, p. 38.

[m] Bentl. Opusc. Philol. p. 375 sqq. Koen ad Gregor. p. (176) 383.

[n] Xenoph. R. A. 2, 8. Piers. ad Mœr. p. 349.

[o] Piers. ad Mœr. p. 274. Gregor. p. (72) 168 sq.

[p] Valck. ad Phœn. 1422. Piers. ad Mœr. p. 245. 361. Koen. ad Gregor. p. (185) 393. Fisch. p. 153. 176. 218.

[q] Nicephor. ad Synes. p. 411. vid. Bern. ad Thom. M. p. 579. Hence οἱ μέσοι Mœr. p. 404. ubi vid. Piers.

[r] e. g. θάλαττα Hemsterh. ad Plut. v. 396. μυῤῥίνη Id. ad Lucian. 1, p. 317.

from the foregoing, in preferring the softer forms; for instance, the aor. 2. συλλεγείς, ἀπαλλαγείς, instead of the old Attic and Ionic συλλεχθείς, ἀπαλλαχθείς[s], the double ῥῥ instead of the old ρσ, which the old Attic had in common with the Ionic, Doric, and Æolic[t]; the double ττ instead of the hissing σσ[u]. The new Attic said also πλεύμων, γναφεύς, for πνεύμων, κναφεύς[x], and σύν, instead of the older ξύν[y].

It is evident that the date of these changes in particular dialects cannot be determined with sufficient accuracy; but that they were introduced gradually, and especially by the example of the most eminent writers, orators, &c. as Pericles is said to have introduced the use of the ττ instead of the σσ. It was only in process of time too that these four principal dialects departed from one another in such a manner that their differences could be determined, in the way in which it has been done by the grammarians. In old times they differed from each other far less. In Homer and Hesiod forms of words and expressions occur, which are considered by the grammarians as Æolic, Doric, Attic, or merely as peculiarities of a local dialect. But they could hardly have been such in the age of those poets, who would no more allow themselves such a mixture, than a poet of these days would adopt the provincial dialects of his own country. It is much more probable that the language of Homer was, generally speaking, that of the Ionians of his time, although his fine perception of sound and harmony, and the polish and richness of his expression as to phrases and inflexions, might lead one to suppose, that he retained words, forms and modes of speech already become obsolete, when they seemed to him appropriate, and preferred that which appeared to him the most harmonious, and which was received in the language of the most polished amongst his countrymen. Of these forms of words used in Homer, all did not

[s] Valck. ad Phœn. p. 356 sq. Eustath. ad Hom. p. 519, 41.

[t] Fisch. 1, p. 194. Valcken. ad Phœn. p. 22. Hemsterh. ad Lucian. t. 1, p. 317. ad Thom. M. App. p. 535. Koen ad Gregor. p. (66) 153.

[u] Hemsterh. ad Lucian. t. 1, p. 309 sq. 312. Valcken. ad Phœn. p. 149. Fisch. 1, p. 203.

[x] Hemsterh. ad Lucian. t. 1, p. 301. Brunck. ad Aristoph. Plut. 166.

[y] Hemsterh. ad Lucian. t. 1, p. 317. Koen ad Gregor. p. 10. Fisch. 1, p. 199.

remain in the Ionic dialect; but some were retained only in the Æolo-Doric: and of these, some only among single tribes, as the Cretans, Tarentines, &c.; others only in the Attic[z]. The grammarians, in speaking of Homer, call that Attic, Æolic, Doric, Cretan, &c. which had become so in their time[a]. So, previous to the Ionic migration 1130 B. C. the old Ionic and old Attic dialects were so nearly allied, that they may be considered as one dialect, which was afterwards divided into two: the Æolic and Doric were originally nearly allied, and had a common basis, till the language of the Dorians was improved by poetry and writing and the extended intercourse of the people[b].

[z] Thus many words formerly in general use in the ancient language of Germany, are now left only in a few single dialects; for instance, the Upper-German, or rather Swiss word *lugen*, i. e. *to see*, which must have been used also in Low-German, since it remains in English in *to look*.

[a] On the Homeric dialect see Burgess Præf. ad Dawes. Misc. Crit. p.xix. Heyne Obss. ad Hom. t. 7, p. 712 sq.

[b] It has become a prevalent opinion in modern times, that we must assume a *primitive old Greek language* as the mother of all the dialects. If this be meant of a single common language, in which as yet there were no dialects, it is a mere hypothesis, which may be admitted as a *philosophical* view of the matter; since the understanding naturally seeks a common root, for that which exhibits diversity combined with affinity; but which cannot be *historically* established, unless we admit the deduction of Mr. Blomfield in his Remarks on the former edition of my Grammar, p. xxxvii. Engl. ed. to be historically founded; according to which, Dorus and Æolus, as sons of one father Hellen, and Ion and Achæus, as his grandsons, the supposed patriarchs of the Dorians, Æolians, Ionians and Achæans, would naturally speak one language. But such a supposition contradicts all history; for no nation was ever found, or can ever exist even in the lowest stage of civilization, at all extensively diffused and yet speaking a language free from all dialectic variety; difference of soil and climate, of diet and occupation, exercises an unperceived influence on the organs of speech, and through them on language itself. The only case in which the ancestors of the Greeks can have spoken a language without dialects, is if we suppose their four original tribes to have formed four small families in Phthia according to the mythic tradition; and these must have changed their language when the family of Ion removed to Attica, and that of Achæus to the Peloponnesus, even if they did not adopt the speech of the inhabitants whom they found there. Nor have I as yet been able to discover any proof of Hermann's position (de Gr. Ling. Dial. p. v.), that the Ionians in Attica once spoke Doric. On the other hand, we are often inclined and even compelled in our investigations to assume *one* root for various forms of the same word, which root may have existed in the language

The writers in any dialect, however, seem not to have taken the language of their own nation, with all its peculiarities; but to have selected, in a greater or less degree, the general language of the people, abstracted from all peculiarities of *single* subdivisions. If Sophron wrote in the popular dialect of the Syracusans, and Corinna in that of the Thebans, Theocritus, on the contrary, and Pindar, chose that which was not found merely in the local language of one single nation, but in the general Doric dialect of that age, the latter with an intermixture of epic forms[c]. Hence, perhaps, may be explained what is said of Pindar, that he wrote in the *dialectus communis*, *κοινή*[d], an expression, however, which was adopted by the grammarians not from this view of the subject, but because all the forms are not found in him which occur in other Doric writers. The comic writers used the popular dialect of Athens, the tragedians often use in the dialogue epic forms, as *μοῦνος*, *ἔσω*, etc. Each writer modified his language as seemed acceptable to the public, for whom he destined it, or according to his particular kind of writing and his own taste and habit. In Aristophanes (R) many more peculiarities of the Attic dialect are found, than in Plato; in Plato, more than in Xenophon; and in him, more than in Aristotle: and hence it appears hazardous systematically to introduce into a writer in a certain dialect, forms which occur in other writers in the same dialect, or only in the remarks of the grammarians. These, however, call that only pure Attic, which was peculiar to the Attic dialect alone:

before any written documents: e. gr. *-οο* for the two forms of the genitive *-οιο* and *-ου*; a form in *-ντι* for the third persons *-ουσι*, *-ασι*, *-εισι*, *-αν*, *-ονται*, *-ενται*, *-ανται*; *-εσω* for the two futures *σω* and *ῶ*, and numerous forms of verbs of which only particular parts occur in authors. These are indeed hypotheses; but they do not contradict history and the natural development of language, and they are supported by the analogy of several cases; e. gr. the derivation of *ἐμεῦ* and *ἐμοῦ* from *ἐμέο*. There is no objection to calling the language in which these forms were current a primitive language, except the vagueness of the expression; but there is still a wide distance between the assumption of such a language and the denial of all dialectic differences.

[c] Hermann de Dial. Pind. p. (iv.) 252. thinks on the contrary that the epic language is the groundwork of the Pindaric.

[d] *κοινὴ δὲ, ᾗ πάντες χρώμεθα καὶ ᾗ ἐχρήσατο Πίνδαρος, ἤγουν ἡ ἐκ τῶν δ' συνεστῶσα.* Gregor. p. (5) 12. ubi v. Koen. Salmas. de Hellen. p. 28. sqq. Koen ad Gregor. p. (171) 373.

common (κοινόν), and Hellenic, on the contrary, that which was found in other dialects also, although it was equally received in the Attic[e]; and they regarded as the principal models of the Attic language, Aristophanes and the poets of the old comedy[f], Thucydides and Demosthenes[g]; Herodotus and Hippocrates are the standards of the Ionic, not Anacreon; of the Doric, Archytas and Theocritus, not Pindar.

Now as each dialect in this respect, as we observe it in the writings of the ancients, is not so much a faithful copy of the popular speech, as a species of book-language, the choice also of his dialect would, in each writer, be regulated by the models which had used it in an earlier period. Because Homer had written his poems in the old Ionic dialect, all succeeding epic poets chose it for their compositions, even at a time when the Ionic dialect had long ceased to be current as a book-language. The lyric choruses in the tragedies of the Athenians approached the Doric, in the use of *α* for *η*, and a few forms, e. g. *ναν*, Οἰδιπόδα, genit. for Οἰδιπόδου[h], because the most eminent lyric poets had written in this dialect. In the lyric parts, the Doric dialect predominates where strong emotion is to be expressed, the Attic where the tone is more calm[i]. In prose, the Ionic dialect was used for a long time, because prose had first been composed in it: in this too Herodotus and Hippocrates wrote, although both were of Doric origin. Afterwards, however, it was in a great measure supplanted in all kinds of prose by the Attic dialect, in which the principal models of prose composition were written. As Athens was long the seat of literature, and especially of philosophy and rhetoric, its language maintained its superiority, became that of the Macedonian kings and grandees, and diffused itself by their means over the conquered provinces of Asia and Ægypt.

Thus from the Attic was gradually formed, especially at Alexandria, a book-language, which adopted those expressions, forms of words, and phrases, which were not peculiar to one dialect, but in use amongst all the Greek nations, and intelli-

[e] Piers. Præf. ad Mœrid.
[f] Hemsterh. ad Thom. M. p. 179.
[g] Gregor. p. (2) 6.
[h] Dorv. ad Charit. p. 240.
[i] Matthiæ ad Eur. Hec. 96. Hipp. 263. Elms. ad Eur. Med. 95.

gible to them; and approximated in the form of its words chiefly to the Attic language of composition (ἡ κοινὴ διάλεκτος, Ἑλληνική[k]), although expressions escaped from many writers, which were rather provincial[l] or colloquial, and on that account are frequently condemned by the grammarians. In Alexandria (the resort not only of Greeks of all tribes, but also of foreigners), a dialect arose, which was composed of several dialects, and of phrases from foreign languages; but this was used in writing only by some individuals, as by the Greek translators of the Old Testament, and by the writers of the New. This is called the Alexandrian dialect, and, as a Hebrew or Syrian speaking Greek was called Ἑλληνιστής, in modern times has been named the Hellenistic Greek. On the other hand, writers appeared, especially from the age of the Antonines and Adrian, who employed their chief care upon acquiring a fine flowery style, and to this purpose imitated the Attic writers, sometimes even in their faults and solecisms[m]. Of this school are Dio Chrysostom, Aristides, Libanius, Philostratus, Heliodorus, Longus, Ælian, &c. also Themistius and Lucian: the two latter, however, were very advantageously conspicuous among them. These artificial writers are called Sophists in reference to the manner in which they treated subjects of every kind, and Atticistæ on account of their style (Ἀττικισταὶ, Ἀττικίζοντες[n]).

The modern Greek appears to be derived chiefly from the language of the country people, which contained most traces of the Æolo-Doric[o].

Obs. 1. The principal ancient work on the dialects is Gregorius, Corinthi Metropolita, de Dialectis, published by Koen, Lugd. Bat. 1766, 8vo, and by Schæfer, with the notes of Koen, Bast, Boissonade and his own, Lips. 1811, 8vo. An extract of the work of an old grammarian, Joannes Gramm. on the dialects, is found in Θησαυρὸς, κέρας Ἀμαλθείας, Venet. ap. Ald. 1496, fol. 235—245. Much diligence in collecting, but

[k] Salmasius de Hellenist. p. 152. Bentley Opusc. Philol. p. 380.

[l] e. g. πέφρικαν, ἐσχάζοσαν, in Lycophron.

[m] οἱ σολοικίζοντες Ἀττικῶς, Lucian. Pseudos. t. 9, p. 224. Bip. Bentley Opusc. Philol. p. 326 sq.

[n] H. Steph. App. de Dial. p. 241—247. Koen ad Gregor. p. (27) 67. not. 5.

[o] Bœckh's Public Economy of Athens, 2, p. 394. (Germ.) Coray ad Isocr. p. 61.

little judgement, is shown in Mich. Maittaire Græcæ Ling. Dialecti, 1706, republished by J. F. Reitzius, Hag. Com. 1738, 8vo; and by F. W. Sturz, Lips. 1807, 8vo. To this subject belongs F. W. Sturz de Dial. Maced. et Alexandr. Lib. Lips. 1808, 8vo. A useful work is Æmilii Porti Λεξικὸν Ἰωνικὸν Ἑλληνορωμαϊκόν, and his Λεξ. Δωρικὸν Ἑλληνορ. Francof. 1603, 8vo; the former repr. Oxon. 1817, 8vo. Hermann Progr. de Dialectis, Lips. 1807, 4to, and De Dialecto Pindari, ib. 1809, 4to. Several ancient grammarians who have written on the dialects are quoted in Fabr. Bibl. Gr. 6, 164, ed. Harles. and Koen Præf. Greg. Cor. p. xv. sqq. ed. Schæfer.

Obs. 2. The origin of a systematic Greek Grammar belongs to the Alexandrian period. We find, indeed, earlier traces of inquiries into the elements of speech: Plato's Cratylus contains many etymologies, generally childish, and makes mention of men who devoted themselves to such investigations p. 407. A. *οἱ νῦν περὶ Ὅμηρον δεινοί*, p. 424. C. (where he is speaking of the division of the *φωνήεντα, ἄφωνα καὶ ἄφθογγα*) *οἱ περὶ τούτων δεινοί*. Among them the Sophists, Prodicus, Protagoras and Hippias are particularly mentioned[p]. To them also appears to have belonged Antimachus, who occupied himself chiefly in correcting the text of Homer[q]. Aristotle was regarded as the founder of grammar and criticism[r], but the observations on language which are found in all his writings, especially *περὶ Ἑρμηνείας* and Poet. c. 20. 21. 22. belong more to philosophical grammar, as do those of the Stoics who, after Aristotle and the Peripatetics, bestowed most care on this department[s]. The study of Homer and other ancient poets at Alexandria, gave birth to inquiries respecting various parts of the Greek language, the origin and nature of letters, words, their etymology and flexion, the dialects, accent and quantity. The Commentaries of Eustathius, the Venetian Scholia and the Etymologicon, are rich in such remarks, chiefly proceeding from Zenodotus, Aristarchus, Aristophanes, Apollonius Dyscolus, and his son Herodian, and Apion. Dionysius Thrax, who lived in the time of Pompey and Cæsar, was the first who established a system of Grammar, confined however to the etymological part. His Τέχνη Γραμματική is lost; for the little treatise which has reached us under his name was considered by many even of the ancients as spurious[t], and is probably a compilation made by the gram-

[p] Wolf Proleg. ad Hom. p. clxvi. sqq.

[q] Schellenberg Antim. rel. p. 33 sqq.

[r] Dio Chrys. l. 3, p. 553. C. ed. Morell.

[s] Dionys. Hal. *π. συνδ.* c. 2. with Upton's and Hudson's notes. Quint. I. 4. 13 sqq. and respecting the Stoics, Diog. L. 4, 44. especially 56—59. Menag. p. 288 sq.

[t] Fabr. Bibl. Gr. 6, p. 310.

marians of Constantinople[u]. *Tryphon*, a contemporary of Augustus, treated of the Πάθη τῆς Λέξεως (*affectiones dictionum*), of the dialects, flexions of nouns and verbs, and almost every part of the accidence. *Apollonius Dyscolus*, who lived under Hadrian and Antoninus Pius, a man not only of learning but of an acute and philosophic mind, left instructive works on Syntax (περὶ Συντάξεως, Lib. iv.) on the pronouns, conjunctions and adverbs, which we still possess, and others (which have been lost) on derivative nouns (παρώνυμα, *denominativa*), on the verb, participle, &c.[x] which united, would have embraced the whole of elementary grammar. Of his son Herodian are quoted works either on parts of grammar, as prosody, nouns, and their declension, orthography, &c. or τέχναι γραμματικαί and lexicographical writings[y]. These are the most valuable of the grammarians who were called Τέχνικοι by the ancients: there was a much larger number who cultivated the same science without much advancing it. Aurelian's devastations drove the learned men from Alexandria; Constantine the Great afforded them a refuge in his new capital, and opened an academy in his palace, after the model of the Brucheum at Alexandria, called οἱ οἰκουμενικοί, at whose head was the οἰκουμενικὸς διδάσκαλος. Here probably originated the grammar attributed to Dionysius Thrax; it was orally expounded by Theodosius of Alexandria, one of the most eminent grammarians of his time, who composed a classical work on the eight parts of speech, Εἰσαγωγικοὶ Κανόνες, of which an extract has been preserved[z]. On these Canones a commentary was again written in the fifth century by *George Chœroboscus*, one of the most esteemed grammarians, of whose numerous writings several have been published, but still more remain in MS.[a] All these grammarians are valuable to us by preserving words and forms from the ancient classics which facilitate etymology, but we desiderate in them that correct and comprehensive view, guided by philosophical acuteness, which belonged exclusively to Apollonius Dyscolus. The more the language degenerated,

[u] Gœttling Præf. ad Theod. p. v. sqq.

[x] Fabr. Bibl. Gr. 6, p. 271—276. Comp. p. 319, 320, 381.

[y] Fabr. Bibl. Gr. 6, p. 278—285. Villoison Proleg. Hom. p. xxxi. Phil. Lex. ed. Osann. p. 305 sqq. Other Fragments in Bekk. Anecd. 3, p. 1086. sqq. 1142.

[z] Θεοδοσίου Γρ. περὶ Γραμματικῆς. E Codd. MSS. ed. et notas adj. C. G. Gœttling, Lips. 1822. 8vo. Θεοδ. Κανόνες περὶ Κλίσεως Ὀνομάτων in Bekk. Anecd. 3, p. 975; and περὶ Κλ. Ῥημάτων, ib. p. 1008.

[a] Fabr. Bibl. Gr. 6, p. 338 sqq. Comp. ib. p. 294. 309. 320. 335. Villois. Anecd. Gr. 2, p. 103 not. 2. Goettl. præf. ad Theod. p. xiii. Fragments of his Commentary on Theod. Bekk. Anecd. 3, p. 1180. sqq. p. 1209 & Ind.

the more they occupied themselves with the comparatively unimportant subjects of pronunciation and accent.

The Greeks who alarmed at the growing power of the Turks took refuge in Italy and taught their language there, pursued the path which the Alexandrians and Byzantines had opened. The most considerable of them are *Emanuel Chrysoloras* in the 14th and beginning of the 15th centuries (Ἐρωτήματα τοῦ Χρυσολωρᾶ[b]) which Reuchlin in Germany, and Erasmus at Cambridge, made the text-book of their prelections. *Theodore Gaza* of Thessalonica, about 1430, Γραμματικῆς Εἰσαγωγῆς Βιβλία δ'.[c] *Manuel Moschopulus* of Byzantium, nephew of the Cretan Moschopulus about 1453. Περὶ τῆς Ὀνομάτων καὶ Ῥημάτων Συντάξεως, περὶ Προσῳδίας, περὶ Σχεδῶν, περὶ Γραμμ. Γυμνασίας[d]. *Constantine Lascaris* of Byzantium, about 1460, lived chiefly at Milan, and was the author of a Greek Grammar, Mediol. 1476, 4to, often reprinted and with improvements, under the title Ἐρωτήματα, Venet. 1495, 4to.[e] &c. *Demetrius Chalcondylas* at Milan, died 1510. Erotemata Synoptica Octo Partium Orationis, sine loco et anno (Mediol. 1493,) Gramm. Gr. Paris 1525. 4to.[f] *George Lecapenus* Περὶ Συντάξεως τῶν Ῥημάτων in the Gr. Gramm. of Aldus, Venet. 1525, 8vo, p. 171—216. These grammarians made no improvements, but they are valuable from having extracted and combined the doctrines of the older writers, as Apollonius and Herodian.

The first native of the West who wrote a Greek grammar was *Urbanus* of Belluno, a Franciscan monk and teacher of Leo X., who is said to have heard Constantine Lascaris lecture at Messina; died at Venice 1526. Urbani Bellunensis Institutt. in Ling. Gr. Gramm. lib. ii. Venet. 1512, and several times at Basil. Then followed Aldi Manutii Gramm. Institutt. Gr. Ven. 1515, 4to, wholly in Greek[g]. Phil. Melanchthonis Institutt. Gr. Gramm. Hagenæ, 1518, 4to, studio Jo. Camerarii, Lips. 1552, 8vo, 1571, 8vo. Aug. Caninii Ἑλληνισμός, Paris 1555, 8vo. ed. Th. Crenius, 1700, 8vo, executed with great care, especially in what relates to the dialects.—Nicol. Clenardi Institutt. ac Meditatt. in Gr. Ling. Colon. 1530, 1541, 8vo, c. scholiis et praxi P. Antesignani, Paris 1572, 4to, Francof. 1580, Lugd. Bat. 1594, 4to, was rendered of value by the addition of Sylburgius's *notæ*, Francof. 1583, 4to.—Jo. Verwey Nova Via

[b] See the editions in Fabr. Bibl. Gr. 6, p. 327 sqq. where, however, that which I have used, Paris ap. An. Wechelium, 1559, 4to, is not mentioned.

[c] Fabr. B. Gr. l. c. p. 333. not. also Basil. ex offic. Valderiana 1541. 4to.

[d] Fabr. l. c. p. 322 sqq. Man. Moschopuli Cret. Opera Gramm. e cod. nuper in Bohemia reperto nunc primum ed. gr. F. N. Titze. Lips. et Pragæ 1822, 8vo.

[e] Fabr. l. c. p. 329.

[f] Ibid. l. c. p. 334.

[g] Ibid. l. c. p. 382.

Docendi Græca, Gouda 1684. Ultraj. 1735, 8vo. without any thing new. —Geo. Henr. Ursini Gramm. et Electa Græca, Noriberg. 1691, 8vo, which Hemsterhuis recommended to his hearers. See Scheid. ad Lennep. de Anal. p. 247. The Grammar of MM. de Port Royal contains many good remarks in luminous order, Paris 1655. Eng. London 1746. vol. 2. 8vo. The doctrine of the declensions, of which the old grammarians reckoned ten, was simplified by Jac. Weller. Gramm. Gr. Lips. 1635, 8vo, and by J. F. Fischer, Leipz. 1756, 1780, 8vo; to which also belong J. F. Fischeri Anim. in Jac. Velleri Gramm. Gr. Spec. i. Lips. 1798; spec. ii. ib. 1799. spec. iii. 1. ed. C. T. Kuinoel, ib. 1800. spec. iii. 2. 1801. But the men who made an epoch in this department were Tib. Hemsterhuis and L. C. Valckenaer; their prelections on the analogy of the Greek language appeared together, under the title L. C. Valckenaerii Obss. Academ. quibus via munitur ad Origines Gr. investigandas Lexicorumque defectus resarciendos et Jo. Dan. a Lennep. Præl. Acad. de Analogia Ling. Gr.—rec. Ever. Scheidius Traj. ad Rh. 1790, 8vo; to which also belongs, Jo. D. a Lennep Etymologicum Ling. Gr. cur. Ev. Scheidius, ib. eod. vol. 2. By the methodical arrangement of the primitive roots and the development of their gradual formation, the doctrine of the verb in particular received a degree of clearness and simplicity which has greatly facilitated the study of the whole language, though much that is hazarded without sufficient ground occurs in the details, especially in the prelections of Lennep, and still more of Scheid. J. G. Trendelenburg's Elements of the Greek Language (Anfangsgründe der Gr. Sprache) Leipz. 1782. 88. 8vo, is an excrescence of this method; but we owe to these inquiries also Buttmann's short Gr. Grammar (Kurzgefasste Griech. Grammat.) Berlin, 1782, 10th ed. 1822. the first which erected a system of the language on an historical foundation with philosophical criticism. Another leading work is Godofr. Hermanni de Emendanda Ratione Græcæ Grammat. Pars i. Lips. 1801, 8vo. Of great utility for the Homeric language is Fr. Thiersch's Grammar (Gr. Grammatik, vorzüglich des Homerischen Dialects) 2d ed. Leipz. 1818, 8vo.

In all these works the etymological part is treated with especial care, the syntactical very scantily and almost as an appendix. This desideratum may be in some measure supplied from Jo. Posselii Syntaxis Gr. Witeb. 1561, often repr., and Calligraphia Oratoria L. Gr. Hanov. 1605, 8vo: still more from Franc. Vigeri de Præcipuis L. Gr. Idiotismis, especially with the notes of Hoogeveen and Hermann. 2d ed. Leipz. 1813, 8vo. Most instructive of all, however, are the notes of the editors of the classics, Hemsterhuis, Valckenaer, Ruhnken, Brunck, F. A. Wolf, Hermann, Schæfer, and very recently P. Elmsley.

Of the Letters, *and their Pronunciation.*

The Greek Language has the following 24 Letters (στοιχεῖα, γράμματα). §. 1. (10)

Figure.	Pronunciation. Reuchlin.	Pronunciation. Erasm.	Names. Reuchlin.	Names. Erasm.
Α α	a	a	alpha	
Β β ϐ	b	b	bita,	beta
Γ γ ᾳ	g	g	gamma	
Δ δ	d	d	delta	
Ε ε	e	e	e ψιλόν / epsīlon[h]	
Ζ ζ	z	z	zita,	zeta
Η η	i, e, or æ	*ita,	ēta	
Θ ϑ θ	th	thita,	theta	
Ι ι	i	i	iota	
Κ κ	k	k	kappa	
Λ λ	l	l	lambda	
Μ μ	m	m	my	
Ν ν	n	n	ny	
Ξ ξ	x	x	xi	
Ο ο	ŏ	o	o μικρόν[i]	(parvum)
Π π	p	p	pi	
Ρ ρ	r	r	rho	
Σ C σ ς[k]	s	s	sigma	
Τ τ ʃ	t	t	tau	
Υ υ	ü	ü	y ψιλόν / ypsīlon[h]	
Φ φ	ph	ph	phi	
Χ χ	ch	ch	chi	
Ψ ψ	ps	ps	psi	
Ω ω	ō	o	o μέγα	(magnum)[l]

Obs. 1[l]. The old Greek alphabet consisted of 16 letters only, α β γ δ ε ι κ λ μ ν ο π ρ σ τ υ, which, according to tradition, were brought by Cadmus from Phœnicia, and hence were called γράμματα Καδμήϊα (*Herodot.* 5, 59.), Φοινικήϊα (*id.* 58.), Φοινίκια, or Φοινικικά (R). In fact they agree in form and order with the Samaritan or Phœnician letters, with

[h] ἒ ψιλόν and ὖ ψ. (smooth, not aspirated) appear to have received this appellation, to distinguish them from H (which was anciently the mark of the *spiritus asper*, and was expressed also as a vowel by ε), and from the υ, as the ancient sign of the digamma, another species of aspirate, since otherwise οι was put for υ. [Salmas. ad Inscr. Herod. p. 30.] The Greeks called the ε εἶ, and the ο οὖ. Eust. ad Il. ε'. p. 511. ed. Rom. Respecting οὖ see Dawes Misc. Crit. p. 12.

* The reader will observe, that in this account of the pronunciation the *i* and *e* are to be sounded as in the French word *élite*.

[i] These letters were originally distinguished only by their size, ο O; afterwards two cross strokes below were added to ω μέγα, Ω. Mazochi ad Tab. Heracl. p. 124 seq.

[k] The figure C and E for the older Σ is first found on coins and monuments of the Augustan age. Montf. Palæogr. Gr. p. 153; but Ruhnken ad Longin. s. 3, shows that the use of C is older. The Ionians called this letter *sigma*, the Dorians *san*.

[l] An Analytical Essay on the Greek Alphabet, by R. P. Knight, London, 1791, 4to, is chiefly a hypothetical application of the doctrine of the digamma to determine the quantity of syllables.

which they are compared by Scaliger, Euseb. p. 110. Montfaucon Palæographia Gr. p. 122. (Fischer ad Well. 1. p. 13.) To these Simonides of Ceos and Epicharmus of Sicily, about the time of the Persian war, (instead of Epicharmus some mention Palamedes, in the time of the Trojan war,) are said to have added ζ (or ξ) η ψ ω and ϑ ξ (or ζ) φ χ, or rather to have brought them from Asia Minor and the Islands to European Greece. (Plin. H. N. 7, 56. Schol. ad Dion. Thr. Gr. p. 780 seq. Fischer ad Well. 1. p. 5.) But ϑ φ χ occur on the oldest inscriptions, e. g. the Sigean and the Delian, in Montf. Pal. p. 134, and Inscr. 1. in Bœckh's Public Economy of Athens (German ed.). See Payne Knight, p. 18[a] seq. We find ζ also in the form Ⅰ Bœckh. Pl. 1. No. 2. l. 3. Κυζικηνο, and Pl. 2. No. 3. l. 11, ζετεσαντες, i. e. ζητήσαντες. For ξ they wrote ΧΣ, e. gr. ΧΣΥΝ ΕΧΣ, Pl. 1. No. 1. l. 2, for ξύν, ἐξ, even when another σ follows; χ for κ, ΕΧΣΑΜΟ for ἐκ Σάμου, Pl. 1. No. 1. l. 20, 34; for ψ ΦΣ, e. g. ΦΣΕΦΙΣΑΜΕΝΟ ΑΝΑΓΡΑΦΣΑΝΤΟΝ, Pl. 1. No. 1. l. 3, for ψηφισαμένου, ἀναγραψάντων. H was the *spiritus asper;* for η ε was used, επι τες βολες for ἐπὶ τῆς βουλῆς, Pl. 1. No. 1. l. 1; or in the dative, for η ΕΙ, στελει for στήλῃ, Pl. 1. No. 1. l. 18; ΗΕΙ for ῇ, Pl. 1. No. 1. l. 1; ΕΙ for ῇ, Pl. 2. No. 3. l. 30; as ΟΙ for ῳ, εν τοι πολεμοι, for ἐν τῷ πολέμῳ. We find also εε for η, as ΜΑΤΕΕΡ, Villois. Anecd. Gr. t. 2. p. 124. Proleg. in Il. p. v. not., whence ἐέελος for ἐῆλος, Il. κ', 466. For ω was written O (ō) or oo. Vill. ibid. The Ionians first adopted all the 24 letters, and of them first the Samians, from whom they were received by the Athenians; but it was not till after the Peloponnesian war, in the archonship of Euclides (*Ol.* 94, 2. B. C. 403.), that they were used in public acts; whence τὰ γράμματα τὰ ἀπ' Εὐκλείδου ἄρχοντος. This new character is found in the Sandwich Marble, Ol. 100, 4–101, 3[b]. The 24 letters are called Ἰωνικὰ γράμματα, and the 16 Ἀττικὰ γράμματα. The Æolians retained the ancient mode, and wrote κσένος for ξένος, Πέλοπς for Πέλοψ[c].

Obs. 2. The most ancient Greeks had three other letters, which dis-

[a] According to the grammarians, e. gr. Schol. Dion. Thr. Gr. p. 780, in Bekker Anecd. Theodos. p. 11, 26, the ancient Greeks wrote ΤΗ, ΠΗ, ΚΗ, for ϑ φ χ; but this is found only on the Columna Naniana (the Venetian Votive Tablet in Payne Knight, pl. 1. fig. 2.), ΕΚΠΗΑΝΤΟ, ΕΠΕΥΚΗΟΜΕΝΟΣ, on another and probably older inscription K and Π for χ and φ. Villois. Anecd. Gr. t. 2. p. 120.

[b] Fisch. ad Well. Gr. i. p. 4–14. Wolf Prolegom. ad Hom. p. LI. sqq. impr. p. LXII. sqq. Valcken. ad Eurip. Phœn. p. 260. 688. Fisch. 1. p. 25. Lennep. de Anal. p. 33 sqq. Maitt. p. 164. (R) It is evident from the Fragm. of Euripides in Athenæus x. p. 454, that η was in use in his time, though not in public documents.

[c] Greg. p. (288) 613, § 39.

appeared from the alphabet in later times, and were called ἐπίσημα, numeral marks. 1. Βαῦ, Vau, 6th in place, answering to the Hebrew Vau, ϝ, Ϝ, and ϛ; whence, from its accidental resemblance, ϛ is still used as the numeral for 6[d]. This is probably the character for the digamma. 2. Κόππα, ϙ between π and ρ, used on the coins of Crotona for κ, the Hebrew Koph and Latin Q. At Athens horses were branded on the hips with this letter, whence κοππατίας ἵππος[e]. 3. Σαμπῖ, also Σαν ϡ after ω, the Hebrew Shin. This was also used in branding horses, whence σαμφόρας[f]. These letters ceased to be written in early times. See *Obs.* 4[g].

Obs. 3. In all the monuments of antiquity, and in the passages in which the forms of the letters are described (Athen. x. p. 454.) the capital, or as it is called *uncial*, writing is found; and this predominates even in MSS. till the 8th century[h], and is retained in the editions of the Greek authors by Janus Lascaris at Florence (Wolf Anal. i. 237 seq.). It is doubtful whether the Greeks in common life used an easier character; but it is probable that they did, as the cursive character is found in an Egyptian conveyance on papyrus of the year 104 B. C. (See Bœckh's Explanation of an Eg. Papyrus. Berlin. 1821. 4to.) The cursive character is not found in MSS. till the 8th and 9th centuries.

Obs. 4. The Greeks used the letters as numerals. On old monuments only the uncial letters occur; I or ⊢ for unity, (from the old Ια for μία?), II 2 (or ⊢⊢), III 3 (or ⊢⊢⊢), IIII 4 (or ⊢⊢⊢⊢), Π 5 (the initial of πέντε), Δ 10 (δέκα), H 100 (ΗΕΚΑΤΟΝ), X 1000 (χίλια), M 10,000 (μύρια). As many units were added to Π, as the number up to ten required ΠI 6, ΠII 7, ΠIII 8, ΠIIII 9. The rest of the numbers were repeated as often as the sum required; ΔΔ 20, ΔΔΔ 30, &c.; HH 200, &c.; XX 2000, &c.; but when the number amounted to 50, 500, 5000, the letters for 10, 100, 1000, were placed within a Π; thus, [Π] 50[i], [H] or [Π]H 500, [X] 5000, for πεντάκις δέκα, ἑκατόν, χίλια, [Π]I 51, &c., [Π]Δ 60, &c[k]. It is evident, however, from the denotement of the 10 Athenian courts by the 10 letters of the alphabet, from α to κ, (Schol. Aristoph. Plut. 277. comp. Eccles. 683. seq.) that at least as far as κ, i. e. 10, the

[d] Mazochi ad Tab. Heracl. p. 128 seq.

[e] Aristoph. Nub. 23. et Schol. Comp. Scalig. ad Euseb. Chr. ad a. MDCXVII. Salmas. Exerc. Plin. p. 626. Mazochi l. c. p. 221 seq.

[f] Aristoph. Nub. 122. 1300. Eq. 603.

[g] Bœckh's Public Economy of Athens, 2, 385. (Germ.)

[h] Montfaucon Palæogr. Gr. p. 262.

[i] [Π] Δ stand for 50, 10 talents, H 100 talents.

[k] Ἡρωδιανοῦ περὶ τῶν ἀριθμῶν, in H. Steph. Thes. L. Gr. Append. p. 205 seq. and an abstract in Scapula. Notæ Græcorum. coll. rec. explic. Ed. Corsinus. Florent. 1702. fol. Prol. p. xix. seq.

order of the alphabet was used in numeration. This became the more common method under the Ptolemies, and Aristarchus used all the 24 letters to number the Rhapsodies of Homer, κ′ being 10, λ′ 11, ω′ 24; and so the books of Herodotus were numbered. To these in the time of Claudius the Vau was added (Ϝ) for 6, and Koppa ϙ for 90. Both these are found on coins and marbles; the Sampi ϡ for 900 only in MSS.[a] The small letters have a stroke above when used as numerals, *ά β̄ γ̄ δ̄ ἐ σ̄ ζ̄ ἡ θ̄ ἰ*, 1 2 3 4, &c. The thousands a stroke beneath, *ᾳ* 1000, *β,* 2000; *κά* stands for 21, *νβ̄* 52, &c.

Obs. 5. The different characters for the same sound are used indiscriminately, except *σ* and *ς*. *σ* is used at the beginning and in the middle, *ς* only at the end of words. In later times F. A. Wolf, following the example of H. Stephanus, has introduced the practice of using *ς* at the end of syllables also, when they make an *entire* word, with which another is compounded, (R) e. g. *δυς-μενής, εἰς-φέρω, προς-εῖπον.* But this practice, which has not even the authority of MSS., cannot be systematically introduced without inconvenience to orthography, (e. g. *δυς-περβής, λαος-σόος.*) and is not agreeable to the genius of the ancients, who were not accustomed to separate by the understanding the different parts of discourse[b].

Obs. 6. In the most ancient times, according to Paus. 5, 25, p. 444, the Greeks, like the Orientals, wrote from right to left. They soon began, however, to write in the first line from the left to the right, in the second from the right to the left, *βουστροφηδόν*, as the ox turns with the plough. So the laws of Solon were written, Harpocr. *ὁ κάτωθεν νόμος*, and so is the Sigean Inscription, (ed. Edm. Chishull. Lond. 1721–8. Lugd. B. 1727–8, and Rich. Chandler in Inscriptt. Ant. Lond. 1774. fol.) as well as some others, Fisch. ad Well. 1, p. 22[c]. But as early as the time of Herodotus it was the established custom to write from left to right. Herod. 2, 36.

§. 2. (13) Of these 24 letters, 17 are consonants (*σύμφωνα*), and 7 vowels (*φωνήεντα*), *α ε η ι ο υ ω.*

I. The Consonants are distinguished as follows:

1. According to the pronunciation,

a. Ἡμίφωνα (*semivocales*), *λ μ ν ρ σ ζ ξ ψ*, to which some

[a] Corsini, l. c. p. xxix. seq.

[b] Wolf. Præf. ad Hom. Odyss. a. 1794, p. VIII. sq.

[c] According to Mazochi ad Tab. Her. p. 221 not., the first line went from right to left.

added θ, φ, χ[d]. Of these the 4 first are called by the Latins liquids (*liquidæ*), on account of the facility with which they connect themselves with other letters.

b. Mutes (*mutæ*, ἄφωνα), and these again are subdivided into,

α. Aspirated (*aspiratæ*, δασέα), φ χ θ.

β. Smooth (*tenues*, ψίλα), π κ τ.

γ. Middle (*mediæ*, μέσα), β γ δ[e].

2. According to their power, into simple and double: The double are,

a. ζ for σδ. (*Dionys.* p. 167. *Sext. Emp.* p. 239.)

b. ξ for γσ κσ χσ.

c. ψ for βσ πσ φσ.

Obs. These double letters are universally used instead of their corresponding simple letters, except where the two simple letters belong to two different parts of the compound; e. g. ἐκ–σεύω, not ἐξεύω. Yet Ἀθήναζε is used instead of Ἀθήνασδε.

3. According to the organ with which they are pronounced, labials β μ π φ ψ, palatics γ κ ξ χ, and linguals δ ζ θ λ ν ρ σ τ; the application of which is explained § 57 *Obs.* 1.

II. The Vowels are η and ω long, ε and ο short, and α ι υ doubtful, *ancipites*, δίχρονα (ἀμφίβολα Sext. Emp. adv. Math. 1. § 100).

When two vowels are pronounced with one sound, they constitute a diphthong, δίφθογγος. Diphthongs are,

1. *Propriæ*, κυρίως δίφθ. αι αυ ει ευ οι ου.

2. *Impropriæ*, καταχρηστικῶς δίφθ. ᾳ ῃ ηυ ῳ ωυ[f].

[d] Sext. Emp. adv. Math. 1. § 102. These seem to be the φωνήεντα μὲν οὖ, οὐ μέντοι γε ἄφθογγα. Plat. Cratyl. p. 424. C.

[e] Dion. Hal. de Comp. i. 14. p. 154. ed. Schæf. Sext. Emp. adv. Math. i. 5, 100. p. 238. Dion. Thr. Gr. p. 631. Bekk. The mutes may be divided with Thiersch into P-sounds, φ π β, K-sounds, χ κ γ, and T-sounds, θ τ δ.

[f] The ι *subscriptum* is written by the ancients, who used capital letters, as a regular letter, ΤΩΙ ΛΗΙΣΤΗΙ, τῷ λῃστῇ. Herm. de em. Gr. Gramm. p. 49 sqq. divides the diphthongs into, 1. those in which both vowels are short, *propriæ* αι αυ ει ευ οι ου υι; 2. those in which the first vowel is long, *impropriæ* ᾳ αυ ῃ ηυ υι ῳ ωυ. O was used for ου even after Euclides. (Bœckh Inscr. Pl. 3. No. 7. a.)

Of Pronunciation.

§. 3. (15) In instituting an inquiry into the pronunciation of the Greek, our object is not to ascertain local peculiarities, but the pronunciation of the Athenians and of the well educated in general, after the Attic language became predominant. The best expedient is to observe how the Romans expressed Greek, and the Greeks Roman names.

In Germany there are two modes of pronouncing the vowels and diphthongs in Greek (R). One was introduced by Reuchlin, and coincides with the pronunciation of the modern Greeks, according to which η ει οι are pronounced like *i*[a], αυ like *af*, αι like *ä*[b], ευ like *ef*. The other was introduced by Erasmus, and gives to η the sound of *e* long, nearly that of *ä*[b], and to the diphthongs a double sound, so that ει is pronounced like *ei*, οι like *oi*, αυ like *au*[c], ευ like *eu*[d]. The latter is preferable on account of its perspicuity.

Η had certainly in some periods and dialects the sound of *i* (*e*), as Plato (Cratylus, p. 418. B. C.) expressly says of ἡμέρα that it was anciently pronounced ἱμέρα; but it is evident from the following considerations that η was generally pronounced *ä* (*ay*). 1. Cratinus ap. Eust. ad Il. p. 1721, 16. Etym. M. p. 196, 7, expressed the bleating of a sheep by βῆ βῆ. 2. Dionys. Hal. p. 164, says the sound of η is formed at the root of the tongue, ι about the teeth, just as *ē* and *i* are actually formed. 3. In Latin η is always expressed by a long *e*. Σειλῆνός *Silenus*, Ἀθῆναι *Athenæ*, as in Greek the long *e* of the Romans is expressed by η, e. g. *Plut. Rom.* 21. τὸ στέρεσθαι οἱ Ῥωμαῖοι κάρηρε (*carere*) ὀνομάζουσιν. Numa 19, μαϊώρης (*majores*), Numa 21. ῥῆγας (*reges*), Sull. 34, φῆλιξ (*felix*). The Greeks indeed wrote Σκηπίων for *Scipio;* but they probably formed this word according to the analogy of σκήπων, with which *scipio* coincides in sense.

§. 4. (16) The pronunciation of the diphthongs αι ει and οι is more dubious. Not only do the Latins express αι by *æ*, e. g. Μοῦσαι

[a] In English pronunciation *e*.
[b] In English *a* in *ale*.
[c] In Engl. *ou*.
[d] In Engl. *eye*.

Musæ, as the Greeks write Αἴλιος for the Latin *Ælius;* but in an Epigram of Callimachus, n. 30, Echo answers the word ναιχί by ἔχει, and it might hence appear that αι was sounded like *ae*[e]. But 1. αι must have been sounded as in *Kaiser* (nearly as the English *i*) in those words in which αϊ were divided into two syllables, and αι arose from this diæresis; as δεδαιγμένοι, *Pind. Pyth.* 8, 125. from δεδαϊγμένοι, δαΐξω, *Æsch. Ag.* 216, from δαΐξω. To this head belong πάϊς in *Homer*, παῖς, ἀΐσσω, in the Attics αἴσσω ἄσσω, γραΐδιον from γραΐδιον. 2. If the Greeks had pronounced αι like æ (the English *ay*), it is difficult to conceive how from κλαίω, καίω, αἰεί, could have arisen κλάω, κάω, ἀεί, or from καὶ ἐγώ, κἀγώ, &c. 3. *Eustathius*, p. 365, 28, says the Bœotians expressed the αι in the partic. pres. pass. λεγόμεναι, ποιούμεναι by η, λεγόμενη, ποιούμενη. In describing the Bœotian pronunciation thus, he wished to show the difference between it and the common Greek; whence it follows that αι was indeed pronounced by the Bœotians as η, or æ, but not by all the Greeks[f]. The same remark applies to the Æolic pronunciation θναίσκω, μιμναίσκω, for θνήσκω, μιμνήσκω; and the Ionic pronunciation θεῇς for θεαῖς, arose chiefly from the preference which the Ionians gave to the η over the α. Hence we may conclude, that in αι, α had the principal sound, and that it was sounded also like αϊ, but in one syllable. The ancient Latin mode of writing was *Ailius, Caisar, aulai;* it was only in later times that æ was used for *ai*[g].

The Latins express ει sometimes by *e* long, as Μήδεια *Medēa*, §. 5.
Μουσεῖον *Musēum;* sometimes by *i* long, as Ἰφιγένεια, εἰκών, *Iphigenīa, īcon.* By the ancient Greeks it was pronounced separately, which mode is retained by Poets and Ionians, ὄρεϊ, Ἀτρεΐδας (see §. 13.). These deviations, as well as the differences in the dialects, become clear, if we assume that ει was pronounced like εϊ separately, yet in one syllable, so that according to the different dialects, sometimes *e*, sometimes *i* had the predominant sound.

Οι might seem to have the same sound as ι, from the inter- (17)

[e] In Engl. *ay*.

[f] Hermann draws different conclusions, de em. Gr. Gr. p. 52.

[g] Traces of the genuine pronunciation of αι are still found in Αἴας, Μαῖα, *Aiax, Maia.*

change of λοιμός and λιμός in *Thucydides* 2, 54. But this interchange appears to have arisen not so much from the similar sound of οι and ι, as from the resemblance of the two words in other respects, by which also one was easily substituted for the other in the tradition. Had οι been pronounced like ι, the two words which occur in *Hesiod* Ἔργ. 241, λοιμὸν ὁμοῦ καὶ λιμόν could not have been distinguished, at least so long as the poems did not exist in writing, but only in recitation. Οι was mostly formed from οϊ, as οἷς, οἰστός, from ὅϊς, ὀϊστός, and the Latins expressed οι by *œ*.

Αυ and ευ probably had the sound of *ou* and *ey* in *out* and *eye*, both because they are often separated, and because the pronunciation *ef* and *af* would produce a harshness, of which there is not another instance in Greek, e. g. *nafs*, *Orphefs*, *pepaidevntai*, for ναῦς, Ὀρφεύς, πεπαίδευνται, and because in Latin, where the two diphthongs when followed by a vowel are written *av*, *ev*, the *a* and *e* are always long, e. g. *Evander* Εὔανδρος, *Agave* Ἀγαυή, which could not happen had αυ and ευ not been diphthongs.

Ου is always represented in Latin by *ū*; but it appears from the censure of *Quintilian* xii. 10, 27, that the Greeks had not the sound of the Latin *u*.

§. 6. In respect to the pronunciation of the improper diphthongs, we have no information. We know not whether the ι *subscriptum* was audibly pronounced or not: υι was probably pronounced like the French *ui* in *pluie*. The Latins in some words express ῳ by *œ*, as *tragœdus*, in others by *o*, as *rhapsodus*. The diphthong ωυ is exclusively Ionic, as we now write ἀὐτός, not ὡὐτός in Attic authors. Nothing can be determined respecting the pronunciation of the vowels in *crasis*, ἐγὼ οὐ, ἢ εἰδότος, ἐγώ εἰμι, ἢ οὐδείς, &c.

I is merely a vowel, never the consonant *j*, although in Latin, when between two vowels, it becomes sometimes (not always, as Ἰακός, Αἴολος) a *j*.

The following is the order of the vowels and diphthongs, proceeding gradually from the greatest opening of the mouth to the smallest.

Vowels.	Diphthongs.	
η	αι	οι
α	αυ	υι
ε	ει	ου
ι	ευ and ηυ	
ο ω		
υ		

Here follow some remarks on the pronunciation of the consonants. §. 7. (13)

1. The modern Greeks pronounce β like *b* with an aspirate *bh*, or rather like a *v* with a hissing through the teeth, which was probably the pronunciation of the ancients, since they expressed the Latin *v* either by β or ου, e. g. *Servius* Σέρβιος, Βάῤῥων and Οὐάῤῥων *Varro:* the Dorians expressed the digamma by β, and many interchanged φ and β. But the Romans always wrote the Greek β *b*, and the Greeks the Roman *b* β.

2. γ before another γ, and before the rest of the consonants, was pronounced with a nasal sound like *n* or *ng*, e. g. ἄγγελος, ἐγκαρτερεῖν, ἐγχρίω, as is evident from the Latin *Anchises* for Ἀγχίσης. See §. 218. f. 3.

3. δ and θ are pronounced by the modern Greeks with a hissing, yet so that it is less in δ, and more strong in θ, which latter is exactly expressed by the pronunciation of *th* in English. That the ancients pronounced θ in this manner, is evinced by the substitution of σ for it in the Æolo-Doric dialect, e. g. σιός for θεός. Probably also they pronounced δ like the modern Greeks, with a slight *hissing*, whence it came, that δ of the present tense was changed into σ in the future.

4. ζ had the sound of a soft *s*, being compounded of σδ, like *s* in the French words *aise, Muse.*

5. κ always had the sound of *k*, e. g. Κικέρων, τ that of *t*.

6. It appears that the ancients pronounced ν, not only in compound words, but also at the end, before labials like μ, before palatics like γ, and before λ and σ, like these letters, e. g. in the beginning of the Hecuba, ὃς τὴν ἀρίστην Χερ-

σονησίαμ πλάκα Σπείρει φίλιππολ λαὸν εὐθύνων δορί. *Soph. Ant.* 1266, ξυμμόρῳ. ἐμπόλισμα, in two MSS. of *Her.* 1, 98. At least this mode of writing is found commonly, though not always, in inscriptions, e. gr. Τὴμ μητέρα, τὸγ χρόνον, κατὰ πόλιγ καί in the Parian Inscription; ΥΠΑΡΧΕΙΝ ΔΕ ΤΩι ΔΙΚΑΣΤΑι ΚΑΙ ΠΡΟΞΕΝΙΑΜ ΠΑΡΑ ΤΑι ΠΟΛΕΙ ΚΑΙ ΕΦΟΔΟΝ ΕΠΙ ΤΑΜ ΒΟΛΛΑΝ ΚΑΙ ΔΑΜΟΜ ΜΕΤΑ ΤΟΓ ΧΡΗΜΑΤΙΣΜΟΝ ΤΟΜ ΠΕΡΙ ΤΩΝ ΙΡΩΝ in the Inscription in Koen ad Greg. p. (83) 192. ΠΙΕΡΟΓΧΡΗΜΑΤΟΝ, Bœckh. Pl. 1. No. 1. l. 2. ΕΣΣΑΜΟΙ, ibid. l. 35, for ἐν Σάμῳ. Traces of this mode of writing are occasionally found in MSS. e. g. *Eur. Phœn.* 603. οὐμμέσω, *Dem. in Bœot.* p. 995, 27, τἀμμέσῳ; and thus *Theocr.* 9, 5, some take ἔμποθεν for ἔμπροσθεν, others for ἔν ποθ' (πρὸς) ἔν. *Greg.* p. (121) 263 *et seq.* This is less wonderful when we remember that there were no intervals in the ancient writing. On the other hand we find συνκλήτου, συνχωρήσωσι, λανχανόντων, ἐντυνχάνωσι *Marm. Ox.* IV. l. 10. CLXXIV. l. 3. III. l. 54. CLVI. l. 7. Comp. *Dorvill. ad Char.* p. 317[a].

7. σχ was pronounced like *sc*, since σκ is sometimes substituted for it, σχινδάλαμος, σκινδάλαμος.

8. φ and υ are called by Quintilian Inst. Or. XII, 10, 27, "the most pleasing of all the Greek letters, instead of which the Romans used the dull, barbarous, harsh letters *f* and *u*." Comp. I, 4, 14. Hence it is evident that we have not the correct pronunciation of φ, which is but little illustrated by the remark of Priscian (I. p. 543.), that φ must be pronounced with the lips more closed than *f*. The Latins always expressed φ by *ph*, except in words which had been naturalized, as *fuga*, *fama*, *fur*: the Greeks, on the other hand, always use φ for the Latin *f*.

Priscian (p. 544) says, "Æoles — θουγάτηρ dicunt pro θυγάτηρ, ου corripientes, vel magis υ sono *u* soliti sunt pronunciare, ideoque ascribunt *o*, non ut diphthongum faciant

[a] Fisch. p. 150, 184. Herm. de Emend. Rat. p. 10 seq. Schæf. ad Dionys. de Comp. 312, 316.

ibi, sed ut sonum *υ* Æolicum ostendant." Comp. *Quint.* I, 4, 16.

9. Whether we correctly pronounce ξ and ψ as *x* and *ps*, is rendered doubtful by the circumstance that before the introduction of the double letters they were expressed by χσ and φσ, not κσ and πσ. This finer pronunciation, however, cannot have been universal, as the Æolians continued to write κσένος, Πέλοπς (§ 1.), and in process of time must have disappeared from common speech, as Dion. Hal. de Comp. p. 167. ed. Schæf. and Sextus Emp. adv. Math. say without qualification that ξ and ψ originated from κσ and πσ.

Spirits, or Breathings.

To the written characters belong also the spirits, *spiritus*, or breathings, of which there are two, the lene (*spiritus lenis*, πνεῦμα ψιλόν) and the rough (*spiritus asper*, πνεῦμα δασύ, or *h*). All words which begin with a vowel, but are not pronounced with the rough breathing, have the *spiritus lenis* over their initial letter, because every word that begins with a vowel can be distinguished in the pronunciation by no other means from the preceding letters, than by drawing the breath from the lungs with a moderate effort. (The same is the case in German, in compound words, e. g. *ent–erben*, which sounds very differently from *en–terben*.) In old inscriptions the *sp. asper* alone occurs in the figure H, e. g. ΗΕΡΜΟΚΡΑΤΟΣ, ΗΕΘΜΟΝ for Ἑρμοκράτους, ἡθμόν, in the Sigean Inscription, and in the inscriptions in Bœckh. Pl. I. l. 1, 2, though often omitted. The omission appears to have become the rule after the time of Euclides, when H was taken as the sign of η; thus we have ΟΣΟΝΕΚΑΣΤΟΣ, ΟΙΣ for ὅσον, ἕκαστος, οἷς. *Bœckh.* Pl. III. No. 7 a. l. 4[b]. The *spiritus lenis* is never written; for ΗΑΙΣΟΠΟΣ ΗΑΔΕΛΦΟΙ on the Sigean Marble is for ὁ Αἴσωπος, οἱ ἀδελφοι[c]. Thus the spirits gradually fell into disuse, till Aristophanes, the Byzantine grammarian, about 200 B. C. in-

§. 8. (19)

[b] In the inscriptions of Herodes Atticus the old mode of writing is pedantically imitated.

[c] Of ΗΕΛΠΙΔ for ἐλπίδ' in the Potidæan Inscription see Thiersch Act. Monac. t. 2. p. 421.

troduced them again, divided the H and made ⊢ the *asper*, ⊣ the *lenis*[a]. ⊢ is sometimes found on monuments, never ⊣, both in MSS. not earlier than the 7th or 9th century[b]. They occur in the above form in the earliest editions in small capitals, whence by degrees were formed ⌊ ⌋ and in the cursive character ʻ and ʼ.

Obs. 1. The investigations of the old grammarians respecting these spirits may be found collected in Λεξικὸν περὶ Πνευμάτων in Valckenaer's Ammonius, p. 207 seq. Comp. *Fabr. Bibl. Gr. ed. Harles*, t. 6. p. 320. We may remark a) that in diphthongs the spirits, like the accents, are placed over the second vowel, except when ι is adscribed after a capital letter, e. g. Ἅιδης, Ὥικουν. b) that υ, beginning a word, has always the *sp. asper*; and also every ρ beginning a word, because every ρ standing by itself is uttered with a similar breathing or effort[c]. If two ρ come together in the middle of a word, the first has the *sp. asper*, the second the *sp. lenis*, e. g. ἄῤῥητος, Πύῤῥος, Lat. *rhetor*, *Pyrrhus*. The grammarians except only the words Ῥάριον, ῥάρος[d], giving the first ρ the *sp. lenis*, perhaps because another ρ follows in the next syllable; in which case we should write ῥερυπωμένα, not ῥερυπωμένα. *Od.* ε', 59.

Obs. 2. The grammarians gave the *spiritus* to ρ in the middle of words and after other consonants; the *sp. asper* when the preceding consonant was an aspirate, as χῥόνος, the *lenis* if it were a *tenuis*, Ἀτρεύς[e]: also in the middle of words to syllables beginning with a vowel, as πρᾷος, υἷος[f], and in compound words ξυνέηκε, προσέλεῖν. Proper names took the *lenis* before that part of the compound which in its simple state had the *asper*, Φίλιππος, Ὠκύαλος (to distinguish it from the adjective[g]). So in the Tab. Heracl. παρ⊢εζονται, 1. 59. 72, αν⊢εωσθαι, 1. 105, αν⊢ελομενος, 1. 120. 128. This is not followed in MSS. and editions. The Lacedæmonians are said in some words to have used the *sp. asper* for σ, e. g. Μῶά, πᾶά. See § 30.

Obs. 3. The Æolians had not the *sp. asper*, but pronounced words

[a] Villoison Epist. Vinar. p. 115 seq. Prol. ad Hom. p. v. Fisch. l. c. Priscian. p. 560. Comp. Quint. 1. 4, 9.

[b] Montf. Pal. Gr. p. 224, 293. Fisch. l. c. Mazochi Tab. Her. p. 127 seq. Payne Knight Ess. p. 9.

[c] This ʻ is never found over ρ in ancient inscriptions. Payne Knight, p. 15.

[d] Schol. Ven. ad Il. ά. 56. Comp. Fisch. ad Weller. 1. p. 244. Göttl. ad Theod. p. 213.

[e] Fisch. p. 244 seq. Vill. Anecd. Gr. 2. p. 114.

[f] Fisch. p. 242 seq.

[g] Vill. Prol. ad Il. p. ii. Burgess Præf. ad Dawes Misc. Cr. p. xiv. Brunck. ad Aristoph. Lys. 551. Fisch. l. c. Schweigh. ad Athen. t. 5, p. 195 seq.

beginning with a vowel with the digamma[h]: in the Homeric dialect it is often wanting, as in ἆλτο from ἅλλομαι, ἵκμενος from ἱκνέομαι[i], ἠέλιος for ἥλιος. It was still more lost as the Ionic dialect became gradually softer; in Herodotus and Hippocrates we always find ἐπ' ᾧτε, ἐπίστημι, &c., for ἐφ' ᾧτε, ἐφίστημι, which we have in Homer; so that it is doubtful whether the later Ionians did not wholly suppress the *sp. asper*, like the French and Italians. The Attics, on the contrary, loved aspiration, and said ἥνυσαν[k], ἁδῆς, εἷργω, αὗος[l], which were usually not aspirated[m].

The most ancient Greeks pronounced every word which began with a vowel, with an aspirate, which had the sound of ου or the English *w*[n]. This was the 6th letter, Βαῦ, the Latin F (§ 1. Obs. 2.), having the figure of a double Γ, Ϝ, whence the name *digamma*, which was called Æolic, because the Æolians, of all the tribes, retained the greatest traces of their original language. Thus the Æolians wrote or pronounced Ϝοῖνος, *vinum*, Ϝέλεα, *velia*, (for the Latins expressed this digamma often by a *v*, often too by *s*, *sex*, *septem*, Ϝέξ, Ϝέπτά). It was also placed between two vowels, as ναῦς, ναϝος, *navis*, οϝις, *ovis*, αιϝων, *ævum*, αϝορνος, *avernus*, βοϝος, *bovis*. This digamma is found in inscriptions, as in those of Orchomenus and Heraclea. In other dialects the letter became obsolete, but not always the sound, and it was expressed by β, γ[o] and υ, and later still by ου. Hence the Æolic forms arose ναυός, αὐήρ, αὐώς, for ναός, ἀήρ, ἀώς, i. e. ἠώς, χέω, χεϝω, χεύω (hence fut. χεύσω), θέω, θεϝω, θεύω (futur. θεύσομαι), and from the original form ἐλάω came ἐλαϝω, ἐλαύω, and ἐλαύνω. Thus also κάω, καϝω, καύω, whence futur. καύσω; λάω, *Hym. in Merc.* 360. λέω, § 21. 1. λέϝω, λεύω, fut. λευσώ, and new present λεύσσω; πλέω, πλέϝω, πλεύω, futur. πλεύσω[p]. Hence in the Homeric language καυάξαις, εὔαδε, in

§. 9. (20)

[h] Göttl. ad Theod. p. 213.

[i] The grammarians alleged as the rule for this that α is not aspirated before λ, when λ or a lingual or palatic letter followed. Eust. ad Il. p. 145, 10. 766, 41.

[k] Matthiæ ad Eur. Hec. 1143.

[l] Thiersch in Act. Monac. 2. p. 422.

[m] Fisch. p. 153. 246. Brunck ad Æsch. Prom. 438, maintains without ground, that the sp. asper lengthens the preceding vowel.

[n] That this is the old Greek pronunciation is asserted by Dionysius Halic. Antiq. R. t. i. p. 52 seq. Reisk. p. (16. 22. Wech.)

[o] See Interp. ad Hesych. t. 1. p. 818, 26.

[p] See Dawes Misc. Crit. Præf. p. XXII. &c. Koen ad Greg. p. (162) 354. Heyne Obss. ad Hom. t. 7. 708 sqq. Fisch. p. 239 sqq.

Pindar *αὐάτα*. Amongst the Dorians a *β* supplied the place of the *F*, as in *θάβακος* for *θάακος*, *θᾶκος*, 'the seat,' *βαδύς*, *βέδος*, *φάβος*, for *ἁδύς*, *ἕδος*, *φάος*[a]; hence *βρόδον*, *βρυτήρ*, *βράκος*, *Theocr.* 28, 1. (*Fρόδον*, *Fρυτήρ*, *Fράκος*,) have been noticed as Æolic and Laconic for *ῥόδον*, *ῥυτήρ*, *ῥάκος*[b]. It is found as *γ* in *γέντο*, §. 227. *γάδεται*, *γοῖνος*, *γέντερ*, *Hesych.* for *ἥδεται*, *οἶνος*, *ἔντερα*: as *spiritus asper* in *ἕλετο*, *ἥδεται*, and words beginning with *ῥ*. Among the Ionians and the Attics, on the contrary, the mark as well as the sound was lost.

Obs. In Homer and Hesiod, and some Homeric hymns, words occur beginning with a vowel, which others ending with a short vowel precede, without the short final vowel being cut off by the apostrophus, or the long vowel losing its original quantity, e. g. *κατὰ δ' ἅρματα ἄξω*, *βόε οἴνοπε*, or before which short syllables ending in a consonant or a diphthong, e. g. *ος ον οι αι*, become long, as if by position, even when they do not form the first syllable of a new foot (do not stand in the *arsis*), e. g. *Ἀπόλλω|νōς Ἑκάτοιο, εἴ τῑ's|οἱ γαιέων, μέγε|θος καὶ|εἶδος ὁμοίη*. This is most striking in the case of the pronoun *οὗ*, *οἷ*, *ἕ*, before which the *ν ἐφελκυστικὸν* is not found in the oldest MSS. e. g. *Il. ε'*, 4. *δαῖέ οἱ ἐκ κόρ.* though vers. 7. we have *τοῖōν|οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων*[c]. This led Bentley to the conjecture, which Dawes and Heyne have since followed out, that these words were pronounced in Homer's time with a digamma, which had the power of a consonant. This conjecture cannot be supported by direct evidence, as the poems of Homer were not written down till long after they were composed; but in *αὐίαχος* for *ἀΐαχος*, *γέντο* (see Defective Verbs), *εὔαδε*, *καυάξαις*, the existence of the digamma has long been recognized, and the hypothesis is not opposed by any evidence, and solves the phænomena in question. This digamma then must be considered as a relic of the old harsh pronunciation, which afforded the accidental advantage of preventing the hiatus from the collision of a vowel at the end with one at the beginning of a word, which Homer usually avoids. This harsh pronunciation was softened down first by the Ionians, who with the Attics

[a] See Hemsterh. ad Hesych. t. 1. p. 1670.

[b] Gregor. p. (270) 572. et Koen Apollon. in Bekk. Anecd. 2. p. 573. 29. Valck. ad Theocr. Adon. p. 317.

[c] Such words are chiefly *ἄγω* or *ἄγνυμι*, *ἅλις*, *ἁλῶναι*, *ἄναξ*, *ἕδνα*, *εἶδος* (as *ἰδεῖν*, *εἴσατο*, *οἶδα*), *ἔοικα*, *εἷμα*, *ἕννυμι*, *ἑκάς*, *Ἕκατος*, *ἕκαστος*, *ἑκών*, *ἔλπομαι*, *ἔλσαι* (*ἐελμένος*), *ἑλώσω*, *ἕο*, *οἷ*, *ἕ*, *ἑός*, *εἰπεῖν*, *ἔπος*, *ἔργον*, *ἔργω* or *εἴργω* (*Od. ξ'*, 511. *τὰς μὲν ἄρα ἔρξαν*), *ἐρεῖν* *ἕσπερος*, *ἔτος*, *ἰάχω*, *ἵεσθαι*, *Ἴλιος*, *ἴον*, (but not *ἰός*,) *ἶφι*, *οἶκος*, *οἶνος*. Respecting the whole doctrine of the Digamma, see Heyne Exc. II. III. IV. ad Il. *τ'*. t. vii. p. 708 seq.

ceased to use the sign, though they sometimes substituted β γ ν for it; the Ionic dialect grew constantly softer, and was characterized by fondness for the hiatus, as the ν ἐφελκ. is generally wanting in Herodotus and Hippocrates. But the use of the digamma could not cease all at once; there must have been an intermediate state in which the practice fluctuated, and it was omitted with some words and forms, but pronounced with others, perhaps more softly. This state of transition appears to have existed in the age of Homer, and hence perhaps the fluctuation observable in his works, words ending in a consonant preceded by a short vowel often remaining short before digammated words, and the apostrophus taking place with others[i]. Much of this is perhaps to be attributed to the ignorance of those by whom the Homeric poems were handed down, orally or in writing. If the use of the digamma in Homer be highly probable, it is yet more so in Pindar, in whose native dialect it was still existing, and who is too independent as a poet to have allowed hiatus before certain words merely from imitation of Homer[j]. The later poets merely followed the practice of Homer, allowed themselves hiatus and lengthened short syllables before words where he had done so, without having had any idea of the reason.

Variations of the Dialects in Single Letters.

Preliminary Remark.—It is the usual method to exhibit the peculiarities of each dialect separately; they were not, however, anciently kept so rigidly distinct, but that many things are common to more than one of them. The same changes of consonants, as well as vowels and diphthongs, occur in several dialects, though in different words; all are more closely connected by a common leaning to the same changes than they seem to be when each dialect is treated independently, and they thus prove

[d] It is a just remark of Buttmann (Larger Gr. p. 28.), that as Homer sometimes says γαῖα and sometimes αἶα, sometimes λείβετο and sometimes εἴβετο, so he may have used the same word with or without the digamma, according to the exigence of the metre; and that the position with the digamma, which was a very faint sound, may sometimes have seemed so weak to the ear, as to allow the preceding short vowel to be heard as short; as the Romans were not conscious of any position before *qu.* Perhaps we may compare with this the passage of Priscian: "Ϝ digamma Æoles est quando pro nihilo accipiebant, ut ἄμμες δ' Ϝείραίναν τόδε," &c. 1. p. 546. ed. Putsch.

[e] Bœckh's Publ. Ec. of Athens, 2. p. 388; and in Wolf's Mus. 2. p. 195 seq. On the other side Herm. de Dial. Pind. p. 252 seq.

themselves to have a common root. Their juxtaposition, according to the method which I have adopted, has also the advantage of throwing light upon many things which occur in the common formation, as the derivation of the forms ἐτράπην, τέτροφα, ἐστάλην, ἔστολα §. 21. 22.

It must be particularly observed in regard to the following statements, that the changes of the letters do not extend throughout the language, but are confined to particular words.

§.10. (21) I. Changes of the Vowels:

1. The vowels α and ε are frequently changed, e. g. the Ionians said τέσσερες and ἔρσην, the Attics τέσσαρες and ἄρσην, the Dorians πιάζω for πιέζω, whence πιάξας *Theocr.* 4, 35. The Ionic and Doric dialects were particularly fond of ε before and after λ and ρ, where other dialects had α, e. g. Ion. Dor. ὕελος, Att. ὕαλος[a]. The same is the case with the Attic dialect in many instances, e. g. in λεώς, Ionic *Herodot.* 1, 22. (in *Pind. Ol.* 9, 100. *Pyth.* 8, 76. λαός is now the reading) and Attic, which is commonly λαός[b], νεώς for ναός, Μενέλεως for -λαος, where, as the short ε takes place of the long α, the quantity of the last syllable changes. Instead of the verbal termination άω, the Ionians and Dorians, in many cases, had έω, e. g. ὁρέω, φοιτέω, θηέομαι, which in Attic were ὁράω, φοιτάω, θεάομαι[c]. Again, the Ionians and Dorians, in many cases, put α where the Attic dialect had ε, e. g. τάμνω, μέγαθος (which, according to analogy, is more proper as from μέγας), Attic τέμνω (but 2d aorist ἔταμον), μέγεθος. The Dorians used γα for the Attic γε, and κα with a long α for the Ionic κε, whence Doric ὅκᾱ for ὅτε κεν, and ὅκκα, κἠκᾱ for καὶ εἰ κεν, καὶ ἐάν, αἴκᾱ in Theocr. But ὅκᾰ is for ὅτε, as τόκα for τότε, in which forms the Æolians retained τ, and said ὁτά, ποτά, ἄλλοτα[d]. So the Æolians said λεγόμεθεν, τυπτόμεθεν, instead of λεγόμεθα, τυπτόμεθα, but

[a] Hemsterh. ad Thom. M. p. 862.

[b] Koen ad Greg. p. (17.) 42.

[c] Fisch. p. 56 sq. Koen ad Greg. p. (133, 7.) 397, 69. So χρέεσθαι in Herod. χρεόμεθα in Hipp. ἐκτέετο, ἐκπηδέειν, ἐπειρώτεον in Herod. and many other forms. Hence γελεῦσα in Theocr. γελεῦντι, 1, 90, where others read γελῶντι, ἐσορεῦσα. This however must not be so understood as if the Ionians *never* said ὁράω, γελάω, &c. Herod. has ἐνορᾷν, ἐνεώρα, χρᾶσθαι, χρᾶται, ἐπειρωτᾶς, and Theocr. γελάοισα, 1, 95.

[d] Fisch. p. 71. Koen ad Greg. p. (138.) 304.

ἔνερθα, ὕπισθα, πρόσθα, for ἔνερθεν[e], &c.; and the Latin *pellex* is formed from the Æolic pronunciation of the word πάλλαξ. Φρασί is found now in Pindar, *Ol.* 7, 44, and elsewhere, though he says φρήν, not φράν, and σκιαρός for σκιερός.

A and η. It has been already observed, that the Doric dialect is chiefly distinguished from the Ionic and Attic by the frequent use of α, where the other dialects had η. Yet this is not to be understood as if the Dorians had used α for η universally. They said ἵσταμι, ἵσαμι, φαμί, but not τίθαμι or ἵαμι[f]. The older Dorians at least seem to have preferred η in derivatives from verbs in εω, as ποιήσω, οἰκήσω, κινήσω, εὐαίνητος, κρατήσω, ὑμνήσω, in which α is never found, but α in those from verbs in αω, (as αὐδάσομεν, ἐτίμασαν, συλαθείς, βοάσας, where in Pindar η is never found,) though there is no uniformity in the editions and the MSS. which have been hitherto compared[g]. H remains unchanged in verbals in ηρ; in those in ης it is changed into ας; so also in Ἥρα, ἥρως, κρητήρ, πῆμα, λῆμα, &c. They left also unchanged η in the second person of the conjunctives pass., therefore also δύνηται, not δύνᾱται[h], &c. The Ionic, on the contrary, generally used η where the syllable was long; η is for the short α in διπλήσιος, *Apollon. in Bekk. Anecd.* p. 494, 10. 500, 17; and when the preceding syllable is shortened, εὐρεῖα, εὐρέη, ἀλήθεια, ἀληθηίη. The Attics observed a mean between the two; where a vowel or ρ preceded the Ionic η they used α (with few exceptions, as ἀήθρη, ἀθάρη, γεωμέτρης); instead of the diphthong ηυ they had the diphthong αυ, except in case of the augment, e. g. Ionic σοφιή, Ἥρη, πρήσσω, ἰητρός, νηῦς, γρηῦς, Att. σοφιά, Ἥρα, πράσσω, ναῦς. So the Attics used the forms ὀπαδός, κυναγός (but κυνηγέτης), ποδαγός, λοχαγός, ξεναγός (but not στραταγός, as the Dorians said *Fr. Pyth.* p. 304, 15. *Koen ad Greg.* p. (292) 618,) from the Dorian dialect[i] for ὀπηδός, κυνηγός, Ἀθάνα (but Ἀθηναία), δαρόν,

(22.)

[e] Apollon. ap. Bekker Anecd. p. 563, 20. 604, 25. 606, 29. 607, 17. Bast. ad Greg. p. 187.

[f] Koen ad Gregor. p. (101) 223 seq.

[g] Herm. de Dial. Pind. p. 265. Bœckh de Metris P. p. 294. Theocr. has from φιλέω always -άσω, which Pind. has only, Pyth. 1, 25. Nem. 4, 74. 5, 82. 7, 129.

[h] Schol. Theocr. 1, 112. and Valck. Comp. Eust. ad Il. β'. p. 287, 18.

[i] Valck. ad Eurip. Phœn. p. 8. ad Hippol. p. 232. Dorvill. ad Char. p. 240. Pors. ad Eur. Or. 26.

ἕκατι, for Ἀθηνᾶ, δηρόν, ἕκητι, ἄραρε for ἄρηρε, δάϊος 'unfortunate,' which in the sense of 'hostile' is δῄϊος in Iambics[a]. On the other hand they retained in the aor. 1. of verbs in αινω the Ionic η, ἐσήμηνα, ἐμίηνα, ἐρρύπηνα[b], where the Doric dialect has always α, ἔσαναν, ἐκύδανεν, ἀνέφανεν, ἔφανας in Pindar. So in the verbs in λ μ ν ρ, e. g. ἔσφηλε, Dor. ἔσφαλε in Pindar. In other cases the Ionic and Doric dialects coincided where the Attic deviated, as in the contraction of αε and αει into η and ῃ, e. g. ὁρῆτε, ὁρῇ, for ὁρᾶτε, ὁρᾷ, and this the Attics retained in διῃῆν, ζῇν, πεινῇν, χρῆσθαι, §. 49. *Obs.* 2. The Ionians also occasionally used α for η, e. g. μεσαμβρίη *Herod.* 1, 6. 142; 2, 8. 26; but λάξις *Herod.* 4, 21, is derived from the old word λάχω, as λελασμένος from λάθω.

A and ο. The Æolians said, instead of στρατός, παῖς, πραύς, στροτός, πόϊρ (*puer*), προΐς (προϝύς, *probus*), βροχέως *Fr. Sapph.* for βραχέως. So the Dorians said τέττορες for τέτταρες, which occurs also in Hesiod, Ἔργ. 696. κοθαρός, γέγροφα, *Tab. Her.* 1, 55. 36, and *vice versâ*, διακάτιοι, &c. for διακόσιοι, *Mazoch.* p. 158. εἴκατι (Ειικατι, *Tab. Her.*) for εἴκοσι. In some words the Attics did the same, e. g. ὀσταφίς for ἀσταφίς[c], ὀρρωδεῖν for the Ionic ἀρρωδεῖν.

Obs. This interchange of α and ο remained also, in some forms, common to all the dialects, e. g. κτείνω, fut. κτενῶ, aor. ἔκτανον, perf. ἔκτονα. στέλλω, στελῶ, aor. ἔσταλον, ἐστάλην, perf. ἔστολα, whence στόλος (R).

A and υ are interchanged in γλάφω and γλύφω. Thus instead of τέσσαρες, by changing the τ into π, the Æolians said πέσσυρες and πίσυρες, which occurs also in Homer, *Od.* ε', 70[d].

(23.) A and ω. Instead of τρώγω there was a form τράγω, whence aor. 2. ἔτραγον. Instead of κράζω the Attics said κρώζω, and θᾶκος for the Ionic θῶκος[e]. The use of α instead of ω in the gen. plur. of subst. of the fem. gender, e. g. τᾶν Μοισᾶν and Μωσᾶν, instead of τῶν Μουσῶν, belongs to contraction[f]. Thus

[a] Herm. ad Soph. Aj. 771. Comp. Aristoph. Ran. 1022.

[b] Fisch. 1. p. 61.

[c] Fisch. p. 62 sq. Koen ad Greg. p. (215) 455. (283) 600.

[d] Fisch. p. 64.

[e] Thom. Mag. p. 430. Br. ad Arist. Ran. 1522.

[f] Fisch. p. 106. Koen ad Greg. p. (85, 40) 196.

also, φυσᾶντες, διαπεινᾶμες, πρᾶτος, instead of φυσῶντες, διαπεινῶμεν, πρῶτος. βᾶμες for βῶμεν, *Theocr. Adon.* 22. θεαρός for θεωρός, *Archyt.* whence θεάριον in *Pind. Nem.* 3, 122. Hence πράν for πρώαν, πρώην in *Theocr.* 2, 115; and on the other hand τετρώκοντα for τετταράκοντα *Tabb. Heracl.* The Ionians changed αυ into ωυ in θώυμα, τρώυμα (*Herod.* 5, 180. also τρῶμα), ἑωυτοῦ, ἐμεωυτοῦ, τωὐτοῦ for τοῦ αὐτοῦ.

E and η (R). Instead of βασιλέος, or βασιλέως, βασιλέϊ, βασιλέες, and the same terminations in similar forms, the Ionians and Dorians said βασιλῆος, βασιλῆϊ, βασιλῆες, τοκῆες, which last the Attics retained, but with the rejection of the ε, βασιλῆς, τοκῆς[g]. On the other hand the Ionians said ἔσσων, where the other Greeks used ἥσσων, and ἔσαν for ἦσαν[h]. Hence ξερόν for ξηρόν *Od.* ε', 402. ἀργέτι δήμῳ *ib.* These changes were the easier as there was only one letter, E for ε η and ει, and only O for ο ου and ω[i].

E and ι. ἑστία Att. ἱστίη Ion. Hence the old forms ἴσχω, (24.)
ἴσπω, for ἔχω, ἔπω. The enclitics δε, γε, which were affixed to the article and pronoun, were in Attic δι, γι, e. g. ὁδί, ταδί, ταυταγί, τουτογί[j]. This use of the ι for ε remained particularly in the Æolic dialects, in some of which ἰν was said instead of ἐν, Lat. *in*; so ἐντός, *intus*[k]. This took place particularly before vowels, e. g. σιός *Lac.* for θεός, θίος *Bœot.* according to Apollonius, *Cret.* according to Hesychius[l]. The Dorians, particularly the Lacedæmonians, and the Sicilian and Italian Greeks, changed the ε in verbs in εω into ι: thus they used ιῶ contracted from ιάω instead of έω. Hence ἐπαινιῶ *Aristoph. Lysistr.* 198. μογιῶμες, λυχνοφοριῶντες, *ib.* 1001, 2. for μογέομεν, λυχνοφορέοντες. Hence also the forms which occur in other dialects, κατηφιῶ, ἀκηδιῶ, γειτονιῶ, instead of κατηφέω, ἀκηδέω, γειτονέω[m], and probably ΕΓΓΗΑΗΘΙΩΝΤΙ *Tab. Her.* 1, 104, which Mazochi compares with *velites.*

[g] Brunck ad Soph. O. T. 18. Fisch. p. 111.

[h] Fisch. p. 84.

[i] Blomfield quoted by Kidd, Dawes Misc. p. 32.

[j] Koen ad Greg. p. (55. 95) 134.

[k] Voss. ad Catull. p. 331. Fisch. p. 73 sq.

[l] Bœckh's Public Economy, 2, p. 396, 5. (Germ.)

[m] Koen ad Greg. p. (104 sq.) 229.

E and ο (as in the old Latin *corsus* and *vortex*, for *versus* and *vertex*). The Æolians and Dorians said ὄρπετον for ἑρπετόν, πρές for πρός[a], ἔδοντας, ἐδύνας, for ὀδόντας, ὀδύνας. The Bœotians Ἐρχομενός for Ὀρχ.[b]. So the Latins formed from γόνυ *genu*[c]. Ἔντες is for ὄντες *Tab. Her.* 1. 69. 130, whence *abs-ens, præs-ens*. Ἐχυρός and ὀχυρός were both in common use.

Obs. This interchange of ε and ο appears most common in derivation, e. g. from λέγω come λέλογα and λόγος, from ἔχω, the compounds αἰγίοχος, ἀστύοχος.

(25.) H and ι. Instead of ἡμέρα the ancients said ἱμέρα, according to Plato, *Cratyl.* 31. Thus ἠδέ in Homer has another form ἰδέ.

H and ω. The lake Mæotis, Μαιῶτις, is called by Herodotus after the Ionic form Μαιῆτις. So πτώσσω and πτήσσω[d].

H and αι were interchanged by the Æolians, who said θναίσκω, μιμναίσκω, for θνήσκω, μιμνήσκω[e], and the Bœotians κή for καί (though also καί in *Inscr. Bœckh* 2. p. 399.), δεδόχθη, εὐεργέτης for -αι, -αις.

H, ει and ευ. The Bœotians, a branch of the Æolians, used ει instead of η, where the Dorians did not change this into α (*Bekk. Anecd. indd.* p. 1366.), e. g. τίθειμι, ἵστειμι, ἀδικειμένος, Θεῖβαι, instead of τίθημι, ἵστημι, ἀδικημένος, Θῆβαι, whence also the perfect, τέθεικα from τίθημι for τέθηκα, εἰμί for ἠμί (whence also the imperf. ἦν) are received in the common dialect, and on the contrary for κεῖνος (ἐκεῖνος), Æol. κῆνος, Dor. τῆνος[f], τηνεί in Theocritus for τήνῃ, i. e. ἐκείνῃ, §. 29. τεῖδε for τῇδε[g], and in the same manner the Doric-Æolic forms ἐπόεισεν, δεείσῃ, for ἐποίησεν, δεήσῃ[h]. The Æolians changed the termination ης in proper names into ευς, as Γηρυονεύς[i].

O and α, εἴκατι for εἴκοσι. Εικατι *Tab. Her.*

O and υ, e. g. ὑμοίως *Theocr.* 29, 20. *ed. Valck. Brunck.* στύματος *ib.* 25. ὄνυμα Æol. for ὄνομα, whence the compounds

[a] Koen ad Greg. p. (274) 585.
[b] Koen ad Greg. p. (281) 597. Bœckh 2, 383. (Germ.)
[c] Fisch. p. 75. 97.
[d] Fisch. p. 85. Wess. Herod. 9, 51.
[e] Fisch. p. 85.
[f] Apoll. π. ἀντων. p. 333. B.
[g] Valck. Ep. ad Roev. p. 30 seq.
[h] Koen ad Greg. p. (30) 75.
[i] Fisch. p. 87.

ἐπώνυμος, συνωνυμία[j]. So ἄγυρις in Homer and others is another form for ἀγορά. Hence the Æolian forms τυίδε, μέσυϊ, for τοίδε, μέσοι, i. e. τῷδε (ὧδε), μέσῳ[k].

Among the Ionians the prefixing and inserting of vowels was very common. E especially was prefixed to another c in the Homeric language, e. g. ἔεδνα, ἐείκοσι, ἔειπον, -ες (-ας) -ε, ἐείσατο, ἐέλδωρ, ἐέργειν, ἔεστο. As most of these words probably began with a digamma in ancient times, Ϝέδνα, Ϝείκοσι, Ϝεῖπον, Ϝείργειν, Ϝέστο, ε appears to have been prefixed to it for facility of pronunciation. E is also prefixed to words which began with a consonant, as ἐκεῖνος and κεῖνος, ἐθέλω in Homer (unless the original form has been shortened into θέλω), ἔνερθε and νέρθε, ἐνέρτεροι (*Il.* ο'. 225.), and νέρτεροι, both in Homer; what was in the epic poets χθές, χθιζός, the Attics pronounced ἐχθές, ἐχθεσινός; the Ionians, on the contrary, rejected the ε in ὁρτή for ἑορτή. An old form ἐβούλομαι is therefore assumed to explain the Attic forms ἠβουλόμην, ἠδυνάμην, ἤμελλον. H is also prefixed in ἠλύγη for λύγη[l], ἠβαιόν for βαιόν; so we find ἀμαυροῦν and μαυροῦν, ἀστράπτειν and στράπτειν, &c., ὀδύρομαι and δύρομαι, ὀμόργνυμι and μόργνυμι[m]. §. 11.

The Doric and Ionic prose writers interposed an ε before the long vowel, both before the contraction and where there was no contraction, as in Herodotus, τιμέωσι for τιμῶσι, from τιμάουσι, χρεώμενος, διαχρεώμενος, χρεώνται, μηχανεώμενοι, ὁρμεώμενοι. Without contraction in Herodotus, διαφυγέειν, συλλεχθέωσι, ὁρμηθέωσι; in Archimedes, ἀποτμηθέωντι, λαφθέωντι, ἐγγραφέωντι, for ἀποτμηθῶσι, &c. So also in Homer and Hesiod, πιέειν for πιεῖν. These poets also lengthen this interposed ε into the diphthong ει, e. g. δαμείω for δαμέω, δαμῶ, *Od.* σ', 54. βείω *Il.* ζ', 113. for βέω, βῶ. θείω for θῶ[n] *Il.* π', 83. In the plur. and pass. the following syllable is then shortened,

[j] Koen ad Greg. p. (274) 585. Fisch. p. 98.

[k] Valck. Ep. ad Roev. p. 32. Koen ad Greg. p. (169) 368.

[l] Bœckh ad Plat. Min. p. 148 seq. Apoll. Dysc. ap. Bekk. Anecd. 2. p. 524.

[m] Bœckh ad Pind. P. 12, 24. Reisig ad Œd. Col. Exeg. 1508. Pors. ad Eur. Hec. 734. Med. 160. Elmsl. ad Arist. Ach. 714.

[n] Maittaire, p. 122. Fisch. 1. p. 76. 2. p. 423. Comp. Æmil. Porti Lex. Ionic. under ε, έειν, έω, έωμαι.

καταβείομεν *Il.* κ′, 97. βείομαι *Il.* χ′, 431. θείομεν *Il.* α′, 143. δαμείετε *Il.* η′, 72.

Obs. 1. With this must not be confounded the ε in the future of verbs in λ μ ν ρ, e. g. μηκυνέων *Herod.* 2, 35, for μηκυνῶν, διακρινέει *Il.* β′, 387. in which ε belonged to the original form, and was lost by contraction in the Attic, which does not seem to have been the case with the forms above given.

Obs. 2. Similar to the forms mentioned above are the Ionic ἠέ, ἠέλιος for ἤ, ἥλιος in Homer and Hesiod; ἀδελφεός in Homer, Pindar, Herodotus, which Homer alters into ἀδελφειός; κενεός for κενός in Homer, Pindar, and other poets; αὐτέῳ, τουτέῳ, &c. in Herodotus and Hippocrates, in the latter also ἑωυτέην.

In the Homeric language,

a.) The long vowel which has arisen from contraction is further lengthened either by its own repetition or the insertion of the corresponding short vowel, according as the metre requires[a]; γελώων *Od.* υ′, 347, (γελοίων *ib.* 347, and γελοίωντες 390, are doubtful,) ἠβώωσα for ἠβῶσα, ἠβάουσα, μνάασθαι, μενοινώω, μενοινάᾳ, and with a short vowel ὁρόω, ὁράας, ἑάᾳ, βοόωσι, αἰτιόῳο, τρυγοῷεν, ὁρόωσα, instead of ὁρῶ, &c. A is prefixed instead of ο only in ναιετάω, e. g. ναιεταώσης, ναιεταώσῃ, &c. *Il.* γ′, 367. where, however, readings differ. So φόως from φῶς (φάος), θόωκος from θῶκος, Κόως, γαλόως for Κῶς, γάλως.

Obs. In prose, only κομόωσι and ἠγορόωντο are found, *Herod.* 4, 191. 6, 11. *Buttmann*, p. 498.

b.) The same thing takes place where there has been no contraction, as ἐμβήῃ *Il.* π′, 94. φήῃ, φθήῃ for ἐμβῇ, &c.

The short vowel also follows the kindred long one, as in δόομεν *Il.* η′, 299. μνόοντο, παρστήετον, for δῶμεν (δόωμεν), ἐμνῶντο, παρστῆτον. The pure form of the optative even follows the ω, which has arisen from the contraction of αο in ἠβώοιμι *Il.* η′, 157. δρώοιμι *Od.* ο′, 317[b].

§. 12. (26.) 2. Instead of short vowels the Ionians, Æolians, and Dorians used diphthongs, e. g.

[a] Eustath. ad Il. α′. p. 30 extr. 31.

[b] Jen. Litt. Zeitung. 1809. No. 244. p. 134 seq. and No. 245.

Αι for α used by the Æolians, in the termination ᾱς, in the accus. plur. and where it is formed from ανς, e. g. ταῖς, τιμαῖς, καλαῖς, μέλαις, τάλαις, τύψαις, for τάς, τιμάς, καλάς, μέλας, τάλας, τύψας, but not παῖς, παῖσα, for πᾶς, πᾶσα[c]. So the Ionians said αἰετός, αἰεί, the Attics ἀετός, ἀεί with long α[d]. The Dorians and Æolians, on the other hand, said ἔταρος for ἑταῖρος, in Homer it appears to be a prosodial shortening. The Æolians especially rejected ι from αι followed by a vowel, as ἀρχάος, Ἀλκάος. The Attics did the same in κάω, κλάω, ἐλάα with a long α, for καίω, κλαίω, ἐλαία.

Αυ for α, Æol. in αὐώς (ἀϝως), φαύος (φάϝος), §. 9, whence φαυσίμβροτος, πιφαύσκω in Homer, ὑπόφαυσις *Herod.* 7, 36[e].

Ει for ε. ξεῖνος, κεινός, εἰλίσσω, εἰρωτάω, for ξένος, κενός, ἐρωτάω, of which ξεῖνος and εἰλίσσω[f] are also used in the tragedians; εἵνεκα, εἵνεκεν[g] in Homer and Herodotus; εἰν, ὑπείρ, πεῖρας occur only in the epic poets. In many other words, however, e. g. τέλος, βέλος, μένος, &c., the ει is not found. Εἴσω is used even among the Attics, and Εὔξεινος πόντος in the common dialect[h]; the Ionic poets, on the contrary, said ἀγέρεσθαι *Od.* β′, 385. χερός for χειρός. Several tribes threw away the ι in ει, e. g. the Dorians in Ἀλφεόν *Pind. Ol.* 5, 42. Κλεοῦς, *id. Nem.* 3, 145; the Ionians in adject. paroxyt. and proparoxyt. in ειος, and the fem. properispom. of those in υς, as τέλεος in Herodotus (also Attic *Arist. Thesm.* 353. *Eur. Ion.* 1439.) ἐπιτήδεος, ἐπέτεος, ἰθέη, βαθέη, εὐρέη (*Herod.* 1, 178. βαθέα, εὐρέα, in Homer, ὠκέα Ἶρις), for τέλειος, &c., but ἀληθῆη, not ἀληθέη, for ἀλήθεια, Dor. ἀλάθεα[i]. But ἔργω, μέζων, ἔδεξα, ἀπόδεξις, are the original forms, lengthened by the Attics into εἴργω, &c. So the Æol. and Dor. inf. in -εν for -ειν, βόσκεν, ἕλκεν, (see §. 192 e.) appear to have been the original forms.

Ευ for ε. εὔκηλος, δεύομαι, in the Ionic dialect, for ἔκηλος,

[c] Koen ad Gregor. p. (94) 212. (282) 599 seq. Fisch. p. 92.

[d] Heyne ad Hom. vol. 6. p. 638. Bast. ad Greg. Cor. p 347.

[e] Bœckh ad Pind. Pyth. 2, 76.

[f] Pors. Eur. Phœn. 1.

[g] Εἵνεκα in the tragedians has almost always οὕνεκα as a various reading; but οὕνεκα is often found without any variety, and is therefore now universally adopted.

[h] Elms. Eur. Med. p. 94 seq.

[i] Greg. p. (205) 440. (224) 473. c. n. Koen. Fisch. 1. p. 94.

δέομαι, but only in poetry, probably from the digamma εϝέκηλος, δέϝομαι[a].

Ου for ο. νοῦσος, μοῦνος, οὔνομα, οὐδός, οὖρος, in Homer, Herodotus, Pindar, &c. for νόσος, μόνος, ὄνομα, ὁδός, ὅρος; μοῦνος, οὔνομα, γούνατα in the tragedians. But this took place only in nouns which are not derived from verbs, not in πόνος, στόνος, φόνος, στόλος[b]. The later Dorians changed this ου into ω, as ὤνομα, Theocr. but μώνα for μούνη is found only *Theocr.* 20, 45. The Dorians, on the other hand, said ο for ου, e. g. βολλά for βουλή, τὸς θεός for τοὺς θεούς *Grut. Inscr.* p. 505. τὰς ἀμπέλος *Theocr.* The poets said βόλομαι (*Od.* α', 234), τρίπος, πολύπος, for βούλομαι, &c.[c]

Ου for υ was peculiar to the Æolians and Dorians, particularly the Lacedæmonians and Bœotians: μουσίσδεν for μυθίζειν, κοῦνος, κοῦμα, λιγουρός, θουρά (whence ἀμπίθουρος in Hesychius), without the syllable being thereby made long[d]. Hence ἀπεσσούα for ἀπεσσύη in the epistle of the Lacedæmonian general *Xenoph. Hist. Gr.* 1, 23[e]. In Homer, εἰλήλουθα for ἐλήλυθα, however, is probably to accommodate the verse.

Οι for ο, e. g. ποίη, ῥοίη, χροίη, for πόα, ῥόα, χρόα. The same took place in the Attic dialect in ῥοία[f], χροιά (*Aristoph. Nub.* 718. 1012. *Eur. Med.* 1177.), στοιά (*Aristoph. Eccl.* 672. 680[g]). The Æolians and Dorians, on the other hand, used ο for οι, e. g. ποῶ, εὐνόα[h], for ποιῶ, εὔνοια. This mode of lengthening the syllable was used by the Ionic poets especially, on account of the metre, in many other cases, e. g. ἐμεῖο, σεῖο, for ἐμέο, σέο, ἠγνοίησε for ἠγνόησε, ἀλοιᾷν for ἀλοᾷν[i]. The poets also repeated the ι after οι, ὁμοΐιος, in the dual -οιῖν for -οῖν.

For οι and ῳ the Bœotians used υ, as ἔμυ, κάλυ, τῦ δάμυ,

[a] Buttmann Lexil. p. 145.
[b] Gregor. p. (179) 390.
[c] Fisch. 1. p. 105.
[d] Koen ad Gregor. p. (179) 390. Interpr. ad Hesych. v. Γέλουτρον, Καρούνα. Herm. de em. Gr. Gr. p. 7.
[e] Valck. ad Theocr. Adoniaz. p. 265.
[f] Oudend. ad Thom. M. p. 786.
[g] Piers. ad Moer. p. 338, and on the other side Brunck ad Aristoph. Eccl. 676.
[h] Gregor. p. (30) 75.
[i] Koen ad Gregor. p. (135, 29) 294, 32.

τὺς ἄλλυς, ἔχυ, *Bœckh* 2. p. 398. (Germ.) So in the *Orchom. Inscr.* κωμάϜυδος, τραγάϜυδος, for κωμαοιδός, κωμῳδός, *ib.* p. 397. Comp. §. 10 ad fin. ο and υ.

The Æolians pronounced each vowel of the diphthongs separately, as the Italians of this day, πάϊς, δάϊς, ὀΐδα, Ἀτρεΐδας, *Pind. Pyth.* 11, 47[j]. So from Γραῖος, Γράϊος, the Latin *Graius.* Probably this was originally a feature of the Ionic dialect, and of the ancient Greek in general. At least with the Ionians the dative of the substantives in ος, εος, ends in εϊ, not ει, and the Ionic poets have ὀΐομαι, ὀΐω, πάϊς, yet only when a short syllable precedes, which must be followed by another short syllable in order to complete the dactyl, e. g. τῶν ἦρχ' Ἀγκαίοιο πάϊς κρείων Ἀγαπήνωρ, *Il.* β', 609. (also *Herodot.* 6, 127. 136.), and in the same circumstances ἐΰ for εὖ, when υ is followed by two consonants, which make it long, e. g. οὔς κεν ἐΰ γνοίην, *Il.* γ', 235. ἐΰθρονος[k]. The Ionians in particular separated the diphthong ει, originally εϊ, into ηϊ, e. g. στρατηΐη, μνημήϊον for στρατεία, μνημεῖον; Πηληΐδης for Πηλείδης[l]. The Attics[m] retained this, but put the ι underneath, κλῇδες, κλῇθρα, for κλεῖδες, κλεῖθρα. The Dorians in some words retained the Ionic pronunciation, but said α for η, e. g. κλαΐδας and κλαΐστρον *Pind. Pyth.* 8, 4. 9, 69. whence κλάξ in the common Doric. The Attics, on the other hand, contracted all separate vowels into diphthongs. §. 13. (27.)

The diphthongs also were interchanged with simple vowels, and with one another. §. 14.

A or ᾳ and ει, by the Dorians, e. g. κλάξ, ἀπόκλαξον, for κλείς, ἀπόκλεισον[n].

Αυ and ω by the Ionians and Dorians, e. g. ὦλκα for αὔλακα. So also θῶμα, τρῶμα.

Ει and ε, η or ῃ. Of the Doric infinitives in εν see §. 202. 11. The Æolians changed ει before λ μ ν ρ σ into ε, and doubled

[j] Koen ad Gregor. p. (273) 582. Fisch. p. 108. Herm. de Dial. Pind. p. (xxii) 274.

[k] Wolf. Præf. ad Il. ed. 1804. p. lxv. Ernesti ad Il. ν'. 612.

[l] Koen ad Gregor. p. (173) 577.

[m] Koen ad Gregor. p. (42) 10. Matthiæ ad Eur. Phœn. 64.

[n] Valck. ad Theocr. Id. 6, 22.

the following consonant, e. g. ὠτελλά, ἐμμί, ἔμμα, (hence γέμματα, i. e. Ϝέμματα, in Hesychius,) κτέννω, φθέρρω, σπέρρω, (not φθέρρω), for ὠτειλή, εἰμί, εἶμα, κτείνω, φθείρω, σπείρω[a]. Hence χέρρας, *Theocr.* 28, 9. for χεῖρας. In other cases also the Æolians and Dorians used η for ει, e. g. κῆνος (Dor. τῆνος) for κεῖνος, χῆρες for χειρές, τελῆος, οἰκῆος, θῆος for τέλειος, οἰκεῖος, θεῖος, σαμῆα for σημεῖα, Fragm. *Pythag. ed. Orell.* p. 310, 1. ἧς, πλήων, for εἷς, πλείων[b]. Hence ἦμεν for εἶναι in *Thucyd.* 5, 77. *Tab. Heracl.* 1, 68. 101. 104. instead of which εἶμεν is written by Timæus; the third person was ἐσσῆται for ἐσσεῖται, ἔσεται. §. 217. Of ἐλθῆν for ἐλθεῖν, &c. see §. 202, 11.

Ει and ι in the Bœotian pronunciation, κιμένας, ἀπέχι, ἄρχι, for κειμένας, &c., as the modern Greeks pronounce ει[c].

Ει and αι in Ionic and Doric, αἰ, αἴθε, for εἰ, εἴθε, in Homer and Theocritus. So the Doric forms φθαίρω, κλαῖς, for φθείρω, κλείς, Μῶσα λιγαῖα for λίγεια, *Alcm.*[d]

Ου and ω in Doric and Ionic, ὦν, οὔκων in Herodotus and Theocritus, for οὖν, οὔκουν; βῶλα, τὼς νόμως, τῷ ἐφάβω, Μῶσα (whence in Archytas μωσικά, φιλόμωσος *Theocr.* 14, 61.), and the Lac. παιδδωᾶν, in Doric writers, for βουλή, τοὺς νόμους, τοῦ ἐφήβου, Μοῦσα, παιζουσῶν[e]. So δῶλος, δῶλα, βωκόλος, βῶς, βῶσιν in Theocritus, βῶν in Homer, *Il.* η', 238. ἄγωσαν, ῥέωσαν *Tab. Her.* for ἄγουσαν, &c. Οὖας with the Attics is οὖς, with the Dorians ὦς, both making in the gen. ὠτός. The Æolians retained the ο, which alone was used in old times, e. g. βολά or βόλλα, ὀρανός. Ὕει μὲν ὁ Ζεὺς, ἐν δ' ὀρανῷ μέγας χειμών, *Alc.*[f]

Ου and οι, e. g. ὑπάκοισον for ὑπάκουσον *Theocr.* 7, 95, and elsewhere. λιποῖσα, κατθανοῖσα, δίδοι for δίδου[g].

§. 15. (28.) 3. Consonants also were interchanged, especially those

[a] Koen ad Gregor. p. (275) 587. (280) 597. Bast. ad Greg. p. 279.

[b] Koen ad Gregor. p. (129) 278. (137) 302, 40. Fisch. p. 111 sq.

[c] Bœckh's Public Economy, 2. p. 395, 3. (Germ.)

[d] Koen ad Gregor. p. (115) 250.

[e] Fisch. p. 115 sq.

[f] Koen ad Gregor. p. (32 sq.) 191.

[g] Fisch. p. 117 sq. Gregor. p. (94 sq.) 212.

which belong to one organ, or in different organs have a similar pronunciation, (vid. §. 2.)

Β and γ. What was called by the rest of the Greeks γλήχων, was in Attic βλήχων. The Æolians and Dorians instead of βλέφαρον said γλέφαρον[h], which is used by Pindar. So γάλανος, whence the Latin *glans*, for βάλανος.

Γ and δ. Instead of γῆ the Æolians said δᾶ, *Theocr.* 4, 17. οὐ δᾶν, i. e. οὐ μὰ τὴν γῆν, *Æsch. Prom.* 570. *Eur. Phœn.* 1332. ἄλευ' ὦ δᾶ, φεῦ δᾶ, as an exclamation; whence also in the Attic dialect Δημήτηρ is said to be derived. So the Lacedæmonians said διφοῦρα for γέφυρα[i].

Γ and κ, as κναφεύς and γναφεύς. See *Hemsterh. ad Lucian.* t. 1, p. 301. *Brunck* and *Herm. ad Soph. Aj.* 1010.

Γ and λ. μόλις and Att. μόγις, *Hemst. ib.* p. 302.

Δ and β. The Æolians said instead of δελφίν, Δελφοί, βελφίν, Βελφοί. So arose the Latin *bis* from δίς[j]. The Dorians said ὀδελός for ὀβελός, *Arist. Ach.* 796. *Greg.* p. (109) 235.

Δ and ζ. ζ was Æolic, but Ionic also, e. g. ζορκάδες for δορκάδες, in Herodotus: for διά the ancients said ζά, which the Æolians retained. Hence the compounds of ζά, e. g. ζάκορος, ζάπλουτος, in Ionic[k]. So from Ζεύς, Æol. Δεύς, *Hesych.* in v. might have arisen the genitive Διός, and from ἕζω the substant. ἕδος. In other cases the Æolians used σδ for ζ[l], as also the Dorians, μελίσδεται in Theocritus but not in Pindar, nor in the Pythagorean Fragm. ζ is also found in Theocr. σιτίζεται 3, 26. &c., generally changed by Brunck into σδ. The Lacedæmonians used δδ for ζ, e. g. γυμνάδδομαι, μάδδα, ὄδδει, παιδδωᾶν, for γυμνάζομαι, μάζα, ὄζει, παιζουσῶν[m]; the Bœotians ττ, κατασκευάττη *Bœckh* 2, 398. Instead of συρίζειν some of the Æolian tribes said συρίσσειν; the Bœotians and Attics συρίττειν. So ἁρ-

[h] Koen ad Gregor. p. (16) 140. Fisch. p. 155.

[i] Hesych. i. p. 1010.

[j] Fisch. p. 163.

[k] Fisch. p. 164 sqq.

[l] Greg. p. (281) 598 et K. If *θ* was near, they seem to have retained ζ, καθίζεν, ἐρεθίζει, Spohn Lect. Theocr. 1. p. 12.

[m] Fisch. p. 169. Valck. Epist. ad Röver. p. 72 sq. ad Theocr. Adoniaz. p. 289. Maitt. p. 213.

μόζειν, Att. ἁρμόττειν; ὁπλίζω, Bœot. ὁπλίττω[a]. So ἑλίσσω, ἐλελίττω and ἐλελίζω are different forms of one word.

Δ and τ. The Lacedæmonians changed the termination ιδος into ιτος[b].

Θ and σ. Instead of θ, when followed by a vowel, the Dorians, and particularly the Lacedæmonians, used σ, e. g. σιός for θεός, μουσίδδειν for μυθίζειν, Ἀσαραία for Ἀθηναία[c]. The Ionians also often used σσ for θ, e. g. βυσσός for βυθός[d]. Hence the Doric and Ionic form ἐσλός for ἐσθλός.

Ο and τ. κἀτέρωτα for καὶ ἑτερώθεν, i. e. καὶ ἄλλοτε, *Sapph. Fr.* 2. *Bast. ad Greg.* p. 187.

Θ and φ, e. g. φήρ in the Æolic dialect for θήρ; also in Homer, as also φλίψεται *Od.* ρ', 221. οὖφαρ (*uber*) for οὖθαρ; also in Doric and Attic φλᾶν for θλᾶν, *Pind. Nem.* 10, 128. *Theocr.* 5, 148[e].

Θ and χ, in the Doric forms ἔξεχα, ἐξεύχω, ἴχμα, for ἔξωθεν, ἐξέλθω, ἴθμα[f]. Ὄρνιχος comes from ὄρνιξ. There was an older form δέκομαι (for δέχομαι) in Herodotus, whence the Attic ξενοδοκεῖον, πανδοκεῖον.

Κ and χ. The Attics said λίσφος, σχινδαλμός, for λίσπος, σκινδαλμός.

Κ and τ. τῆνος Dor. for κῆνος, i. e. κεῖνος.

Λ and ν. The Dorians put ν for λ before τ and θ[g], and said ἦνθον, φίντατος, βέντιστος, for ἦλθον, φίλτατος, βέλτιστος[h]. This is not found in Pindar. Hence probably γέντο for ἕλετο in Homer. The Attics said πλεύμων, λίτρον, which others pronounced πνεύμων, νίτρον[i].

[a] Fisch. p. 169 sq. Gregor. p. (67) 154. ubi v. Koen. Hemst. ad Luc. 1. p. 312.

[b] Koen ad Gregor. p. (141 b.) 307.

[c] Greg. p. (136) 300. et Koen. Wyttenb. ad Plut. 234, makes it appear probable that σ was also changed into θ.

[d] Fisch. p. 171. Valck. Epist. ad Röver. p. 73. Koen ad Gregor. p. (136, 33) 300, 40.

[e] Fisch. p. 172. Greg. p. (289) 514. et Koen. Valck. ad Theocr. Adoniaz. p. 371.

[f] Hemsterh. ad Hes. v. ἐξεχέμεναι.

[g] Valck. ad Theocr. Adoniaz. p. 412.

[h] Fisch. p. 178.

[i] Fisch. p. 182.

M and π. ὄππατα, πέδα, were Æolic forms for ὄμματα, μετά[j]. So the Lacedæmonians said ἀμάναν, ἀμ' ἀρκᾶρ, for ἀπήνην, ἀπ' ἀρχῆς[k].

N and σ. The Æolians used σ in the first person of the plur. indic. act. τύπτομες for τύπτομεν, and in some other words, e. g. αἰές for αἰέν (ἀεί), μής *Tab. Her. Brit.* for μήν; and *vice versâ* ἐντί for ἐστί[l]. Whether γελάϊς (γέλαις) and χρυσόϊς (χρύσοις) are inf. for γελάειν, or 2nd pers. for γελᾷς, (the former according to *Greg. C.* p. (294) 619, the latter according to *Gramm. Meerm.* p. 661. xi, and *Gramm. Vatic.* p. 690.) is doubtful, the reading of Sappho ap. Long. being uncertain.

Π and κ. The Æolians and Ionians put κ for π in words of interrogation and relatives, e. g. κότε, κῶς, κοῖος, ὁκότερος, ὁκόσοι, for πότε, πῶς, ποῖος, ὁπότερος, ὁπόσοι[m].

Πτ and σσ. Instead of ὄπτω (ὄπτομαι), πέπτω, πίπτω, in the Æolic and Ionic dialect ὄσσω (ὄσσομαι), πέσσω, πίσσω[n].

P and κ. μικκός Dor. for μικρός[o].

The Lacedæmonians and others changed σ into the following consonant, unless it was a liquid; e. g. ἔττω for ἔστω, διδάκκη for διδάσκει, ἐττάν, ἐττόν, for ἐς τάν, ἐς τόν, *Decret. Laced. c. Timoth.* in *Salmas. de Hell. p.* 82[p]. When between two vowels, the Lacedæmonians and other Dorian tribes frequently rejected σ, putting instead of it the *spiritus asper*, πᾶα or πᾶά *Arist. Lysistr.* 994. μῶα for μῶσα *ib.* 1297. παιδδωᾶν for παιζουσῶν *ib.* 1313[q].

[j] Fisch. p. 180 sq.

[k] Koen ad Greg. p. (130) 282.

[l] Fisch. p. 184 sq. 199.

[m] Fisch. p. 190. Greg. p. (193) 414.

[n] Greg. p. (290) 615. Maitt. p. 212 sq. Fisch. p. 214. Valck. ad Herodot. 685, 99. ad Thom. M. p. 311.

[o] Valck. ad Theocr. Adon. p. 350. Koen ad Greg. p. (130) 282.

[p] Valcken. ad Theocr. Adoniaz. p. 287. ad Phœn. p. 561. Koen ad Greg. p. (214) 454. This decree is preserved by Boethius de Music. 1. c. 1. (p. 1372. ed. Basil 1570. fol.) and has been corrected by Salm. de L. Hell. p. 82. Scalig. ad Manil. p. 385. ed. Bœcl. Gron. Thes. Ant. Gr. t. v. Præf. and since in the Oxford edition from MSS. Payne Knight An. Ess. 131 seq. Comp. Chishull Ant. Asiat. p. 128. Pors. Mus. Crit. 4. p. 489. Kidd Misc. Tr. p. 108. The authenticity of this decree has lately been called in question, not without reason. Müller die Dorier, 2, 322.

[q] v. ad Hesych. t. ii. p. 1294, 19. Valck. ad Theocr. Adon. p. 274. Koen ad Gregor. p. (137) 300 seq.

Σ was often changed into δ; e. g. ὀδμή for ὀσμή, κεκαδμένον *Pind. Ol.* 1, 42. for κεκασμένον; so, according to some, ἴδμεν in Homer and Herodotus is instead of ἴσμεν[a].

Σ and ῥ. The Æolo-Doric tribes were fond of ῥ, as the Lacedæmonians, who said ἴππορ, πόρ, σίορ, for ἵππος, ποῦς, θεός, πόϊρ for παῖς (hence the Latin *puer*). Hence in the *Decr. Laced. c. Timoth.* Τιμόσεορ ὁ Μιλήσιορ παραγινόμενορ. τὰρ ἀκόαρ. τὼρ νέωρ. So also in Latin *honor* and *honos*[b]. The Eretrians said σκληροτήρ for σκληρότης *Plat. Cratyl.* p. 434. C. In the new Attic, σ after ρ was changed into ρ, ἄῤῥην for the Ion. and old Att. ἄρσην.

Σ and ξ; in ξύν for σύν in Homer and the older Attic writers[c]. Hence the Doric κλάξ from κλῆς, κλαῖς, and ξ in the fut. where other dialects have σ. § 178.

Σ and τ. The Æolians and Dorians said ἴητι, φατί, δίδωτι, ἔπετον (this is found in Pindar), Ποτειδάν, for ἴησι, φησί, δίδωσι, ἔπεσον, Ποσειδῶν, πλατίον for πλησίον *Theocr.* τύ, τέ, for σύ, σέ. The new Attic had τήμερον, μέταυλος, for σήμερον, μέσαυλος[d]. So also προτί, ποτί, for πρός, in Homer and the Dorians[e], and *vice versâ* σᾶτες, σί, Doric for τῆτες, τί[f].

Σσ, ζ, ξ. For the double σσ the Æolic dialect often used ζ; e. g. πλάζω, νίζω, for πλάσσω, νίσσω, i. e. νίπτω[g]. The Ionic ξ; e. g. διξός, τριξός, for δισσός, τρισσός[h].

Σσ and τ. λίσσομαι and λίτομαι both occur in Homer.

Σφ and ψ; e. g. ψέ for σφέ, *Theocr.* 4, 3. *Apoll. π. ἀντων.* 382. C. The Lacedæmonians omitted the σ entirely[i], and the Bœotians said Φίξ for Σφίγξ, whence τὸ Φίκιον ὄρος[j].

[a] Koen ad Gregor. p. (276) 589. Fisch. p. 196.

[b] Interpr. ad Hesych. v. σιόρ. Fisch. p. 200 sq. Casaub. ad Athen. 8. p. 352.

[c] Koen ad Greg. p. (10) 27. Hemst. ad Lucian. t. 1. p. 317. Bip.

[d] Piers. ad Moer. p. 256. Fisch. p. 201. Hemst. ad Lucian. t. 1. p. 313.

[e] Koen ad Gregor. p. (83 sqq.) 193.

[f] Koen ad Gregor. p. (109) 236.

[g] Gregor. p. (288) 613. et Koen Hemsterh. ad Lucian. t. 1. p. 312.

[h] Koen ad Greg. p. (203) 435. Fisch. p. 203 sq.

[i] Koen ad Greg. p. (116) 253.

[j] Valck. ad Eur. Phœn. 813. Græv. et Wolf. ad Hes. Theog. 326. Heyne ad Apoll. 3, 5, 8.

The Attics introduced τ in ἀνύτω, ἀρύτω, for ἀνύω, ἀρύω[k]. In other cases the insertion of τ after a consonant served also to lengthen the present tense of the verb, e. g. τύπτω for τύπω.

T and κ. For πότε and ποτέ, ὅτε, τότε, the Dorians said πόκα, ποκά, ὅκα (ὅκκα) (R), τόκα; the Æolians only ποτά, ὁτά, τοτά[l].

T and π. e. g. σπάδιον, σπαλείς Doric and Æolic for στάδιον, σταλείς. Hence also σπόλας in the Attic dialect for στολάς[m], πέτταρα and πετταράκοντα, for τέσσαρα *Inscr. Orch. Bœckh*, Pl. IX. l. 38, 51. and πέσσυρες and πίσυρες among the Æolians.

Φ, β and π. For φ the Dorians used π, e. g. ἀμπίθουρος, ἀμπιστατήρ, for ἀμφίθυρος, ἀμφιστατήρ, (hence the Latin *ambidexter*, and *Pœnus* from Φοῖνιξ,) whence ἀμπέχειν, ἀμπέχονον, ἀμπίσχειν, &c. remained in the rest of the dialects[n]; the Macedonians β, e. g. Βρύγες, Βίλιππος, Βερενίκη, for Φρύγες, Φίλιππος, Φερενίκη[o]. So also in the ancient Latin *Bruges* for *Phryges*, Quint. I. 4, 15.

X and κ. μοῦκορ Doric for μυχός, δέκομαι, κιθών, in Doric and Ionic for δέχομαι, χιτών[p]. On the other hand ἀτρεχές Doric for ἀτρεκές[q]. §. 16. (33.)

Besides these, 1) the Æolians, Dorians and Ionians, frequently doubled the consonants in the middle of words, e. g. τόσσον, ὅσσον, μέσσον, for τόσον, ὅσον, μέσον[r]. This was principally done by the Dorian and Ionian poets, and the tragedians in lyric passages, seldom in iambics, as μέσσῃ *Soph. Ant.* 1223, 1236. *Thyest. Fr.* 6. ἐσσύθη *Aj.* 294. ἐννέπειν *ib.* 12. ἔσσομ' *El.* 818. (Herm. on v. 808.) and indeed in narrative passages as if they had designedly approached the Ionic tone

[k] Greg. p. (28) 70.

[l] Koen ad Gregor. p. (80 sq.) 186. Fisch. p. 212 sq.

[m] Koen ad Gregor. p. (167) 364.

[n] ad Hesych. t. 1. p. 284. Koen ad Gregor. p. (159) 344.

[o] Valck. ad Herod. p. 457, 99. ad Callim. Fr. p. 39.

[p] Koen ad Greg. p. (158) 343.

[q] Koen ad Greg. p. (167 a) 362.

[r] Koen ad Greg. p. (88) 200. (136) 299. Respecting what follows see Jenaische Allg. Lit. Zeit. 1809. No. 243. p. 127.

of narrative[a]. The aspirates were doubled by prefixing the lenes, e. g. ὄκχος, ὀκχέειν in Pindar, though the consonants appear rather to have been pronounced than written doubled, ὄφιν *Il.* μ', 208. as ὄπφιν, βρόχον *Theogn.* 1057 Br. as βρόκχον[b]. Yet this reduplication takes place only in certain words; e. g. not in ἐπειδή, though the first syllable is often pronounced long, ἐπειδὴ νῆάς τε καὶ Ἑλλήσποντον ἵκοντο. It is usual to write, however, ἔδδεισε, περιδδείσασα *Il.* ο', 123. ἀδδηκότες when the first syllable is used as long, though we also find μέγα τε δεινόν τε, *Il.* λ', 10. ἀλλᾶ δέος, ξ', 387. ἔτῑ δήν, ζ', 139. μάλᾱ δήν, α', 416. The most frequent is the reduplication of σ λ ρ, that of ρ is constant whenever in formation or composition a simple vowel precedes; or even in two words, ὄρρ' οἱ ὕπερθε for ὄ ρ' οἱ ὕπερθ. τοσσοῦτον, *Od.* ξ', 99. &c. Π is seldom doubled, only indeed in ὁππότε, ὁπποῖος, &c. in which the ο is to be considered as a prefix syllable to πότε, &c. In other cases σ was inserted, as ἑσπόμενος *Il.* μ', 395. ν', 570. ἔσπετε from ἔπω β', 484. Hence σ as an augment in ἔπω, ἔχω. K is redoubled by the Æolians in ὄκκα, τ only by poets in ὄττι and ὅ, ττι, μ in the Æolo-Doric forms ἄμμες, ὔμμες, ἄμμι, ὔμμι, and in φιλομμειδής, ἐϋμμελίης, ἔμμαθεν, but for νώνυμμος, ὑπεμμήμυκε, they rather wrote νώνυμνος (comp. δίδυμνος *Pind. Ol.* 3, 37. *Bœckh.* and ἀπάλαμνος), ὑπεμνήμυκε, ν in ἐὔννητος *Od.* η', 97. The middle mutes β γ δ, besides the cases already mentioned, are doubled only when a preposition rejects its final vowel, and the remaining consonants are assimilated to the initial consonant of the following word, κάββαλε, κάββας (κάμβαλε and κάμβας are also found in MSS.), κὰγ γόνυ.

2) a. The aspirates are often transposed, e. g. the Ionians said κιθών, ἐνθαῦτα, ἐνθεῦτεν, the Attics χιτών, ἐνταῦθα, ἐντεῦθεν. So Χαλκηδών and Καλχηδών were both used[c].

b. The Æolians transposed πσ and κσ, and are said to have pronounced σπέλλιον for πσέλλιον (ψέλλιον), σκίφος for κσίφος (ξίφος)[d].

[a] Lobeck and Erfurdt ad Soph. Aj. 134. Monk. ad Eur. Alc. 234. Comp. Blomf. ad Æsch. Pers. 871.

[b] Schæfer ad Br. Gnom. p. 71. 187.

[c] Greg. p. (193) 414. Fisch. 1. p. 154. Schw. ad Ath. t. 2. p. 121.

[d] Greg. p. (281) 598. et Koen.

c. Similar transpositions (as the Dor. πόρτι for πρότι, πρός in Inscriptions) are found in all the dialects; in Homer ἔπραθον from πέρθω, ἔδραθον from δαρθάνω, ἔδρακον from δέρκω (see §. 193. *Obs.* 4.), τέτρατος for τέταρτος, &c., and *vice versa*, ἀταρπός for ἀτραπός. To this is to be added the insertion of β in ἤμβροτον for ἤμρατον, ἤμαρτον (§. 42.), ἐμβραμένη Dor. for εἱμαρμένη. These are probably not mere poetic licences, but relics of old forms, as is most plainly seen in κάρτος and κράτος, καρτερός and κρατερός, which both occur in Homer. From κάρτος we have κάρτα in Homer, Herodotus, and the tragedians, κάρτιστος in Hom. *Il.* α', 266. &c. and the Dor. κάρρων for κάρσων, for which the Ionic dialect had κρέσσων, and the Attic κρείσσων, and the common and Attic καρτερεῖν, from κράτος, κρατεῖν, which was alone used: the Attic κρατύνειν, in Hom. καρτύνειν. Βάρδιστος in Hom. and Theocr. is from βαρδύς for βραδύς. The tragedians, as suits the metre, use θάρσος, θαρσύνω or θράσος, θρασύνω (but always θρασύς); the latter, which remained in common speech, is exactly the same in meaning as the former[e], as the new Attic used the softer θαρρεῖν for the harsher θαρσεῖν. Κρίκος for κίρκος, and the old Attic πυκνός for πυκνός, are examples of similar transposition[f].

d. Two consonants sometimes came together in the old language, of which the second was afterwards dropped, but still retained by poets for the sake of the metre; as πτόλεμος, πτόλις, χθαμαλός from χαμαί, afterwards χαμηλός. Something similar took place in σμικρός (Ion. and old Att.), σκεδάννυμι, σμίλαξ, for which in new Attic μικρός and μίλαξ were used; and Homer has κεδασθείς. The final ς was dropped in μάκαρς, which Alcman used. The initial consonant was omitted in γαῖα, αἶα. λείβειν, εἴβειν. φῆ, ἦ. Apoll. π. ἀντωνυμ. p. 334. A.

Γ is prefixed to δ in δοῦπος, δουπέω, e. g. ἐγδούπησε, βαρύγδουπος Hom. μελίγδουπος *Pind. Nem.* 11, 23. Is this the digamma (§. 35.) and the cause of the lengthening of the short syllable before δείδω, δεινός?

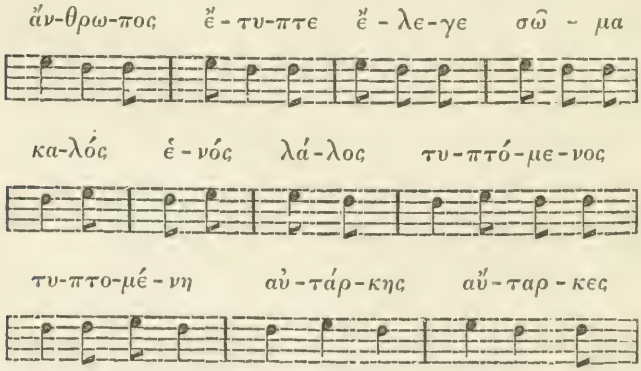
[e] Elms. ad Eur. Med. 456.

[f] Fisch. 1. p. 151. Küster ad Arist. Thesm. 665. Pors. ad Arist. Eq. 1105. Many transpositions of the ρ are quoted by Koen ad Greg. p. (156) 337. Comp. ib. p. (232) 488.

Of Quantity and Accents.

§. 17. The pronunciation of Greek words is regulated, independently of the pronunciation of single letters, by two considerations; the quantity of the syllables, and the accent. The former is founded on the length or shortness of the syllables, or on the time which is employed in the pronunciation of a syllable; for *parēre*, obey, undoubtedly requires a longer time for its pronunciation than *parĕre*, bring forth. In a short syllable one portion of time (*mora*) is employed; in a long syllable two, and two short syllables are exactly equal to one long one. The accent, on the contrary, marks the rising and sinking of the voice, i. e. determines which syllable is to be uttered with a higher, and which with a lower tone. The higher tone is marked by the acute ′, a stroke from the right to the left. All the remaining syllables, besides that with the acute, have the lower tone, although the grave ‵ is not placed over them. These two considerations must be combined in the pronunciation, and it is equally incorrect to pronounce merely according to accent, e. g. *ἄνθρωπος*, *Ὅμηρος*, as ānthrŏpŏs, Hōmĕrŏs, or merely according to quantity.

In German the pronunciation is nearly the same as in Greek, combining *accent* with *quantity*. If the long syllable be denoted by ♩, and the short by ♪, the sounds may be thus expressed: (R)



Obs. The grammarians gave the name *προσῳδίας* to the marks of

quantity and accent, and also to the spirits, and reckoned seven of them, the three accents, acute ´, grave `, and circumflex ˆ (τόνους); the marks of time (χρόνους), the long – (κεραία), the short ⏑ (υ ψιλόν), and the spirits ‘ ’. They also reckoned as improper προσῳδίας, the apostrophus, the hyphen, the diastole (or hypodiastole). See *Sext. Emp.* p. 240. §. 113. *Villois. Anecd. Gr.* 2. p. 103. 105. 107. 113. *Bekk. Anecd.* p. 676. 678. 683, 30. 696, 26. *Fisch. ad Well.* 1. 247 seq.

I. *Of* Quantity.

We learn the quantity of syllables from the poets; but every syllable was either long or short in ordinary pronunciation by nature (φύσει), long also by position (θέσει). §. 18.

1. By nature η and ω are long, ε and ο short; α ι υ in some words long, in others short, or have a different measure in different dialects, and are therefore called δίχρονοι or ἀμφίβολοι (*ancipites*)[a]. All diphthongs are also long by nature, as well as all contracted vowels, as ἆκων from ἀέκων; and crases, as τἀν for τὰ ἐν, τἄν for τοι ἄν, but τ' ἄν (τε ἄν) short.

Obs. 1. In the Homeric hexameter, and thence also in the dactylic verses of the poets who followed him, the quantity of several syllables is really uncertain: at the beginning ῎Αρες, ῎Αρες *Il.* ε', 31. φί¯λε κασίγνητε, ε', 359. ¯ἐπειδὴ νῆάστε, ψ', 2. ἑκηβόλου ῎Απόλλωνος, α', 14. δῖὰ μὲν ἀσπίδος, γ', 357. καὶ δῖὰ θώρηκος *ib.* 358[b]. in the middle, especially of compound words, ἀπε̄νίζοντο, κ', 572. διᾱμελεϊστί *Od.* ι', 291. σ', 338. μῆνιν ἀπο̄ειπών *Il.* τ', 35. ἐρῑδήσασθαι, ψ', 792[c], which is not a compound. This is very common with short final syllables, not only when one word ends with a vowel and the other begins with a consonant, as above, *Il.* ε', 359; and αἰδοῖός τέ μοι ἐσσὶ, φίλε̄ ἑκυρὲ¯, δεινός τε, γ', 172. πεδίᾱ λωτεῦντα, μ', 283. ε', 745. θ', 389. μ', 459. χ', 225: but also when the short syllable ends with a consonant, and the following word begins with a vowel, *Il.* η', 77. εἰ μέν κε̄ν ἐμέ. λ, 442. α', 474. μέλ-

[a] Κοινὴ συλλαβή is something different, one which may be used long or short, e. g. a long vowel or diphthong at the end of a word, when the following begins with a vowel, as οὔτι μοῖ αἰτίῃ ἐσσί; or a short vowel, which may be short or long before a mute with a liquid; or a short final syllable, which may be lengthened by the arsis or otherwise. See Hephæst. p. 3 seq. ed. Pauw. p. 6 seq. ed. Gaisf. Draco Str. p. 5, 9. Bekk. An. Gr. p. 825 seq.

[b] Spitzner de Vers. Her. p. 72 seq. Thiersch Gr. p. 176 seq.

[c] Spitzn. p. 79.

ποντε̄ς Ἑκάεργον. σ', 288. *μέροπε̄ς ἄνθρωποι*[a]. The cases are rare in which a vowel at the end is followed by one at the beginning, as in *φίλε̄ ἑκυρέ̄*, and probably only when the second word had originally the digamma, *φίλε̄ Ϝἑκυρέ*. The short *α* and *ο* is changed at the end of some prepositions into *αι*, as *ὑπαί, διαί, παραί*, the two former in lyrical passages of the tragedians (*Seidl. Vers. Dochm.* 94). Hermann, *Soph. Phil.* 134, reckons *μεταί* among them.

§. 19. This lengthening of short syllables, however, does not take place in all circumstances indiscriminately, but chiefly a) in the *Arsis*, i. e. the first long syllable of a foot, which is naturally pronounced with a stronger intonation, from the nature of the rhythm. This is the case with all the above examples. It takes place, however, in the *Thesis* also, i. e. the other syllables of the foot, e. g. *Il.* λ', 36. *βλοσυ|ρῶπῑς ἐστεφάνωτο.* ν', 172. *ναῖε δέ Πηδαῖ|ον πρὶ̄ν ἐλθεῖν υἷας Ἀχαιῶν.* ο', 66, and frequently *Ἰλί|ου προπάροιθεν.* ο'. 554. β', 731. and especially in nouns in *-ίη*, e. g. *Il.* α', 205, *ᾗς ὑπερ|οπλί ῃσι.* *Od.* ν', 142, *ἀ|τιμί̄|ῃσιν ἰάλλειν*, &c.[b]

b.) This power of the arsis is strengthened when a consonant follows easily doubled in pronunciation, especially λ μ ν ρ σ, e. g. *Il.* β', 44. *ποσσὶ δ' ὑ|πὸ̄ λιπαροῖσιν.* ξ', 171. *ἐχρίσατο δὲ̄ λίπ' ἐλαίῳ.* ε', 748. π', 774. *πολλὰ δὲ|χερμάδι|ᾱ μεγάλα.* λ', 476. *ἰῷ ἀπὸ̄ νευρῆς.* δ', 274. &c. *ἰ̄μεναι* ν', 365. *ἀρό̄μεναι Hes.* Ἔργ. 22. *ζευγνύ̄μεν*, π', 145. after the analogy of *τιθήμεναι*, ψ', 83. 247. also frequently before δ, *μέγα | τε̄ δει|νόν τε*, and especially before ρ, *Od.* ρ', 198. *πυκνὰ̄ ῥωγαλέην.* *Il.* ω', 755[c]. In our editions of Homer and Hesiod the orthography varies, the consonant being sometimes doubled, according to the example of the grammarians, e. g. *ἔλλαβε, ἔδδεισε*, sometimes not, as *ἀπε̄νίζοντο Il.* κ', 572. *ἑκηβόλου| Ἀ̄πόλλωνος*, &c. *Theogn.* 1057. *Br. Il.* μ', 208. That this reduplication had the power to lengthen the syllable, independently of the arsis, appears from the instances, though confessedly rare, in which a syllable is lengthened in the thesis, as *Il.* ε', 358. *πολλὰ̄|λισσομένη.* *Hes. ap. Ath.* p. 498. B. *πλήσας δ' ἀργύρε|ον σκύ|φον (σκύπφον) φέρε*[d] - - - .

[a] Spitzn. p. 26. 39. 47. 60. 67.

[b] Spitzn. p. 81 seq. Erfurdt, Soph. Ant. 134, maintains that the tragedians allowed themselves thus to lengthen a syllable in the *arsis* of dactylic verse; but this is the only passage which can be quoted for it. In Eur. Hipp. 1154, the more correct reading would probably be *νυμφιδία* - - - *ἅμιλλα*.

[c] That the short syllable is lengthened chiefly before *δείδω*, and words connected with it, *δέος, δειλός, δειμός, δεινός* and *δή* (Herm. Disq. de Orph. p. 705.), is probably accidental. See, however, Dawes Misc. Cr. p. 165. 168. Buttm. L. Gr. p. 41. and §. 16 ad fin.

[d] Brunck ad Gnom. p. 314. (134 Schæf.) ad Æsch. S. c. Th. p. 490. Schæf. ad Gnom. p. 71. 187. But when Br. supposes *θαλερωτέρῳ* S. c. Th. 709. to have *θα* long, this is an error, the verse being dochmiac, ⏑̄ ⏑̄⏑̄ – ⏑ – -*θοι θαλερωτέρῳ*.

In Pindar and in Attic prosody this power of lengthening the foregoing syllable remained only in the case of ρ at the beginning of a word, and then only in the arsis, *Pind. P.* 1, 86. πολλὰ δὲ῾ ῥίψαις. *Soph. Ant.* 318. τί δέ; ῥυθμίζεις τὴν ἐμὴν λύπην ὅπου. *Eur. Ion.* 534[e]. but not in the thesis, *Æsch. Prom.* 991. πρὸς ταῦτᾰ ῥιπτέσθω μὲν αἰθαλοῦσσα φλόξ. Comp. *ib.* 711. *Soph. Œd. T.* 72. Comp. 1289. *Eur. B.* 1338[f].

c.) A third cause why the poets (only the older epic) lengthened a short syllable, was, that without this certain words could not have been accommodated to the metre. In words therefore which, having three or more successive short syllables, could not have been brought into dactylic verse, one was lengthened, as ᾰ῾θάνατος in Homer, and also the tragedians[g]. So ᾰ῾νέρι, ᾰ῾νέρα, ἀνέρες (also in *Pind. Ol.* 1, 106. *Pyth.* 5, 27. *Nem.* 6, 50.), otherwise ᾰ῾νήρ (ᾰ῾νήρ *Ol.* 14, 10.), θῡγατέρες *Il.* β', 492. and θῡγατήρ. So Κρονίων in Homer has a long, Κρονίωνα and Κρονίωνι a short ι[h]; in Pindar ι is sometimes long in Κρονίων, *Pyth.* 1, 136. sometimes short, *Pyth.* 3, 101. 4, 102. *Nem.* 1, 23. The lengthened syllable in this case also generally falls in the arsis. On the same principle nouns in -ίη have their penult lengthened, as ὑπεροπλίῃσι *Il.* α', 205. ὑποδεξίη, ι', 73, &c. (*Herm. El. D. Metr.* p. 36.) their natural quantity – ∪ – rendering them inadmissible in an hexameter. This lengthening was unavoidable with proper names, as Πριαμίδης, and hence perhaps the lengthening of the penult in Ἰλίου, Ἀσκληπιοῦ, ἀνεψιοῦ, the quantity of the three last syllables – ∪ – being repugnant to the dactyl. In Αἰο῾λου *Od.* κ', 36, there is besides the doubling of the λ, and in these cases even the tragedians allowed themselves this license, e. g. Ἱππο῾μέδοντος *Æsch. S. c. Th.* 494. Παρθε῾νοπαῖος *ib.* 553. Τε῾λεύταντος *Soph. Aj.* 210. and Ἀλφε῾σίβοιαν in a fragment of Sophocles, in which the Homeric reduplication of μ ν λ σ aids[i].

As it is scarcely credible that poetic license should have extended to the arbitrary lengthening of syllables to suit the metre, among a people possessed of so fine a sense for harmony and rhythm, as is manifest even in the Homeric poems, it is not improbable that in the oldest times the §. 20.

[e] Dawes, p. 160 seq. Markl. ad Eur. Suppl. 94. Br. ad Eur. Hipp. 462. Æsch. Prom. 1031. Arist. Plut. 51. 1065. Schæf. ad Theocr. 24, 42. Gaisf. ad Heph. p. 219 seq. Erf. ad Soph. Œd. T. 840. Bœckh ad Pind. Ol. 8, 23. Pyth. 1, 45.

[f] This remark was first made by Mr. Tate in a note to Dalzel Coll. Gr. See Quarterly Rev. No. 9. p. 225. No. 14. p. 463 not. Monk ad Eur. Hipp. 461.

[g] Pors. ad Eur. Med. 139. Gaisf. ad Heph. p. 219. On what follows, see Thiersch Gr. p. 176.

[h] Spitzn. de Vers. Her. p. 92.

[i] Brunck ad Æsch. S. c. Th. 490. Herm. El. D. Metr. p. 43.

quantity of the vowels, not only α ι υ, but also the E and O sounds (ε and η, ο and ω), was still indeterminate in ordinary pronunciation; so that there was nothing remarkable in the poet's using the same syllable sometimes as long and sometimes as short. This is the more conceivable in an age like that of Homer, when the use of writing was very confined, and before the short and long E and O sounds had been denoted by separate letters. That the E and O sounds, however, were really used by the old poets long or short, as the verse required, is most clearly seen from the forms which are written with an ε or ο, and therefore apparently resemble the present or future indicative, yet never occur elsewhere as unquestionable forms of the indicative, and where the whole connection and even the Homeric usage requires the subjunctive, e. g. *ἴομεν, εἴομεν, στείομεν*, &c. (§. 195, 7.) *εἰ μὲν γάρ κέ σε νῦν ἀπολύσομεν ἠὲ μεθῶμεν Il. κ', 449. ὄφρα βάσομεν ἵκωμαί τε Pind. Ol.* 6, 40. So in old Latin prosody the middle syllable in *accedo* was used as short, as in the Cretic verse of Ennius, *quo accĕdam, quo applicem*, and in Plautus. What according to the later mode of writing is *ἕως* in Homer, forms in one place an iambus *Od. β', 78*, in another a spondee *Od. μ', 327*, and in others it is used as one syllable *Il. ρ', 727. Od. β', 148. ε', 123. τ', 530.* But in all other passages of the Iliad a short syllable follows, so that *ἕως* must have been considered as a trochee, *ἧος* or *εἷος*, *ἕως ὁ ταῦθ' ὥρμαινε, ἕως ἐγὼ περὶ κεῖνα, ἕως ἐπῆλθον*, &c.[a]. The difference of quantity according to dialects, e. g. *κᾶλός, ἴσος* Ionico-Homeric, *κᾰλός, ἴσος* Attic, points also to an indeterminateness once existing in the length of these syllables. Even in the Attic prosody, usually so determinate, there were some syllables common, e. g. *ἀΐω* with long α *Eur. Hec.* 174. short *ib.* 177. (*Blomf. ad Æsch. Pers.* 639.) *ἵημι* with long and short ι *Hec.* 900. Comp. 338. *Iph. T.* 295. Comp. 299. (*Br. Soph. ad El.* 131. *Maltby ad Mor. Thes.* 2. p. 938. No. 3.) *φάρος* with long α *Eur. El.* 319. short α *ib.* 546. (*Br. Lex. Soph.* v. *φάρος. Draco Strat.* p. 35. 92.) *ἀνῆα* (*Pors. ad Eur. Phœn.* 1334.) It is therefore not improbable that in the Homeric, old Ionic, language all the vowels in many words were of indeterminate quantity, so that the poets might use them as short or long, the latter especially when supported by the arsis, or the doubling of the consonant. This is not true of all, for *μακρός, τιμή*, and others, have invariably ι long in Homer, *καλός* α long.

§. 21. *Note.* It appears very doubtful whether the acute accent could lengthen a short syllable, as ancient and modern grammarians have maintained (*Herm. El. D. Metr.* p. 36 seq.). The Greek language had accent unquestionably in Homer's time, since no language can be

[a] Herm. de Metr. p. 86 seq. Elem. D. Metr. p. 58 seq.

destitute of it; but accent and quantity were independent, quantity indeed often determining accent, but never accent quantity. The raising of the tone, in which accent consists, can no more lengthen a syllable than a quaver (𝅘𝅥𝅯) becomes equivalent to a crotchet (𝅘𝅥𝅮) by being sharpened, i. e. raised a semitone or a tone[b]. The passages in which the accent is supposed to have this force are few, compared with those in which it has no influence on quantity (as in ἕως, used in four different ways, the accent remaining the same), or opposes it; and in all, the lengthening of the short syllable may be accounted for on the principles already laid down. Still less can quantity have been influenced by punctuation (which was unknown to the Greeks before the Alexandrian period), since it could not even prevent synizesis and apostrophus. See §. 47. *Obs.*

Obs. 2. There are differences in quantity, according to the dialects or kinds of poetry; καλός in Homer and the other epic and elegiac poets has α long, in Pindar and the Attics α short. *Theocr.* 6, 19. has both, τὰ μὴ κᾰλὰ κᾱλὰ πέφανται. Ἴσος has ῑ in the epic poets, ῐ in the Attics and Pindar[c]. Κορύνη and πλημμυρίς have ῠ in the epic poets, ῡ generally in the Attics[d]. §. 22.

Obs. 3. Quantity varies according to the case, πῦρ, ὗς, σῦς have ῡ, but in the oblique cases ῠ, πῠρός, ὑ ός, σῠός[e]. The grammarians remark the same thing of κῆρυξ, φοῖνιξ, χοῖνιξ, πέρδιξ, τέττιξ, which increase long in the gen.[f] So λέλῠκα, λέλῠμαι, ἐλῠ́θην, τέθυκα, τέθῠμαι, ἐτῠ́θην from λῠ́ω, λῠ́σω. θῠ́ω, θῠ́σω. Hence θῠσία and θῦμα. The ι and υ are short in διατρῐβή, παραψυχή, because they are derived from the 2nd aorist, in which the penult. is short, though long in τρί̄βω, ψῠ́χω[g].

Obs. 4. Sometimes adjacent syllables interchange their quantity, as λαός, ναός – ⏑, and λεώς, νεώς ⏑ –. Ταχεῖα, ὠκεῖα, ἀλήθεια – ⏑ in the common dialect, were in Ionic ταχέη, ὠκέη (in Homer ὠκέα as a dactyl), ἀληθηΐη ⏑ –. So in Homer πέφῡκα, but πεφῠ́ασι, πεφῠῡῖα, Κρονί̄ῠνος, and Κρονί̆ῶνος, βασιλέως and βασιλῆος. The same thing takes place when a word is lengthened, as κῠ́ρω, κῠρῶ, ἄ̄νω, ἀ̆νύω.

Note. The principal work on Quantity is Th. Morelli Thesaurus Gr.

[b] The arsis is something different, being not merely a raising but also a stronger intonation of the syllable.

[c] Pors. ad Eur. Or. 9. Interpr. ad Greg. p. (137) 302. Of Pindar see Bœckh ad Ol. 9. in.

[d] Buttm. L. Gr. p. 39.

[e] Draco, p. 75, 11. 91, 15. Comp. 47, 15. 94, 4.

[f] Draco, p. 27, 44. 56. 93, 8. Erf. Soph. Œd. T. 746. Sch. Soph. Phil. 562. ad Gnom. p. 215 seq. Göttling ad Theodos. p. 238.

[g] Pors. ad Eur. Or. 62.

Poëseos, Eton, 1762. 4to. especially in the improved edition of Maltby, Camb. 1815. 2. t. 4to. (Lond. 1824. 4to.) Among the works of the ancient grammarians, Κανόνες περὶ συλλαβῶν ἐκτάσεως καὶ συστολῆς, ap. Herm. de Em. Rat. Gr. Gr. p. 422 seq. and Draconis Strat. Liber de Metris Poeticis—ed. Godfr. Hermannus, Lips. 1812. 8vo.

§.23. Long vowels and diphthongs of every kind are shortened by the epic and lyric writers, and by the tragedians in lyric passages.

a.) At the end of words, when the following word begins with a vowel, e. g. ἄξῶ ἑλών, ὁ δέ κεν κεχολώσεταῐ, ὅν κεν ἵκωμαι *Il.* α′, 139. καῐ ἐγώ *Pind. Ol.* 7, 12. Comp. 5, 55. 9, 35. 10, 20. Σωστράτοῦ υἱός *Ol.* 6, 14. Comp. p. 2, 71. ἦ ὡς *Ol.* 13, 162. p. 11, 38[a]. Where, however, the long vowel is in the arsis, or before a digammated word, it remains long, e. g. ἦ οὐ μέμνῃ, ὅτε τ' ἐκρέμω ὑψόθεν, κάλλεῖ τε στίλβων καὶ Ϝείμασιν *Il.* γ′, 392. ζ, 478. ι′, 393, even in the fourth foot of an hexameter[b]. The cases are more rare in which such a syllable remains long anywhere but in the arsis, e. g. *Il.* ε′, 685. κεῖσθαῑ, ἀλλ' ἐπάμυνον. λ′, 35. λευκοῖ, ἐν δὲ μέσοισιν, where it is explained by the pause after the diphthong; *Od.* υ′, 109. αἱ μὲν ἄρ' ἄλλαι εὖδον[c]. The passages in which a diphthong was short before a consonant, have been corrected from MSS.[d] and in *Hes. Theog.* 48. ἀρχόμεναί θ' ὑμνεῦσι θεαὶ λήγουσαί τ' ἀοιδῆς, αοι undergoes a synizesis, and is pronounced as one syllable.

b.) In the middle of words βέβλῆαι *Il.* λ′, 380. οἶος, ν′, 275. σ′, 105. δῆΐοιο, β′, 415. ζ′, 331, &c. υἷός, δ′, 473. ζ′, 130. *Od.* λ′, 269. ἐπεῖή *Il.* α′, 156. and elsewhere universally; ἔμπαῖον *Od.* υ′, 379. γεραῖούς in Tyrtæus, in Pindar ἥρῶας *Pyth.* 1, 103. 4, 102. τοῖαῦτα *Pyth.* 8, 78. υἷέων *Nem.* 5, 37. Γαῖάοχῳ *Ol.* 13, 114[e]. The same takes place in the tragedians and in Aristophanes, but in the former more frequently in lyric passages than in iambic trimeters, e. g. *Soph. Œd. C.* 118. τίς ἄρ' ἦν; ποῦ ναίει; ποῦ κυρεῖ. *antistr.* 150. ἀλαῶν ὀμμάτων ἆρα καί - - - . *Eur. Herc. F.* 115. γεραῖέ. Comp. *ib.* 902.

[a] Examples of this shortening in anapæstic and dochmiac verse, see in Seidl. de Vers. Dochm. p. 95 seq.

[b] Herm. Disq. de Orph. p. 727 seq.

[c] Spitzner de Vers. Her. p. 107 seq.

[d] Bentl. ad Callim. t. 2. p. 5. ed. Ern. Dorv. Vann. Crit. p. 384 seq.

[e] Bœckh de Metr. Pind. p. 289.

Med. 134. δειλαῖα *E. Suppl.* 280. (*Ph.* 1320. in a dochm. dim. the second syllable may be long or short) πατρῷος *Eur. Hec.* 78. *Alc.* 255. Τρῳάδος *Troad.* 527. *Iph. T.* 442. Τρωϊκῶν *Rhes.* 441. In iambics the following shortenings have been observed; ποῖῳ *Soph. Œd. T.* 918. and frequently in Sophocles and Aristophanes, not in Euripides. τοιούτου *Æsch. ap. Heph.* p. 7. ed. Gaisf. *Soph. Trach.* 1075. *Med.* 631. *Arist. Nub.* 341. τοῖάσδε *Eur. Andr.* 1077. (but τοιαδί *Arist. Lys.* 407.) δῃώσεις *Æsch. ap. Strab.* 4. p. 183. βάλλων δῃώσεις ῥᾳδίως Λίγυν στρατόν *Eur. Heracl.*, where some MSS. have διώσας; παλαιός is found only *Eur. El.* 500. δείλαιος *Arist. Plut.* 850. So in Aristophanes, αὑτηί, τουτουί, τουτῳί, ταυτηί, οὑτοιί, αὑταιί, always have the penult short. *Vesp.* 807. *Equ.* 731. 3. *Lys.* 615. *Equ.* 271. *Lys.* 1087. *Ach.* 194. κεινουί *Pac.* 547. τοιουτοιί *Lys.* 1087[f].

II. A vowel short by nature becomes, as in Latin, long by position, *θέσει*, i. e. by two consonants, or a double consonant following it, and that either in the same word or the beginning of another. But even in Homer a mute followed by ρ allows the preceding syllable to be short, e. g. νὺξ ἄβρότη *Il.* ξ′, 78. βεβροτωμένα *Od.* λ′, 41. σῆμα δράκων *Il.* β′, 808, &c. *Od.* λ′, 18. κ′, 106. λ′, 265, 9. *Hes. Sc. Herc.* 2. So in Pindar, θαμὰ τράπεζαν *Ol.* 1, 25. 1, 63. 111. Comp. 136. 7. 140. That in the Homeric verse ρ had not the power to make a position, is evident from the interpolation of μ in ἄμβροτος, τερψίμβροτος, &c. A syllable seldom remains short before κλ, πλ, τλ, e. g. *Il.* γ′, 414. μή μ' ἔρεθε, σχέτλίη, and before χλ *Od.* κ′, 324. ξ′, 529. never before a mute with μ or ν, except in *Hes.* Ἔργ. 567. *Theogn.* 319[g]. In Ἠλεκτρύων *Hes. Sc. Herc.* 3. 16. 35. υω appears to be melted down into one long syllable. The shortening of the syllable is more frequent in Pindar, ΚΛ. ἕξελε Κλωθώ *Ol.* 1, 40. *ib.* 98. 8, 19. 10, 87. Homer and Hesiod have only Ἡρᾱκλῆς, but Pindar also Ἡρᾰκλῆς *Ol.* 2, 5. 3, 20. 79. 10, 31, &c. as in the Homeric *Hymn*, 14. Ἡρᾰκλέα, and *Hes. Sc. Herc.* 448. *Theog.* 318, 527. Πατρόκλου *Pind. Ol.* 9, 114. 10, 22. ΓΛ. ἀλλοτρίαισι γλώσσαις *Pyth.* 11, 43. ἑπτάγλωσσον *Nem.* 5, 43. 7, 77. ΘΛ. §. 24.

[f] Gaisf. ad Heph. p. 216. Monk ad Hipp. 170. Jacobs ad Athen. p. 113. Of πατρῷος see Matthiæ Eur. Hec. 78. of τοιοῦτος Brunck ad Arist. Lys. 128.

[g] Herm. Disq. de Orph. p. 756 seq. Spitzner de Vers. Ep. p. 88 seq. Jen. Allg. Lit. Zeit. 1809. No. 243. p. 126.

ἀέ̆θλοις *Ol.* 2, 78. 3, 27. 7, 145. 8, 1. 84. ΠΛ. αἰχματαῖσῐ πλέκων *Ol.* 6, 146. 176. 7, 56. ΧΛ. κε̆χλαδώς *Ol.* 9, 3. (but κε̄χλάδοντας *Pyth.* 4, 319.) ΦΛ. ἀπο̆φλαυρίξαισα *Pyth.* 3, 21. even ἔ̆σλῶν *Ol.* 2, 35. ΔΜ, ΚΜ, &c. Κά̆δμου *Pyth.* 8, 67. τε̆κμαίρει *Ol.* 6, 123. *Nem.* 10, 14. Comp. *Ol.* 7, 83. (long *Pyth.* 10, 98.) ἐρε̆τμῶν *Pyth.* 4, 31. Comp. *Ol.* 8, 26. στᾰθμᾶτο *Ol.* 10, 53. Comp. 110. ταχύπο̆τμον *Ol.* 1, 106. Comp. 2, 66. 8, 19. ἄ̆κμᾷ *Ol.* 2, 114. *Pyth.* 4, 114. ΔΝ, ΘΝ, &c. κε̆δνάν *Pyth.* 10, 111. ἔ̆θνός *Ol.* 10, 118. πῆμᾰ θνάσκει *Ol.* 2, 36. *Pyth.* 1, 72. *Ol.* 2, 130. Comp. 146. κενεὰ̆ πνεύσαις *Ol.* 10, 111. *Pyth.* 9, 44. 8, 133. *Ol.* 2, 75. 10, 33. τέ̆χναισι *Ol.* 7, 65. *Pyth.* 1, 57. The rule of Attic prosody, on the contrary, is, that a mute with ρ leaves the preceding vowel short, even with ν, (in Aristophanes and the other comic writers, probably without an exception,) e. g. *Eur. Or.* 213. ὦ πό̆τνι|α λήθη τῶν κακῶν - - - Comp. *Arist. Lys.* 833. *Thesm.* 130. *Eur. El.* 1147. μή σ' αἰθαλώ|σῃ πολύκᾰπνον| στέγος πέπλους. *Bacch.* 318. πρὸς φά̆τναις - - - (troch.). So δά̆φνη *Eur. Med.* 1222. πῠκνός *Eur. Phœn.* 1200. 1140. δά̆κνει *Eur. Hipp.* 703. *Arist. Lys.* 1029. ἀγρῠπνίαισι *ib.* 761. τε̆θνᾶσι *Eur. Med.* 391. ἀτε̆χνῶς *Arist. Ran.* 106. as τέ̆χνη *Eur. Ph.* 982. *Alc.* 798. and frequently in τέκνον, and with μ, *Eur. Bacch.* 216. νεο̆|χμά (*Br. ad Soph. Ant.* 156). *Eur. Suppl.* 96. ῥῠθμόν, as ῥῠθμίζω *Soph. Ant.* 318. *Eur. Phœn.* 556. κἀρῐθμόν, &c. *Arist. Ran.* 1365. στᾰθμόν, Comp. 1397. 1407. This shortening is less common before μν. Hephæstion, p. 5. (14 seq. Gaisf.) quotes only three examples; ἐπιλήσμοσῐ μνημονικοῖσι from Cratinus, εὔ̆ῡ̆μνος from Epicharmus, probably in an iambic verse; τὼς μὲν ὁ̆ Μνησάρχειος ἔφη ξένος from Callimachus, and ὕμνος with short penult, occurs only in lyric passages. *Æsch. Ag.* 999. *Eur. Bacch.* 72. But θυγατρὶ̆ μνηστήρων occurs *Eur. Iph. A.* 68. and πέπονθα δεινά̆· μνηστεύω γάμους *ib.* 852[a]. Before κλ a short syllable is found in trimeters in ἄ̆κλεές *Arist. Lys.* 853. ἔ̆κλίνης *ib.* 906. 910. in Ἡρᾰκλῆς always in *Soph.* and *Arist.* and *Eur. Supp.* 1205. *Her.* 88. 458. (Ἡρᾱκλέει *Her.* 3. cf. *Herc. f.* 3.) Σοφο̆κλῆς (Σοφό̄κλεες *Epig.*

[a] Brunck ad Eur. Bacch. 1123. ad Soph. Aj. 1077, denies the admissibility of a short syllable before μν. On the other side see Musgr. ad Bacch. 71. Pors. ad Toup. Em. 4. p. 442. Erf. ad Soph. Aj. 619 seq. Gaisf. ad Heph. p. 218.

Sim. Anal. 1. p. 147. CV.) universally in Aristophanes. So before πλ, very seldom before βλ, *Soph. El.* 440. *Œd. T.* 717. *Ant.* 296. and γλ, *Æsch. Ag.* 1638. and Photius v. ὀκτώπουν. κέντημα γλώσσης σκορπίου βέλος λέγω. *Eur. El.* 1021. (which Porson, *Hec.* 302. considers corrupt, and Elmsley, *Med.* 288. and others, have endeavoured to correct): frequently before φλ, τλ, e. g. *Eur. Phœn.* 1659. τὔφλοῦ. Comp. *Arist. Thesm.* 97. σχέ᾽τλιος *Arist. Lys.* 498. *Ran.* 116. and elsewhere, but ὁ᾽τλήμων *Plut.* 777. Before βμ, βν, γμ, γν, δμ, δν, a short syllable probably never occurs, for ὅμ|μᾰ γνώσεται, *Soph. Tr.* 615, is derived from Brunck[b]. It must further be remarked, that a mute with a liquid allows the foregoing syllable to be short only in the same word, or when they stand together at the beginning of a new word, not when the mute is at the end and the liquid at the beginning, or when they belong to different parts of a compound, as ἐκνεύει.

Obs. 1. Frequent exceptions to this rule are found even in the Attic poets. Long syllables, before a mute with ρ, partly in the same word (e. g. ἕδρα *Soph. Œd. T.* 2. πάρε᾽δρος *Eur. Hec.* 616. *Hel.* 888. ἔφε᾽δρος *Phœn.* 1130. προσε᾽δρία *Or.* 93. 304. Comp. 403. πᾱτρός *Œd. C.* 721. 1401. 1441. *Eur. Or.* 1081. 83. φάρε᾽τρα *Eur. Herc. F.* 971. ἐᾱ᾽κρυα *Iph. A.* 497, 8. θυγᾱτρός *ib.* 432. 459. κατακε᾽κριμένον *Andr.* 497. τέ᾽κνον *Markl. ad Eur. Supp.* 293. Κῡπρογένεια *Arist. Lys.* 551. ἐ᾽φεωρύχει and ἐᾱ᾽κρυον *ib.* 1033. but the former in anapæsts, the latter in the Laconian dialect), partly in compound words, e. g. *Soph. El.* 1193. πρῡτρέπει. *Eur. Iph. T.* 51. ἐπῑκράνων. *Hel.* 412. ἐπῑδρομάς. *Troad.* 1002. κατᾱκλύσειν[c]. Porson l. c. maintains that a short final syllable in iambic verse is never lengthened before a mute with a liquid in the following word. It is true that a short final syllable seems to require greater force for lengthening it, than a mute with a liquid can give: in some places the reading is doubtful, but in most the rule can only be established by conjectural emendation. To establish a rule, however, by altering passages conjecturally, *against which nothing can be alleged but that they do not agree with the rule*, is a *petitio principii*. In *Æsch. Pers.* 779, we might indeed write, Ξέρξης δ᾽ ἐμὸς παῖς ὢν νέος φρονεῖ νέα, but this change for νέα φρονεῖ, as the passage is not only found in the §. 25.

[b] Dawes Misc. Cr. p. 196 seq. 204 seq. Br. ad Arist. Lys. 381. Soph. Aj. 1077. 1329. Pors. ad Toup. Em. 4. p. 475. Eur. Hec. 302.

[c] Pors. ad Eur. Or. 64. Erf. ad Soph. Œd. T. 1039. Seidl. de Vers. Dochm. p. 22.

MSS. but quoted by the grammarians, will appear inadmissible to one who knows that when words are repeated they are generally placed close to each other[a].

Syllables in the same word are used both long and short in close connection. *Soph. El.* 320 seq. ὀ̄κνεῖν and ὄ κνῳ. *Eur. Or.* 749. ὀ̄κνήσεις and ὄ κνος. *Soph. Œd. C.* 883. ὕ̄βρις and ὕ̄βρις. *Ant.* 1240. νε̄κρός and νε̆κρῷ. Comp. *Eur. Phœn.* 909. *Soph. Œd. C.* 442. πᾰτρός and πᾱτρί. δρᾰχμῆς *Arist. Plut.* 884. δρᾱχμάς *ib.* 1019.

Obs. 2. In the following passages, *Il.* ι', 382. Αἰγυπτίας, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται. Comp. *Od.* ξ', 263. 286. *Il.* β', 587. πολυστάφυλόν θ' Ἱστίαιαν, the syllable which precedes πτ and στ does not seem to be used as short, but the ι to be melted into one sound with the following vowel, as it were Ægȳptyas, Hīstyaian. But the short final syllable does appear to have remained occasionally short in Homer and Hesiod before ζ and σκ. *Il.* β', 824, οἱ δὲ Ζέλειαν ἔναιον - - - Comp. δ', 103. 123. *Il.* β', 634. οἵ τε Ζάκυνθον ἔχον. Comp. *Hymn. in Apoll.* 429. *Il.* β', 465. ἐς πεδίον προχέοντο̆ Σκαμάνδριον. Comp. φ', 223. 305. *Od.* ε', 237. δῶκε δ' ἔπειτᾰ σκέπαρνον ἐΰξοον - - - *Hes.* Ἔργ. 589. εἴη πετραίη τε̆ σκιή - - -[b]. As in all these passages the short syllable stands at the end of one word, and the two consonants at the beginning of another, the rule that in such a position the vowel must be long, appears not to have been firmly established in Homer's time, any more than in old Latin poetry[c]. But this seems even then to have been allowed only as an exception in the case of words whose first syllable was short and second long, and which otherwise would not have suited hexameter verse. In the Attic poets it is very rare both in the lyric and iambic parts, and for that reason very doubtful[d]; νύμφα appears an iambus, *Soph. Trach.* 857. ἃ τότε θοὰν νύμφαν, on account of the strophic verse ἦ που ὀλοὰ στένει. But it is probably a dochmiac with a long syllable prefixed like *Eur. Ph.* 333, ἦ ποθεινὸς φίλοις, and *Andr.* 140. ὦ παντάλαινα νύμφα. *antistr.* 146. σοί μ' εὖ φρονοῦσαν ἴδῃ, should on other grounds be read εἰδῇ[e].

[a] Erfurdt, Soph. Aj. 1109, endeavours to correct the passages in the tragedians according to Porson's rule, on which attempt Seidler ad Eur. El. 1053. passes a very rational judgement. Comp. Dindorf ad Arist. Ach. 545.

[b] Dawes Misc. Cr. p. 92 seq. Herm. Disq. de Orph. p. 755 seq. Elem. D. Metr. p. 46 seq. Spitzn. de Vers. Her. p. 99. Jacobs ad Anthol. Pal. p. 89 seq.

[c] Gaisf. ad Heph. p. 208 seq.

[d] The passages in which it appeared to take place have been corrected by Brunck ad Soph. Aj. 1077. Erf. ib. p. 619. Lob. ad Aj. 1066. Gaisf. ad Heph. p. 218.

[e] Seidl. de V. Dochm. p. 25. Of ἀπλακεῖν, as is written for ἀμπλακεῖν, where the first syllable is short, see Elmsl. ad Med. 115. Monk ad Hipp. 143.

II. *Of the* Accents.

The acute, ὀξὺς τόνος or ὀξεῖα sc. προσῳδία (′), and the circumflex, περισπώμενος (᾽), only are here considered; since the grave, βαρὺς τόνος, (᾽) is not expressed in writing; for the stroke similar to it on the last syllable of words in a continued discourse, is properly the acute, which resumes its place when one of these words is at the end of a proposition, or of a sentence before a period or a colon (according to Reiz, before a comma also[f]), e. g. ἔστι θεός, but θεὸς γὰρ ἡμῖν προὐσήμηνε. But the circumflex also is properly founded on the acute, since it consists of the union of the acute and the grave, (′ ᾽) not (᾽ ′) on a syllable composed of two vowels. In accentuation words are called in Greek: §. 26.

Oxytona, which have the acute on the last syllable, e. g. θεός, τετυφώς.

Paroxytona, which have it on the penult, as τετυμμένος.

Proparoxytona, which have it on the antepenult, ἄνθρωπος, ἄγγελος.

Perispomena, περισπώμενα, which have the circumflex on the last syllable, as φιλῶ, τιμῶ, ποῦς.

Properispomena, which have the circumflex on the penult, πρᾶγμα.

Barytona, are all words which have no accent on the last syllable, because, according to the language of grammarians, the syllable which is marked neither with the acute, nor the circumflex, has the grave: thus the *Paroxytona* τύπτω, τετυμμένος, *Proparoxytona* ἄνθρωπος, ἄγγελος, and the *Properispomena* πρᾶγμα, φιλοῦμαι, are *Barytones.*

The following are words without any accent, or rather barytone monosyllables: οὐ (οὐκ, οὐχ, but οὐχί), ὡς, εἰ (but ὡσεί), ἐν (but ἐνί), εἰς (ἐς), ἐκ (ἐξ), and the nominative of the article ὁ, ἡ, οἱ,

[f] Reiz. de Inclin. Acc. p. 46. but this is founded on our modern pronunciation, and has no more authority than the use of *s* in the middle of words. §. 1. *Obs.* 5.

αἰ. Οὐ, however, at the conclusion of a proposition, receives the acute, *οὔ*, and so the other words which have been mentioned, when they stand after the word which depends upon them, *θεὸς ὥς, κακῶν ἕξ.* The article is made acute by many, when it stands as a pronoun, or ὅ for ὅτι, ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν[a].

Obs. ὡς in the sense of 'thus', receives the acute, e. g. ὥς εἰπών. In οὐκουν, according to its two senses, that syllable which has the predominant sense, receives the accent, οὐκοῦν, 'therefore', οὖν, οὔκουν, 'not therefore', οὔκ. (R)

§.27. 2. With respect to the place of the accent, it is to be observed generally:

a. The acute can stand only over the last, the penult, or antepenult; if the last syllable is long by nature, the acute must be put over the penult. For a long syllable is equal to two short ones (has two *moræ*); if therefore it be expressed by two short vowels, the penult may be considered as the antepenult, beyond which the accent cannot be thrown back, e. g. *θήρα, θέερα.*

b. The circumflex unites the acute and grave in one syllable ("not"), which is therefore formed by contraction, or considered as a contraction, e. g. *φιλῶ* from *φιλέω, θαῦμα* from *θάϋμα* Ion. *θώϋμα. μᾶλλον, πρᾶγμα,* as from *μάαλλον, πράαγμα.* Hence arise the following rules:

α. The circumflex stands only over a syllable long by nature, not by position, which may be considered as formed by the confluence of two consonants, e. g. in *πρᾶγμα* the *α* is long of itself, not through *γμ*, as is seen in *πέπρᾱχα, πέπρᾱγα.* On the other hand, *τάγμα* has the acute, and not the circumflex, from *τέταχα.* Thus likewise *ἄρχε*, but *ἦρχον* (*ἔαρχον*).

β. The circumflex can only stand over a syllable made long by contraction, where, in the resolution of it into two syllables, the former would have the acute: thus *φιλέω, φιλῶ. φιλέουσι, φιλοῦσι.* but *φίλεε, φίλει.* Only in words compounded with

[a] Reiz. de Inclin. Acc. p. 5.

nouns in -οος, *contr.* -ους, the contracted syllable receives no circumflex, when the first of the resolved syllables has the acute, as ἄνοος, ἀνόου, *contr.* ἄνους, ἄνου. ἀγχίνου for ἀγχινόου. Also the accusative of the feminine in -ώ -ώς in the third declension retains the acute, as ἠχόα, ἠχώ, not ἠχῶ. On the contrary, the adjectives in -εος, *contr.* -ους, receive the circumflex on the final syllable, as χρύσεος, χρυσοῦς.

γ. Since the acute must stand over the penult, when the last syllable is long, e. g. ἡμέρα, θήρα (except in words in which the last has the tone), it follows from β, that the long penult can never receive the circumflex, when the last is long; for otherwise it would be formed of the grave and acute, θὲέρα. On the other hand, the circumflex must stand over the long penult, when the last syllable is short, or long only by position; for in this case, in the resolution, the acute stands over the antepenult, and the circumflex is formed from the union of the acute of the antepenult. with the grave of the penult, e. g. μάαλλον, μᾶλλον. Thus likewise, αὖλαξ, αὔλᾰκος.

δ. The circumflex can stand only over the penult and last syllable, but never over the antepenult; for in the resolution of the antepenult into two syllables, the first of which has the acute, the acute would fall upon the fourth syllable from the end, which is contrary to 2. *a.*; thus πρᾶγμα (πράαγμα), πράγματος, not πρᾶγματος (πράαγματος).

Obs. Exceptions are,—1. to 2. *a.* and *b.* γ. the terminations αι and οι, which in accentuation are considered as short, and therefore, in these, the acute may fall on the antepenult, and the circumflex on the penult, e. g. ἄνθρωποι, ἔχιδναι, πῶλοι, προφῆται, ποιῆσαι *Inf.* Yet the optative terminations αι and οι always have the acute on the penult, e. g. ποιήσαι, ἀμύνοι, as well as the adverb οἴκοι, to distinguish it from οἱ οἶκοι.—2. to 2. *b.* γ. the Attic terminations ως ων in the second and third declensions. Μενέλεως, πόλεως, ἀνώγεων, and the Ionic genitive in εω, in the first declension, νεηνίεω, δεσπότεω, because here εως εω by Synizesis make but one syllable. Also adjectives compounded of γέλως and κέρας, e. g. φιλόγελως, βούκερως, in which probably the ε before the liquid was pronounced so rapidly that the two last syllables reckoned but as one.

3. The proper place of the accent, according to which the §. 28.

words are *oxytona*, *paroxytona*, *proparoxytona*, or *perispomena*, *properispomena*, is best learnt by careful observation, or from a good Lexicon. But the alteration of a word by the declension, conjugation, or composition, causes an alteration also, or transposition of the accent, according to the following rules:

a. The principal alterations arise from the nature of the accent as explained under 2. e. g. Μοῦσα, Μούσης, ἔχιδνα, ἐχίδνης, ἄνθρωπος, ἀνθρώπου, &c. σῶμα, σώματος, and 2. *a.* and 2. *b.* γ.

b. In words of the first and second declension, which are *oxytona*, the circumflex takes place of the acute in the genitive and dative singular, dual, and plural, τιμή, τιμῆς, τιμῇ, τιμῶν, τιμαῖς. ποιητής, ποιητοῦ, ποιητῇ, ποιητῶν, ποιηταῖς. καλός, καλοῦ, καλῷ, καλῶν, καλοῖς. The Attic forms in ώς in the second declension are excepted, λεώς, λεώ. νεώς, νεώ.

c. The genitive plural of the first declension has always the circumflex on the last syllable, in whatever place the accent may stand in the rest of the cases, e. g. Μοῦσαι, Μουσῶν (from Μουσέων). οἱ ἀρόται, τῶν ἀροτῶν. ἔχιδναι, ἐχιδνῶν. Except only the feminine *paroxytona* of adjectives in ος, if the gen. fem. pl. is written with the same letters as the masc.; but not in the Doric dialect, where they differ: τᾶν ἀλλᾶν, νυχιᾶν, Att. τῶν ἄλλων, νυχιῶν[a], e. g. ἁγία, ἁγίων, ξένη, ξένων, and the words χρήστης, χρήστων, χλούνης, χλούνων, ἐτησίαι, ἐτησίων.

d. In the third declension, dissyllable and polysyllable nouns retain the accent throughout, upon the syllable on which it is in the nominative, except when the nature of the accent requires a transposition, e. g. κόραξ, κόρακες, κόραξι, but κοράκων. ἐλπίς, ἐλπίδος. Hence oxytone adjectives and participles in the feminine have the circumflex on the penult, e. g. ἡδύς, ἡδεῖα. τετυφώς, τετυφυῖα. Monosyllables, on the contrary, in the genitive and dative of all the numbers have it on the termination of the case, e. g. μήν, μηνός, μηνί, μηνοῖν, μηνῶν, μησί. πῦρ, πυρός, πυρί. But the nominative, accusative, and vocative, retain it on the same syllable, μῆνα, μῆνες. χείρ, χειρός,

[a] Elms. ad Eur. Med. 1230. Herm. ad Pind. Pyth. 5, 8.

χειρί, χεῖρα, χεῖρες. The same takes place in words which suffer syncope, as πατήρ, πατέρος, but πατρός. ἀνήρ, ἀνέρος, ἀνδρός: likewise in γυνή, γυναικός, γυναικί, γυναῖκα. θυγάτηρ has the accent of the nom. sing. on the penult throughout, θυγατέρος, θυγατέρι, θυγατέρα, but by syncope on the last syllable, θυγατρός, θυγατρί, only in the genitive and dative, except θυγατράσι, but in the rest of the cases on the antepenult, θύγατρα, θύγατρες, except in the gen. plur. θυγατρῶν. See §. 75. *Obs.*

Participles are excepted, as θείς, θέντος. ὤν, ὄντος. δούς, δόντος. Again, παῖς, παιδός, &c. but genit. plur. παίδων. δμώς, δμωός, but δμώων. οὖς, ὠτός, has ὤτων from οὐάτων.

e. Nouns in ηρ, which have ερ in the vocative, are then *paroxytona*, or *proparoxytona*, when they were previously *oxytona* or *paroxytona*, as ἀνήρ, ἄνερ. πατήρ, πάτερ. θυγάτηρ, θύγατερ. In εὐδαίμων neuter and vocat. εὔδαιμον, αὐτάρκης, αὔταρκες, Σωκράτης, Σώκρατες, the accent stood in the nominative masc. and fem. on the penult, on account of the long final syllable.

f. When a word receives a prefix, as in composition, or by the augment, the accent is commonly thrown back upon the antepenult, if the nature of the final syllable admits of it, as ὁδός, σύνοδος, πρόσοδος. λόγος, ἄλογος. σοφός, φιλόσοφος. Thus also τύπτω, ἔτυπτον, τέτυφα.

g. On the contrary, the rule is, that verbals in τος and η, adjectives in ης, in the third declension, the compounds of ποιέω, ἄγω, φέρω, οὖρος, ἔργον, adjectives in ικος, and diminutives, patronymics, and other derivative substantives in ις, have the accent on the last syllable, as ποιητός. ἐπιμονή, γραφή, ἐπιγραφή. ἀληθής, ἀσφαλής. ἀγαλματοποιός, λοχαγός, κυναγός, παιδαγωγός. ἐπιφορά, διαφορά. πυλουρός or πυλωρός. ὀβριμοεργός (but πάρεργος, περίεργος). ἡγεμονικός, νομοθετικός. κεραμίς, νησίς, Λητωΐς, βασιλίς. Thus likewise substantives in μός, which come from the perf. pass. σπασμός. Verbal adjectives in τέος are always *paroxytona*, as εὑρετέος, πρακτέος, from εὕρηται, πέπρακται.

h. In verbs this rule obtains chiefly, that in disyllables the §. 29.

accent is regularly on the penult, in trisyllable and polysyllable verbs or forms, on the antepenult, when the nature of the final syllable does not prevent this; thus τύπτομεν, τύπτουσι, τύπτοιμι, τύπτοιτον (but τυπτοίτην), τέτυφα, τετύφαμεν. In compounds of monosyllable or disyllable verbs or forms, with prepositions, the accent is usually thrown back upon the preposition, e. g. ἄναγε (ἄγε). πρόσφερε. εἴσφρες, ἐπίσχες. The principal exceptions are as follows:

α. The temporal augment retains the accent, as ἀνάπτω, ἀνῆπτον. προσέχω, προσεῖχον.

β. The circumflexed futures §. 181. 182. 193.

γ. The aor. 2. in the infin. and participle act. and in the sing. imperat. middle has the tone on the last syllable, εἰπεῖν, εὑρεῖν, εἰπών, εὑρών, γενοῦ, λαθοῦ (but προσγένου, ἐπιλάθου). Thus also the imperatives εἰπέ, ἐλθέ, εὑρέ, and in Attic λαβέ, ἰδέ. The infinitive aor. 2. mid. has the accent on the penult, λαβέσθαι, λαθέσθαι.

δ. The conjunctives of aor. 1. and 2. pass. have the circumflex on the termination, τυφθῶ.

ε. All infinitives in ναι have the accent on the penult, τετυφέναι, τυφθῆναι, ἐαγῆναι, τιθέναι, ἱστάναι, διδόναι, but not the old or Ionic infinitive in έμεναι, ἐλθέμεναι, πινέμεναι.

ζ. The infinitive and participle of the perf. pass. have the accent always on the penult, τετύφθαι, τετυμμένος. Only when in the participle an abbreviation precedes, or a letter is left out, the accent is drawn back, as ἐληλάμενος, δέγμενος, φθίμενος, for ἐληλασμένος, δεδεγμένος, ἐφθιμένος. *Thom. M. p.* 294.

η. Participles in ώς and εἰς have the accent always on the last syllable.

§. 30. 4. Besides the case mentioned 3. f. the accent is also thrown back, when an oxytone loses the last accented vowel by apostrophus, in which case the last syllable which is left receives the acute, except in prepositions, and the conjunction ἀλλά. Thus τὰ δείν' ἔπη for τὰ δεινὰ ἔπη. τῶν πόνων πω-

λοῦσιν ἡμῖν πάντα τἀγάθ' οἱ θεοί, for *τἀγαθά*. *ἦ τῶν ἐμῶν ἄδης τίν' ἵμερον τέκνων—ἔσχε*; *Soph. Aj.* 542. *φήμ' ἐγώ. κωφὰ καὶ παλαί' ἔπη Soph. Œd. T.* 298. Only in the case adduced §. 38. Obs. 1. §. 44. Obs. 2. the accent of the preposition is thrown back, *πὰρ Ζηνί. κὰγ γόνυ. κὰπ φάλαρα. ἂμ φόνον, ἂν νέκυας*[a].

In prepositions also, on account of an abbreviation, the acute is thrown back from the last syllable to the penult, when they are put instead of verbs compounded of them and the verb *εἰμί*, e. g. *οὔ τοι ἔπι δέος*, for *ἔπεστι. πάρ' ἔμοιγε καὶ ἄλλοι, ἔνθ' ἔνι μὲν φιλότης*, for *πάρεισιν, ἔνεστι. ἄνα* for *ἀνάστηθι*[b].

On the contrary, when a verb loses its first syllable, the acute is removed from the syllable dropt, to the next following. *ἔφασαν, ἔφαν, φάν. ἔβαν, βάν.* If the syllable remaining is long by nature, then it receives the circumflex, *ἔβη, ἔφη, βῆ, φῆ.*

Enclitics.

5. The following words: the pron. indefinite *τὶς, τὶ*, 'any one, any thing', through all its cases, as well as *τοῦ, τῷ*, for *τινός, τινί*; the oblique cases of the personal pronouns, *μοῦ, μοί, μέ, σοῦ, σοί, σέ, οὗ, οἵ, ἕ, μίν, νίν, σφέων, σφίσι, σφέας, σφέ*; the pres. indic. of *εἰμί* and *φημί*, except in the second person sing.; the indefinite adverbs *πώς, πή, ποί, πού, ποθί, ποθέν, ποτέ* (to distinguish them from the interrogative adverbs *πῶς*, 'how'? *πῇ, ποῖ, ποῦ, πόθι, πόθεν, πότε*); and finally the particles *πώ, τέ, τοί, θήν, γέ, κέ* (*κέν*), *νύ* or *νύν* (for *οὖν*), *πέρ, ῥά*, are commonly considered, when they have no emphasis upon them, nor are separated by the sense from the preceding word, in the same light as if they were united with this preceding word, and formed a part of it (*ὁμαλισμός*), and thus they lose their own proper accent. If this word preceding be an *oxytonum*, or *paroxytonum*, or *perispomenon*, its accent serves at the same time for that of these words; only the acute on the last syllable does not take the form of the grave, e. g. *ἀνήρ τις, φιλῶ σε, ἄνδρα* §. 31.

[a] Reiz. de Incl. Acc. p. 40. Herm. de Emend. Rat. Gr. Gr. p. 67.

[b] Reiz. p. 38. 126.

μου[a]. The disyllables only of these words, as σφίσι, ποτέ, ποθέν, ἐστί, retain their accent after a *paroxytonum*. If, however, the preceding word be a *proparoxytonum* or *properispomenon*, these words throw back their accent as an acute on the last syllable of that word, except when the last syllable of such a *proparoxyt.* or *properisp.* is long by position, e. g. ἄνθρωπός τε, ἔσωσά σε, σῶμά μου: but κατῆλιψ μοῦ, ὁμῆλιξ ἐστί, κῆρυξ ἐστί[b]. Thus unaccented words also receive an accent before these words, ἔκ τινος, εἴ τις: but not οὐ and εἰ before εἰμί, ἐστί. This is called *inclinatio toni*, ἔγκλισις, and hence these words are called *Enclitica*. Yet the personal pronouns when they are governed by a preposition are not 'inclined', e. g. παρὰ σφίσιν, περὶ σοῦ[c]. Hence when several enclitics succeed each other, the preceding always takes the accent of the following, e. g. εἴπέρ τίς σέ μέ φησί ποτε, οἰκός τίς ἐστί μοί που. Thus many enclitics occur also in composition with other words before them, οὔτε, μήτε, οὔτις, τοίνυν: δε and θε only in composition, ὅδε, εἴθε[d].

Obs. 1. Enclitics never stand at the beginning of a proposition where only those words can be placed which have an emphasis on them, e. g. σοῦ γὰρ κράτος ἐστὶ μέγιστον, and are therefore acuted or circumflexed. But in continuing an interrupted discourse, where we should place a comma, enclitics often stand, e. g. εἴπερ ἴστε, μοι σημήνατε *Eur. Hipp.* 1168, where the ancients used no mark of punctuation[e].

Obs. 2. Some enclitics are in writing annexed to the preceding word, without the accent's being changed, as οὔτινος, ὧντινων. When δε is annexed to a demonstrative, to add to its force, the accent of the principal word is thrown on the last syllable, e. g. τόσος, τοσόσδε, τηλίκος, τηλικόσδε. τοῖος, τοιόσδε (according to others τοῖοσδε), τοῖσι, τοισίδε (or τοῖσιδε)[f].

Obs. 3. Among the enclitics are also reckoned the personal pronouns plural, in the oblique cases, ἡμων, ἡμιν, ἡμας, ὑμων, ὑμιν, ὑμας, where in the sing. μού, μοί, μέ would be used. They do not, however, throw

[a] Some grammarians marked the preceding word with a double accent when it formed a trochee, or when the enclitic began with σφ, as ἄνδρά μοι. Herm. de Emend. Rat. Gr. Gr. p. 70.

[b] Herm. de Emend. Rat. Gr. Gr. p. 71.

[c] Herm. n. s. p. 74 seq. Heind. ad Plat. Gorg. p. 34. Jacobs Præf. Anth. Palat. p. xxxii. On the other side, Reisig. Conj. in Arist. p. 56.

[d] Herm. de Emend. Rat. Gr. Gr. p. 67 sqq.

[e] Matthiæ Eur. Hec. 62.

[f] Elmsl. ad Eur. Med. 1262.

their accent on the preceding word, but, if the last syllable remains long, receive the acute on the first syllable; or if the last syllable is shortened, the circumflex, *ἡμιν, ἡμας*. Indisputable examples of this practice, however, are found only in Sophocles[g]. So the grammarians teach that *αὐτόν* when it is a pronoun of the third person, and does not mean *himself*, must be inclined, e. g. *κόψε γάρ αὐτον ἔχοντα Il. μ', 204*[h].

6. The third person *ἔστι* is accented according to its different senses as it constitutes either the copula, and a part of the predicate, or has an independent signification in the sense of 'to exist'. In the first case it is an enclitic, and is written according to the rules above mentioned, e. g. *θεός ἐστιν ὁ πάντα κυβερνῶν, ἄνθρωπός ἐστι ζῶον δίπουν*. But in the other case, it receives the accent on the first syllable *ἔστι*, e. g. *ἔστι θεός*, 'there exists a God'. This is always the case where *ἔστι* begins the proposition, or when it is immediately after *ἀλλά, εἰ, καί, μέν, μή, οὐκ, ὡς, τοῦτο, ὅτι, πού*. In questions both cases may happen, e. g. *τί δ' ἔστιν*; 'but what is it'? and *τίς οὗτός ἐστιν*[i]. § 32.

Anastrophe.

7. When a preposition is placed after a word which it governs, and before which it ought therefore to stand, the acute of the preposition is removed from the last syllable to the penult, e. g. *ἕλος κάτα βοσκομενάων. τῆς ἐμῆς ψυχῆς πέρι. τοῦ θεοῦ πάρα. μάχῃ ἔνι κυδιανείρῃ. ὀφθαλμῶν ἄπο. τῷ ἔπι πόλλ' ἐμόγησα*. The grammarians except *ἀνά* and *διά*, although the reason which they assign, viz. that otherwise *ἄνα* would be confounded with the vocative of *ἄναξ*, or with *ἄνα*, 'arise', and *δία* with *Δία* the accusative of *Ζεύς*, does not seem to have much weight. There is no better foundation for the rule, that the anastrophe does not take place when another word, e. g. *δέ*, comes between the case of the preposition and the preposition itself, *τῷ δ' ἐπὶ Τυδείδης ὤρτο*. If the preposition stands between a substantive and the adjective belonging to it, the anastrophe only takes place when the substantive stands before the preposition, e. g. *νηὸς ἔπι γλαφυρῆς*, but not when

[g] Herm. de Emend. Rat. Gr. Gr. p. 78 seq.

[h] Herm. ib. p. 82. Comp. Apoll. *π. ἀντων*. p. 293. A. 301. C. 337. C.

[i] Herm. de Emend. Rat. Gr. Gr. p. 84 seq.

the adjective precedes; e. g. ἐμοῖς ἐπὶ γούνασι, γλαφυρῆς ἐπὶ νηός. For, properly speaking, the substantive only is governed by the preposition; the adjective agrees with the substantive[a].

§. 33. *Obs.* 1. The dialects differed also in regard to accent. The Ionians and old Attics said, for example, γελοῖος, ὁμοῖος, ἑτοῖμος, ἐρῆμος, τροπαῖον; the other Greeks γέλοιος, ὅμοιος, ἕτοιμος, ἔρημος, τρόπαιον[b]: the Dorians also said ὁμοῖος[c]. The Dorians said κάλως, σόφως, κόμψως, ἅπλως, for καλῶς, σοφῶς, κομψῶς, ἁπλῶς; and on the contrary, οὑτῶς, παντῶς, αὐτοματῶς, as τουτῶν, τηνῶν, παιῶν, παντῶν, Γρωῶν, παντᾶ, for οὕτως - - - πάντᾳ[d]. Further, ἐστάσαν, ἐφάσαν, ἐλύσαν, ἐθείραν, for ἔστασαν, &c.; and ἐλάβον, ἐφάγον, ἐλέγον, ἐτρέχον, for ἔλαβον, &c.[e] The Æolians, ἔγω, φάτι, κάλος, πόταμος, βούλη, for ἐγώ, φατί, &c. φίλην, κάλην, φρόνην, for φιλεῖν, &c.[f] Hence the Æolians are called by the grammarians βαρυντικοί.

Obs. 2. The Greek language had undoubtedly accent in the earliest times, but it was not marked while it was preserved uncorrupted as a living language in the mouth of the people[g]. When language and pronunciation became impure by mixture of foreigners, the grammarians, especially Aristophanes of Byzantium, about two hundred years B. C. invented the accents[h], which are therefore not to be regarded as arbitrary, but as an attempt to fix the pronunciation preserved in correct usage to that time. It is at least probable that this accentuation is, generally speaking, that of the older Greeks, especially of Athens in its flourishing times; but it is doubtful whether it also prevailed in the Homeric age. All must here rest on authority and tradition; to decide according to principles of reason is a hazardous thing, since in every language there is so much, the reason or cause of which it is difficult, if not impossible, at a later period to ascertain. The accents ought not to be neglected in modern times[i], since they belong essentially to the Greek language; and it would be absurd to despise the traces of the ancient pronunciation which they have preserved, though

[a] Reiz. de Inclin. Acc. p. 122 sqq. Herm. de Em. Rat. Gr. Gr. p. 101 sqq.

[b] Greg. p. (8) 21. and Koen (9) 23.

[c] Greg. p. (147) 318 seq.

[d] Apoll. π. ἀντ. p. 293. B. 301. A. Greg. p. (95 seq.) 213 seq. (144) 312.

[e] Greg. p. (146) 316.

[f] Koen ad Greg. p. (114) 249 seq. (232) 601. (293 seq.) 619.

[g] The principal passages proving the antiquity of accent are Plat. Cratyl. 35. p. 399. A. B. Arist. Soph. Elench. 4, 8. Poet. 25.

[h] Villoison Epist. Vinar. p. 115 seq. Proleg. ad Il. p. xii.

[i] Of the controversy on this subject see Fischer Anim. ad Well. p. 249 seq.

imperfectly. Accent and quantity may very well be united, when the latter is expressed by the time of pronunciation, the former by the raising or sinking of the voice. The accents are also useful to discriminate words which are written with the same letters; and in reading MSS., by their means alone can a character sometimes be deciphered, or an error explained, by a mistake in the accents. It is, however, not to be denied that the doctrine of the accents may be well understood without adequate knowledge of the language, as the language may be well understood without a thorough knowledge of the accents.

The ancient grammarians bestowed great pains on the doctrine of the accents, which forms a principal part of their extant works[j]. A special treatise on this subject is *Ἀρκαδίου περὶ Τόνων*, e Codd. Paris. primum edidit E. H. Barker, Lips. 1820. The topic is very copiously treated in the following work; Die Lehre von dem Accent der Griechischen Sprache, von K. F. C. Wagner. Helmst. 1807, 8vo. And a part of the doctrine has been handled with his usual accuracy by F. Wolfg. Reiz de Prosodiæ Gr. Accentus Inclinatione, Cur. F. A. Wolf. Lips. 1791, 8vo.

Of the Change and Omission of Letters for the sake of Euphony.

The Greeks in the formation of their words had particular regard to euphony, and endeavoured to avoid the concurrence of consonants, which were difficult to be pronounced together, or of different kinds, as well as the meeting of two vowels of separate pronunciation. §. 34.

In the concurrence of two or more consonants the rule was observed: "that of the consonants, those only which belonged to one class were put together." Hence an aspirated consonant is joined to an aspirate, a lene to a lene, a middle to a middle; if also two dissimilar consonants come together, the first assumes the properties of the second. So from *γέγραπται* comes *ἐγράφθην*, from *τέτυπται ἐτύφθην*, in *ἑπτά* and *ὀκτώ*, if instead of the lene *τ* the middle *δ* is put, *π* and *κ* are changed into the middle consonants *β* and *γ*, in *ἕβδομος*, *ὀγδόος*. So *ἐπιγράβδην* from *ἐπιγέγραπται*, *κρύβδην* from *κρύφω*, *κρύπτω*.

[j] See Fischer ad Well. p. 247 seq.

§. 35. The *spiritus asper* has the same effect in composition, since it changes the preceding lene into an aspirate; e. g. from ἐπί and ἡμέρα after rejecting ι in the preposition comes ἐφήμερος, from δέκα and ἡμέρα, δεχήμερος, from κατά and εὔδω, καθεύδω. If a lene precedes the aspirate, that also is changed into an aspirate, e. g. ἑφθήμερος from ἑπτά and ἡμέρα. But the same aspirate is not used twice together; therefore Ἀτθίς, Ματθαῖος, Βάκχος, Σαπφώ, not Ἀθθίς, Μαθθαῖος, Βάχχος, Σαφφώ. Hence instead of ὅκκα ἕρπεις *Theocr.* 4, 56, comp. 13, 11, we have ὅκχ' ἕρπεις, not ὅχχ. But ἐκ remains unchanged, e. g. ἐκθλίβω, not ἐχθλίβω; only before a vowel it is changed into ἐξ, e. g. ἐξαίρετος from ἐκ and αἱρέω. In inscriptions we find κ in ἐκ changed into γ before δ, e. g. ἐγδικαξάμενοι *Tab. Her.* 1, 1, 81. and before the digamma ΕΓΓΗΛΙΘΙΩΝΤΙ, 1, 104.

Obs. 1. The same takes place, if two words stand together, the second of which begins with an aspirated vowel and the first ends with a lene, or if the final vowel of the first word is rejected, and the second begins with an aspirated vowel; e. g. οὐχ ἵνα, οὐχ ὅπως, ἀφ' οὗ, ἀνθ' ὧν. §. 43. Also in the crasis θοιμάτιον for τὸ ἱμάτιον, θάτερον for τὸ ἕτερον. Hence also the lene before the aspirate thus introduced becomes an aspirate, e. g. νύχθ' ὑπὸ τήνδ' ὁλόην for νύκτα ὑπό.

Obs. 2. Sometimes also in words contracted together before ῥ, the lene of the first (perhaps on account of the aspirated ῥ) is changed into an aspirate, e. g. φρούιμον for προοίμιον from οἴμη, θράσσω Att. for ταράσσω, φροῦδος from πρὸ and ὁδός, τέθριππος from τέτταρα and ἵππος.

Obs. 3. This change of the consonants occurs in Homer and all the old poets, without exception; in Herodotus, on the contrary, and the other Ionic prose authors, it occurs indeed in the formation of words, e. g. ἐγράφθην, ἀπηλλάχθην, but not in composition; and they write ἀπικόμην, ἐπήμερος, ἐπίστημι (whence ἐπίσταμαι in the common language), κατεύδω, οὐκ ὁμοίως, οὐκ οἷός τε εἰμί, &c. Ἐπιάλτης for Ἐφιάλτης[a], probably because the old Homeric pronunciation was that of the Ionians, who had just then emigrated from Attica, and afterwards, in a softer climate, abandoned the aspiration. Yet μέθες is found without variation, *Herod.* 1, 37. 39. καθῆστο, 45: and on the other hand, there are many examples of neglect of aspiration even in the old poets. See §. 8. *Obs.* 2. e. g. *Hes. Th.* 865. ὑπ' Ἡφαίστου. *ib.* 829. *Hom. Hymn.* 27, 18, ὕπ'

[a] Fisch. i. p. 153. Ruhnk. ad H. in Cerer. 88. Koen ad Greg. p. (185) 399.

ἱεῖσαι[b]. Ἡφαίστου and ἱεῖσαι cannot here be *pronounced* with the *spiritus asper*, because π with an aspiration after it of itself produces φ, and this effect cannot be removed by the mode of writing. Even in the Attic dialect several deviations from the foregoing rules occur in λεύκιππος, κράτιππος, ἀντήλιος, which words compounded of ἵππος, ἥλιος should be properly λεύχιππος, κράθιππος, ἀνθήλιος[c]. On the other hand the words compounded with ἄμμος, once probably ἄμμος, have the aspirate, e. g. ὕφαμμος, καθαμμίζω. *Buttm. p.* 76.

If two syllables immediately following one another would each begin with an aspirate, a lene is substituted for one of them, generally for the first. This is done regularly §.36.

1. in the reduplication, when the initial consonant is repeated and with a vowel prefixed to the word, e. g. πεφίληκα, κεχρύσωκα, τεθέαμαι, τίθημι (from θέω).

2. before the θην of the aor. 1. pass. of the verbs τίθημι (θεω), and θύω (τέθειται), ἐτέθην, not ἐθέθην, (τέθυται) ἐτύθην, not ἐθύθην. Yet we write ὀρθωθείς, ἀφέθην, ἐχύθην, ἀμφιχυθείς, ἐθρέφθην, ἐθάλφθην, ἐθέλχθην, ὀρνιθοθήρας, ἀνθοφόρος.

3. in the words ἐκεχειρία (from ἔχω and χείρ for ἐχεχειρία)[d], ἐπαφή (from ἐπί and ἁφή, ἅπτω), ἄπεφθος (from ἀπό and ἕψω), ἀμπέχω, ἀμπεχονή, ἀμπεσχόμην, ἀμπισχοῦμαι (*Br. ad Aristoph. Av.* 1090.) for ἀμφέχω, &c.

The aspirate also often changes its place with another which is introduced in flexion, according to the remark §. 16, chiefly however confined to θ τ. So θρίξ, gen. τριχός, not θριχός, nom. plur. τρίχες, dat. θριξί. τρέχω, τρέφω, fut. θρέξω, θρέψω, θρεπτήριον, θρέμμα, but τροφή. θάπτω, aor. 2. ἐτάφην, τάφος. θρύπτω, aor. 2. διατρυφέν. So Hesychius quotes the aorists θύψαι, θύψαντα, and the perf. τεθυμμένον, as from τύφω. Hence ταχύς makes its comp. θάσσων. It is commonly assumed that the aspirate is part of the root of the verb, and has been changed into the corresponding lene on account of the aspirate, accord-

[b] Apoll. π. ἐπιῤῥ. in Bekk. Anecd. t. 2. p. 562, 28.

[c] Schæfer ad Greg. p. 399.

[d] Göttling ad Theod. p. 214, takes a different view of this word, and writes ἐκεχειρία.

ing to the rules 1, 2, 3[a]. The *spiritus asper* has the same effect in ἔχω, where in the fut. after the change of χ into ξ the aspiration is removed to the beginning of the word.

In these cases the first aspirate passes into a lene, but in the imperatives in θι (τύπηθι, ἵσταθι, δίδοθι) the θ is changed into τ, τύφθητι, τίθετι, but τέθναθι, not τέθνατι.

§. 37. Besides the above-mentioned cases, if one or more consonants come together, which by their collision would be difficult to pronounce, changes take place in one of them. In the case of three, independently of composition, the rule obtains, that so many cannot stand together except the first or last be a liquid, or γ arising from ν, e. g. σκληρός, πεμφθείς. In all other cases, a letter is either changed or rejected.

I. The following are changed:

1. β π φ
2. γ κ χ } before σ into { ψ / ξ except ἐκ. §. 2. p. 21.
3. ν

a. before the labials β μ π φ ψ into μ, e. g. ἐμβάλλω, συμμίγνυμι, ἐμπίπτω, ἐμφύω, ἔμψυχος. Thus the Æolians said for πέντε, changing τ into π, πέμπε[b].

b. before γ κ ξ χ into γ, e. g. ἐγγίνομαι, συγκόπτω, συγξαίνω, συγχωρέω.

c. before λ ρ σ into those letters, e. g. συλλέγω, συῤῥέω, συσσκευάζω, παλίῤῥοος, except in πέφανσαι, ἕλμινς, πέπανσις. But the preposition ἐν before ρ σ and ζ remains unchanged, ἔνρυθμος, ἐνριζόω, ἐνσείω, ἐνζέομαι, and in σύν, when a single σ follows, the ν is changed into σ, as σύσσιτος, when σ with another consonant or a ζ follows, the ν is thrown out, e. g. σύστημα, συστρατηγός, συζῆν; in πάλιν in the same case the ν is retained, παλίνσκιος, but also παλίσκιος.

[a] The more correct view of the matter is derived from Buttm. Larger Gr. p. 77, who also compares the Homeric τηλεθάων, instead of which θαλέθων is found elsewhere.

[b] Fisch. p. 183 sq.

4. before μ the labials β μ π φ ψ are changed into μ, e. g. λέλειμμαι for λέλειπμαι, τέτυμμαι for τέτυπμαι; κ, χ into γ, e. g. λέλεγμαι for λέλεχμαι, δέδογμαι for δέδοκμαι; the lingual letters δ θ τ ζ into σ. Except the following: ἀκμή, αὐχμός, ἴδμων, κεκορυθμένος, πότμος.

Obs. 1. In composition with prepositions the last vowel is often rejected, and the consonant which remains at the end is changed according to the above rules, e. g. ἀμβαίνειν for ἀναβαίνειν, ἀμμένω for ἀναμένω, ἀμπαύεσθαι, ἀμφύω, ἄγκρισις, ἀλλύειν for ἀναλύειν. In this case τ is always changed into the following consonant; or if this be an aspirate, into the corresponding lene, e. g. καββάλλειν for καταβάλλειν, κατθανών. So ὑββάλλειν for ὑποβ. *Il.* τ', 80. ἀππέμψει *Od.* ο', 83. κασταρνῦσα for καταστορνῦσα *Od.* ρ', 32. The Ionians use these abbreviations also in prose, e. g. ἀμβολάδην, ἀμβώσας, ἀμπαύομαι in Herodotus. See *Æm. Porti Lex. Ion.* In the Attic writers this seems not to have been done in the ordinary language, at least it is not done in prose. The Attic poets, however, do it even in iambic verse, e. g. ἐπαγχέασα *Æsch. Ag.* 1147. ἀμβήση *Eur. Hec.* 1263[c]; especially κατθανεῖν, κατθανών, for which καταθ. is never found. So some conjecture that in *Eur. Suppl.* 987. *Rhes.* 378. *El.* 1308. in lyric verse καταφθιμένος should be read for καταφθίμενος[d]. It is very rarely that the last consonant of the preposition is also rejected, as in καβαίνων *Alem. Hephæst. p.* (44) 76. *ed. Gaisf.* κάπετον *Pind. Ol.* 3, 50, for καταβαίνων, κατέπεσον[e]. Similar to this is κάσχεθε for κατέσχεθε *Il.* λ', 702. κάκτανε *Il.* ζ', 164. Comp. *Hes. Sc.* 453. ἀββάλλειν for ἀποβάλλειν *Theodos. p.* 64, 25[f]. §. 38.

In the same manner the poets reject the final vowel, where there is no composition, e. g. πὰρ Ζηνί *Il.* δ', 1. πὰρ ποσί *Pind. Ol.* 1, 118. Comp. *Æsch. Eum.* 824. and then contract the preposition with its case into one word, e. g. ἀμφόνον, ἀννέκνας *Il.* κ', 298. καδδύναμιν for κατὰ δύναμιν, καπφάλαρα for κατὰ φάλαρα, κακκεφαλῆς for κατὰ κεφαλῆς, which however is rather oftener written as two words, ἂμ φόνον, κὰπ φάλαρα, ἂμ βωμοῖσι[g]. This is done by the Dorians particularly. Hence καττάδε, ποττώς, καττά, *Thuc.* 5, 77. 79[h]. Similar to this is κὰμ μὲν - - - στόρεσε *Od.* υ', 2. κὰμ μὲν ἄροτρον ἄξειαν *Hes.* Ἔργ. 439.

Obs. 2. According to the same rules, the ancients changed also the

[c] Matthiæ Eur. Phœn. 1410.

[d] Class. Journ. 17. p. 59. Blomf. ad Æsch. S. c. Theb. 740.

[e] Herm. de Dial. Pind. p. 267.

[f] See Bast. ad Greg. Cor. p. 187.

[g] Wolf. Præf. ad Odyss. ed. 1794, p. xxxi.

[h] Duker ad Th. 5. p. 363, 46. Koen ad Greg. p. (107) 233.

final consonants of words and wrote, e. g. *τὴμ μητέρα, τὸγ χρόνον, κατὰ πόλιγ καί*, for *τὴν μ., τὸν χρ., κατὰ πόλιν καί*, in the Parian Inscription. See §. 6.

§. 39. II. The following letters are rejected :

1. δ θ τ ζ before σ, e. g. *πόδεσι, ποδσί, ποσί*; *πλήθω, πλήθσω, πλήσω* : *σωμάτεσι, σώματσι, σώμασι.* So also *ἁρπάσω* for *ἁρπαζέσω.*

2. ν before ζ σ in declension, and in the preposition *σύν*, e. g. *μῆνες, μήνεσι, μησί*; *συζῆν* for *συνζῆν*, in which case the syllable is long before ζ σ ; *ἀγασθενὴς* for *ἀγανσθενής.* Hence from *μήν, μέν, μένς*, came *μείς.*

Obs. 1. *ἐν* remains unchanged, as was observed, §. 27.

Obs. 2. If after the rejection of ν before σ, only ε or ο is left, in order that the syllable may remain long, *ες* is changed into *εις*, *ος* into *ους*, and the short *α* becomes long. Hence the partic. aor. 1. act. *τύψας, σπάς.* That they are properly however *τύψανς, σπάνς*, is shown by this, that the syllable *ας* is long, and the genitive ends in *αντος.* The partic. pres. from *τίθημι* is properly *τιθένς*, which the Æolians retained, and from which comes the genitive *τιθέντος*[a] (hence the partic. in Latin *docens*, &c.). Hence came *τιθείς*, as well as from *ὀδόνς, ὀδόντος, ὀδούς*, from *ἑκόντες, ἑκόντεσι, ἑκοῦσι.* Similarly from *σπένδω* the fut. *σπείσω*[b]. Thus the Æolians and Dorians said instead of *τύψανς, ποιήσανς*, having rejected the ν, *τύψαις, ποιήσαις*; and from *ἐνς* came *ἐς, εἰς*, in Æolic *ἐν* with the accus.

§. 40. III. Sometimes also between two consonants, which cannot be pronounced without difficulty, other softening consonants are inserted. This takes place before λ and ρ, to which 1) after μ, β is prefixed, e. g. *μεσημβρία* from *μέσος* and *ἡμέρα, μέμβληκα*; 2) after ν on the other hand a δ, e. g. *ἀνδρός.* β and δ stand in the place of ς, which is lost in the rapid pronunciation, *μεσημερία, μεμόληκα, ἀνέρος.*

ρ in the beginning of a word is doubled, whenever it is preceded by a vowel, in composition or declension, e. g. *ἐῤῥέθην* from *ῥέω, ἄῤῥητος, περίῤῥοος.* Poets only use the single ρ for

[a] Koen ad Greg. p. (163) 355. [b] Herm. de Em. Rat. Gr. Gr. p. 294.

the sake of the metre, e. g. ἀμφιρύτη always in Homer, ἄρεκτον *Il.* τ′, 150. χρυσορύτους *Soph. Ant.* 950. χρυσορόου *Eur. Bacch.* 154. ὠκυρόαν *ib.* 569. διάριψον *Arist. Thesm.* 665. χρυσόραπις *Pind. Pyth.* 4, 316. ἀπέριψεν *id. Pyth.* 6, 37. After a diphthong the single ρ remains, εὔροος (in Homer εὐρρόοος), εὔρυθμος. Sometimes also μ is inserted in composition, without a vowel having been omitted, e. g. ἄμβροτος, φαεσίμβροτος, ὄμβριμος, ἀμπλακεῖν[c], for ἄβροτος, &c. In καμβαίνειν (*Pind. Nem.* 6, 87. one MS. has καμβάς for καββάς), καμβολία, *Hes.* for καταβαίνειν, καταβολία (some MSS. have παρακάμβαλε *Il.* ψ′, 683.), μ is interpolated for the double β.

This interpolated μ is ν changed into μ before the labial letters. N was appended to some final syllables, partly to avoid hiatus with a vowel, partly to give a fuller sound to the final syllable. This is called ν *paragogicum*, and as far as it serves to prevent hiatus, ν ἐφελκυστικόν, i. e. that which as it were *draws* the initial consonant of the following word to the preceding. It is annexed 1) to datives plural in σι (μησί, λόγοισι) (κ), and consequently in ξι and ψι; to the poetic termination of the oblique cases in φι; and to σι in adverbs of place, as Ἀθήνησιν, Θήβησιν; 2) to the third persons of verbs which end in ε or ι (ἔτυπτεν, τίθησιν), and in the older Ionic and the Attic writers also to the third pers. imp. and plusq. perf. act. in ει, e. g. ἤσκειν *Il.* γ′, 388. ἑστήκειν *Il.* ψ, 691: probably also βεβλήκειν *Il.* ε′, 661. δεδειπνήκειν *Od.* ρ′, 359. ἠνώγειν *Il.* ξ′, 170, where it is recommended by *hiatus* and *arsis*, often by a decided incision in the verse or division in the sense[d]; 3) and the adverbs πέρυσι, παντάπασι, νόσφι, πρόσθε, ὄπισθε, κε, νυ, and the word εἴκοσι (twenty)[e]. Sometimes also the ι which §. 41.

[c] Herm. de Em. Gr. Gr. p. 18 sqq.

[d] Jen. A. L. Z. 1809. No. 243. p. 122. Schol. Ven. ad Il. ε′, 661. Schol. Harlei. ad Od. ε′, 112. Pors. ad Od. χ′, 469. Of the Attic usage see Valck. ad Il. χ′, 280. Hippol. 405. Piers. ad Mœr. p. 173. Koen ad Greg. p. (50) 121. Hemst. Ar. Plut. 696. Brunck. ib. ad Nub. 329. Dawes Misc. Cr. p. 230 seq. According to Elmsley Arist. Ach. 35. in Aristophanes' time the third person ended in ην, e. g. ἤσκην. According to Heraclides (Eust. ad Od. υ′, 1392, 34.) the Dorians also said ἔῤῥην and ἔπλην for ἔῤῥεεν, ἔπλεεν.

[e] A grammarian in Bekker Anecd. Gr. p. 1347, adds αὖθιν, πάλιν, πέρυσιν, αἴψ, νυνίν. Comp. Eust. ad Il. π′, p. 1081.

is appended to the demonstrative pronouns, receives ν, but only if σ precedes: οὑτοσίν, ἐκεινοσίν, οὑτωσί, but not τουτονίν[a].

On account of the fulness of sound which this ν gives to the syllable to which it is appended, it is also used to lengthen a syllable naturally short, and not only in the 2nd syllable of the foot (in the *thesis*), but also in the *arsis*, in order to strengthen the rising which this produces, e. g. πάντεσσιν πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται *Od.* β′, 166. also before a mute with a liquid, which in Homer commonly lengthens the short syllable. *Il.* β′, 672, Νιρεὺς αὖ Σύμηθεν ἄγεν τρεῖς νῆας ἐείσας, though the grammarians here erase the ν which they allow to remain in other similar places. There is a still stronger reason for this in Attic poetry, which generally leaves the short syllable short before the mute with a liquid[b]. Probably in prose it was also used at the end of a sentence, before a pause, just as in poetry; and this is the practice in the best MSS.[c]

The ν which is added to α privative in composition with a word which begins with a vowel, is probably of the same origin, e. g. ἀναίτιος, as appears from some old forms in which ν is omitted, e. g. ἄαπτος, ἄεργος, ἄοινος. Others consider it as the first half of ἄνευ.

Obs. 1. In Ionic prose, e. g. in Herodotus, this ν is usually omitted even before vowels[d]. Some grammarians maintain (*Bekk. Anecd. Gr.* p. 1400.) that the Attics used this ν before consonants as well as vowels, and that the poets introduced the common limitation. In the best MSS. ν is generally found before consonants. See *Poppo's Thuc.* 1. p. 444 seq.

Obs. 2. In the case of πρόσθεν, ὄπισθεν, and other adverbs in θεν, the omission of the ν is considered a metrical license, not found in prose. From the Doro-Æolic form πρόσθα (§. 10.), &c., it might be inferred that the original ending was in ε, and that the ν is an appendage[e]. Elmsley, *Eur. Med.* 393, (Comp. *Buttm. Lexil.* p. 60, 14.) doubts whether the Attics even said σφι for σφιν, as *Lobeck, Phryn.* p. 284 seq. doubts whether they pronounced πρόσθε, ὄπισθε, ἕνεκε, ὕπερθε. See *Matthiæ ad Eur. Andr.* p. 181. Add. But σφι is of unquestionable authority in Homer as well as σφίσι. *Apoll. π. ἀντων.* p. 374. C. 385. A. B.

[a] Apollon. π. ἀντων. p. 335. C. Draco, p. 106, 19.
[b] Pors. ad Eur. Or. 64.
[c] Herm. de Em. Rat. Gr. Gr. p. 13 seq.
[d] Fisch. 1. p. 143.
[e] Fisch. 1. p. 139.

So also πρόσθε, ὄπισθε, &c. Ταὐτό and ταὐτόν were both in use among the Attics, the latter more common. Πάλιν is also πάλι in Homer; but πέραν and πέρα are of different meaning. *Elmsl. ad Soph. Œd. T.* 734.

Obs. 3. The use or omission of the ν being so variable, it may be inferred that it did not originally belong to the termination, but was added or omitted for the sake of euphony, as ἀμφασία and ἀφασία, ἀμπλακεῖν and ἀπλακεῖν, ἐμπίπρημι and ἐνεπίμπρην were used. This was the opinion of Apollonius Περὶ Συνδ. *Bekker Anecd. Gr.* p. 520 seq. Comp. 574, 8. 603, 31. And if we regard euphony and not the removal of hiatus as the main purpose of the ν, the statement of other grammarians (*Obs.* 1.), that the Attics used it before consonants as well as vowels, will not be inconsistent with this hypothesis. That many other forms in ε and ι, as 2 pers. plur. imper. pres. sing. dat. do not at all assume this ν, can hardly be admitted as a proof that when it is used it belongs to the original form, as maintained by *Buttm. Larg. Gram.* p. 93. *Obs.* 2.

In a similar way other letters are also appended and omitted.

1) ς in οὕτως, which before a consonant is written οὕτω, in μέχρι and ἄχρι, in which the Ionians and some Attics, but not Thucydides, assume a final ς[f]. So in the epic dialect in Homer we have ἄντικρυ and ἄντικρυς, ἰθύ and ἰθύς, ἀμφί and ἀμφίς (though the latter is more frequently used as an adverb[g]); and in the poets generally ἀτρέμα and ἀτρέμας, ἔμπα and ἔμπας. But εὐθύ and εὐθύς, αὖθι and αὖθις, are different in sense[h].

2) κ in οὐκ, which the Ionians prolonged into οὐκί, οὐχ[i] before the *spiritus asper*, and lengthened οὐχί. That οὔ has not arisen from οὐκ by abrasion, is clear from the circumstance that at the end of a proposition, even when a vowel follows, οὔ is written, not οὐκ. *Xen. Mem.* 4, 7, 7. - - - ὑπὸ δὲ τοῦ πυρὸς

[f] Mœr. p. 34. Herod. Piers. p. 451. Thom. M. p. 135 seq. Heind. ad Plat. Gorg. §. 93. Phædon. §. 14. Lob. ad Phryn. p. 14. According to Apollonius π. συνδ. p. 573, οὕτως is the older form; and from the comparison of MSS. this appears probable. See Schæfer App. Dem. p. 207. It may be also supposed that οὕτως is formed from οὗτος, as ἰδίως from ἴδιος, but οὕτω after the analogy of ἄνω, κάτω, ἄφνω, for which ἄφνως is also found Apoll. Rhod. 4, 580.

[g] Jen. Allg. L. Z. 1809. No. 243. p. 123.

[h] Lob. ad Phryn. p. 144.

[i] The grammarians apostrophized οὐχ', as if it came from οὐχί. Villois. Anecd. 2. p. 115 seq.

οὔ. ἠγνόει δὲ καὶ - - - *Plat. Criton.* p. 46. C. *Prot.* p. 327. B. So μηκέτι, formed like οὐκέτι, though there is no μήκ, shows that κ is a foreign letter added for the sake of the sound.

Of the Hiatus.

§. 42. (41.) If a word which ends with a vowel is followed by another which begins with a vowel, this is called *hiatus* (χασμωδία, not χασμῳδία), because the lips cannot then be closed at the end of the first word. This hiatus is of two kinds,—proper and improper. The *proper* hiatus takes place when the final vowel is short, or if long, the vowel is not shortened, e. g. καθέζετο ἐπὶ γῆς, δῆλον δὲ ἑκάστῳ, τεύξει ἀσκήσας *Il.* ξ', 240. The *improper*, when the final long vowel is shortened, e. g. φοίτᾰ ἀνὰ προμάχους, οἱ δ' ἐν τείχῃ ἔσαν βεβλημένοι οὐτάμενοί τε, μέλλ῰ ἐπεί *Il.* ν', 760. 64. 77. The improper hiatus is very common in Homer and the other epic and elegiac, as well as lyric poets; the tragedians admit it in the lyric parts of their tragedies, especially in dactylic, anapæstic, choriambic, and Ionic verses; in antispastic and dochmiac only in the two first long syllables (the first and second arsis), μόνοῑ ἐμῶν φίλων, εἴθε μοῑ ὀμμάτων)[a], but never in iambic, trochaic and cretic verses. Aristophanes has it in dactylic, anapæstic and cretic verses: ἢ παρδάλεῑ, ἢ λύκῳ *Nub.* 347. λύκοῑ ἐξ αἰφνης *ib.* 352. Comp. 355. 375. ἐν τῇ πόλεῑ ἐντετοκυῖαν *Vesp.* 663. οἱ δὲ ξύμμαχοῑ | ὡς ᾔσθοντό γε *ib.* 673. Χαιρέοῦ υἱός *ib.* 687.

The proper hiatus has been in most cases removed from the Homeric poems and Pindar by the doctrine of the digamma, yet it frequently occurs in the arsis, e. g. Πηληιάδεω Ἀχιλῆος, Ἴλιον ἐκτῆσθαι εὐναιόμενον πτολίεθρον *Il.* ι', 402. φαίνετ' ἀριπρεπέα, ὅτε τ' ἔπλετο νήνεμος αἰθήρ *Il.* θ', 556. after ἤ, ὅν κεν ἐγὼ δήσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν *Il.* β', 231. in ὁ (ὅ), for οὗτος, e. g. αὐτὰρ ὁ ἐμμεμαώς *Il.* ε', 142. Often the two principal cæsuræ of the heroic verse appear to admit the hiatus on account of the longer or shorter pause which occurs there

[a] Seidler de Vers. Dochm. p. 95 seq. p. 720 seq. Elem. Doctr. Metr. Comp. Herm. Disquis. de Orph. p. 48.

in the utterance; one after the first short syllable of the third foot (κατὰ τρίτον τροχαῖον), e. g. *Il.* β′, 625. η′, 63. θ′, 479. τ′, 73. ω′, 318. 717. (where the termination is -οιο), θ′, 283. κ′, 285. υ′, 385. ψ′, 278. 747. (where is a dative of the 3rd declension), β′, 211. ἄλλοι μέν ρ' ἕζοντο, ἐρήτυθεν δὲ καθ' ἕδρας, comp. ε′, 637. ζ′, 501. ι′, 127. also α′, 565, ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ, comp. δ′, 412. υ′, 20. The other cæsura is after the fourth foot (τετραποδία βουκολική), of which see *Herm. Disq. de Orpheo*, p. 726, comp. *Il.* α′, 578. ι′, 238. ε′, 50. (and elsewhere with ἔγχεϊ ὀξυόεντι at the end of an hexameter), υ′, 22. (where are datives of the 3rd declension), *Il.* θ′, 66. (and elsewhere with the form καὶ ἀέξετο ἱερὸν ἦμαρ), ψ′, 195. ω′, 100. 508. with the termination -το. The hiatus is often removed also by the division which the sense makes, where we now commonly place a semicolon, *Il.* ε′, 896. θ′, 105. λ′, 76. ψ′, 278[b]. After all, many examples of hiatus remain in Homer, not to be explained or vindicated by the reasons now given, generally in the case of short vowels over which the voice glides easily.

The tragedians avoid the hiatus in iambics. The following combinations are doubtful: τί οὖν *Æsch. S. c. Th.* 210. 706. *Pers.* 784. *Suppl.* 319. *Soph. Phil.* 100. τί ἔστιν *Soph. Phil.* 733. 753. defended by Brunck, *Phil.* 733; where, however, *Blomf. ad Æsch. S. c. Th.* 193. *Monk ad Eur. Hipp.* 975, following *Pors. ad Eur. Phœn.* 892, insert a μ' and δ'. Comp. *Herm. Elem. d. Metr.* p. 50. *ad Soph. Phil.* 905. These passages are so very few in comparison with those where the hiatus is avoided, that they are suspicious from this very circumstance. It is often, too, impossible to perceive any reason why the poet should have committed an hiatus, when he might easily have avoided it: why, for example, *Soph. Phil.* 100, he should rather have said τί οὖν μ' ἄνωγας, than τί μ' οὖν ἄνωγας, as Monk proposes. Perhaps these hiatus should be allowed in Æschylus, in whom they are the most frequent, and whose lan-

[b] On the hiatus in Homer, see Heyne Exc. ad Il. ο′, (t. 7. p. 130.) Hermann Disq. de Orph. p. 720 seq. Spitzner de Vers. Gr. Heroic. p. 106 seq. On the hiatus in Pindar, see Herm. de Metr. P. p. 198. Bœckh de Metr. P. p. 101.

guage is not so much raised as that of Sophocles above the level of common life. In the comic writers at least, who keep more closely to the language of society, hiatus is frequent, as, τί αὖ *Arist. Thesm.* 852. τί ἄν *Plut.* 464. ὅ,τι ἄν *Eq.* 53. τί εἶπας *Thesm.* 902. τί ἔτι *Plut.* 1161. τί ἔστιν *Ran.* 1220. τί ἦν *Lys.* 350. τί οὐ *Lys.* 1103. τί ὀφείλω *Nub.* 7. 21. τί ὦ *Lys.* 891. ὅτι ἀχθέσεται *Av.* 84. ὅτι οὐ *Ach.* 516. περὶ εἰρήνης *Ach.* 39. 60. *Thesm.* 377. 577. οὐδὲ εἷς, μηδὲ εἷς *Plut.* 37. *Ran.* 927. ὦ Ἡράκλεις *Plut.* 374; while the tragedians, on the contrary, did not allow περί to stand before a vowel even in composition, *Pors. ad Med.* 284. In the lyric parts of tragedy proper hiatus often occur, but only in certain cases, as in the arsis, *Soph. El.* 148. ἃ Ἴτυν, αἰὲν Ἴτυν ὀλοφύρεται, and where there is a pause in the utterance, therefore with interjections, *Soph. Antig.* 1276. φεῦ, φεῦ, ὦ πόνοι (dochm.). *Eur. Hel.* 1161. 1178. ὦ Ἑλένα. *Æsch. Ag.* 1530. ἰὼ γᾶ γᾶ, εἴθ' εμ' ἐδέξω (anap.). *Soph. Ant.* 1328. ἴτω, ἴτω. *Aj.* 192. ἀλλ' ἄνα ἐξ ἑδράνων. *Eur. El.* 113. ὦ ἔμβα, ἔμβα; in addresses, consequently with the vocative case, *Eur. Or.* 1564. ἰὼ ἰὼ τύχα, ἕτερον εἰς ἀγῶν' (dochm.); with imperatives, *Soph. Œd. C.* 188. παῖ, ἵν' ἄν (*Reis. Com. Crit.* p. 211.) *Eur. Andr.* 844. ἀπόδος, ὦ φίλη, ἀπόδος ἀνταίαν (dochm.); with emphatic repetitions of the same word, *Eur. Ph.* 1535. αἵματι δεινῷ, αἵματι λυγρῷ; generally where the sense requires a pause, *Æsch. Choeph.* 923. βαρύδικος ποινά· ἔμολε δ' ἐς δόμον, and in the antistr. 937. δολιόφρων ποινά· ἔθιγε δ' ἐν μάχᾳ. *Eur. Iph. T.* 197. *Musgr.* φόνος ἐπὶ φόνῳ, ἄχεα τ' ἄχεσι[a].

In the prose writers there is no certain rule by which to distinguish when they allowed or avoided hiatus. The MSS. vary, and there is hardly an instance of apostrophus where the word is not written at length in other MSS., and *vice versâ*[b]. The ancients blamed the excessive care with which Isocrates and his scholars avoided the collision of vowels, while Thucydides and Pluto readily admitted it, and by this means gave their discourse something sonorous and full.

[a] Seidler de Vers. Dochm. p. 79 seq.

[b] Poppo Thucyd. t. 1. p. 418 seq. 342 seq.

Of the Apostrophus, or Elision

When two vowels at the end of one and at the beginning of another word come together, the final vowel of the first word is rejected (by the poets), in the place of which the *apostrophus* (᾽) is put over the consonant which is left, e. g. πάντ᾽ ἔλεγεν, δι᾽ ὧν, and thus the two words are in pronunciation united into one. If the first vowel of the second word be aspirated, the lene which remains in the first word is changed into an aspirate, and in that case the lene also which precedes this aspirate in the first word must become an aspirate. Vid. §. 35. Obs. 1. §. 43. (42.)

I. Of the short vowels, α ε and ο are most frequently cut off. A, however, is not cut off in ἄνα when it stands for ἀνάστηθι[c], and in ἄνα for ἄναξ only once, Homer, *Hymn. in Apoll.* 526. where Hermann would read ὦ ἄνα, εἰ δὴ τῆλε &c. E, according to Elmsley, *ad Eur. Med.* p. 150 not., is not cut off in the 3rd person before ἄν (comp. *Herm. Præf. ad Soph. El.* p. xiv. seq.); and the MSS. are at variance with this doctrine only in a single passage, *Eur. Ion.* 353. In other cases this ε is often cut off by the poets[d]. O is not cut off in πρό, and for that very reason is not used by the poets before a vowel; but in com position, as προέτυψεν, προεξένεις, πρόοπτος, οε and οο are contracted into ου even by prose writers, προὔτυψεν, προὐξένεις, προὖπτος[c], where ᾽ is neither the apostrophus nor the *spiritus lenis*, but the *coronis*. This contraction however is very rare, except with the augment, and we do not find προὔδρος for πρόεδρος, or προὔρχομαι for προέρχομαι. O is also not cut off in the gen. in -οιο and -αο, where it would have been as absurd to choose the longer form and then shorten it by elision, as it would have been to write ἀμφοτέρῃσ᾽ ἐν χερσίν, when the forms ἀμφοτέρῃς or ἀμφοτέραις existed[f].

[c] Herm. ad Orph. p. 724.

[d] Matthiæ ad Eur. Alc. 923.

[e] Piers. ad Mœr. p. 302. Koen ad Greg. p. (47) 116.

[f] Herodian. ap. Schol. Venet. ad Hom. Il. λ', 35. Dorville Vann. Crit. p. 417. Herm. ad Orph. p. 722. Bekker in the Review of Wolf's Ilias (Jen. All. Lit. Zeit. 1809. No. 244. p. 139.) proposes, wherever two forms are in use, a longer and a shorter, to employ the shorter in all cases where the longer can be brought into the verse only by elision, e. g. for εἰς Πηλῆ ἱκέτευσε, *Il.* π', 574, to read εἰς Πηλῆ ἱκέτ. and so systematically

Obs. In the Attic prose writers we find the prepositions ἀνά, διά, κατά, μετά, παρά, ἅμα, ἀμφί, ἀντί, ἀπό, ὑπό, the particles ἀλλά, ἄρα and ἆρα, εἶτα, ἵνα, ἔτι, ὅτε, ποτέ, τότε, δέ (οὐδέ, ὅδε), τέ, γε, ὥστε, most commonly suffering elision in MSS.; also πάντα, οἷα in οἷ' ὅτι, and especially α ε ο before ἄν. *Dionys. Hal. de Comp.* c. 6. p. 96. Schæfer remarks ἔι εχ' in *Demosth. in Aristocr. in.* as something unusual: and φήμ' ἐγώ, ἐστ', except in ἔσθ' ὅτε (Plato, however, has ἐσθ' ἡμῶν *Leg.* 7. p. 794 D. ἐσθ' αὕτη *ib.* p. 796 D.), are very rare. Generally the elision is not found with terminations which admit ν *paragog.*, and νύχθ' ὅλην will hardly be found in a prose writer.

§.44. The vowel ι is not cut off 1) in περί, except in the Æolic dialect, ταύτας περ' ἀτλάτου πάθας *Pind. Ol.* 6, 65. and in compound words, as περάπτων *id. Pyth.* 3, 94. περῤῥεθήκατο, περῤῥέχειν in Hesychius[a]. 2) in τι and ὅτι, in the Homeric dialect, although in most of the passages from Homer ὅτε, *quandoquidem* (see Conjunctions), would be equally suitable[b]. 3) In the dative plur. of the third declension we find, *Il.* ζ', 221. τὸν μὲν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν. *Od.* ρ', 103. τ', 596. δάκρυσ' ἐμοῖσι. *Hes.* Ἔργ. 34. κτήμασ' ἐπ' ἀλλοτρίοις. *ib.* 202. βασιλεῦσ' ἐρέω. *ib.* 559. βούσ' ἐπί, comp. 658. *Scut. Herc.* 373. τῶν δ' ὑπὸ σευομένων κανάχιζε πόσ' εὐρεῖα χθών. and with double σ, *Il.* η', 273. καί νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο. ν', 407. γ', 367. comp. κ', 529. *Od.* τ', 355. φ', 379. *Hes.* Ἔργ. 658. *Theog.* 3. πόσσ' ἀπαλοῖσι. In the Attic poets this is without example. The ι in

in all similar cases; παύευ, ἔα δὲ χόλον *Il.* ι', 260, for παύε', &c. But such adherence to system is not the characteristic of a language not yet fixed by rule, and rather delighting in a multiplicity of forms, from which the poet might select what pleased the ear. Numerous passages must be changed in order to carry the rule through; and it does not follow that no ear could ever distinguish an apostrophus between two vowels, because ours cannot. Do we know how the ancients made the apostrophus audible after a consonant in the well known line of Euripides? ἐκκυμάτων γὰρ αὖθις αὖ γαλήν' ὁρῶ.

[a] Bentl. Ep. post Ruhnk. Elog. Hemst. p. 65. Interpr. ad Hes. t. 2. p. 943. 7. Herm. de Dial. Pind. p. 274. Elem. Doctr. Metr. p. 51. Bœckh ad Pind. Ol. 6, 38. Comp. Schneid. ad Dem. Phal. p. 156.

[b] Schol. Ven. ad Il. α', 244. That ὅτι is not elided in Aristophanes is shown by Brunck ad Lysistr. 611. Ran. 668. Pors. ad Hec. 112. and even in Ach. 401. ὦ τρισμακάρι' Εὐριπίδη, Ὅθ' ὁ δοῦλος οὑτωσὶ σοφῶς ἀπεκρίνατο, ὅθ' seems to be ὅτε 'since', not ὅτι, just as Lysistr. 1138. 1150. (οὐκ ἴσθ' ὅθ') ὅτε is used for ὅτι by a common idiom.

the dat. sing. is elided, *Il.* δ', 259. ἐν δαΐθ', ὅτεπερ. ε', 505. ἀστέρ' ὀπωρινῷ. π', 385. κ', 277. ρ', 324. ω', 26. *Od.* κ', 106. *Od.* ε', 398. ν', 35. ε', 157. 'Οδυσῆ', which the grammarians compared with ἥρῳ Λαομέδοντι *Il.* η', 453. (*Schol. Harl. ad Od.* ο'.) and therefore pronounced ηι in *one* syllable where we write ῃ[c]. The grammarians wrote these datives at full length, ἀστέρι ὀπωρινῷ, ὄρνιθι 'Οδυσεύς, &c. and said that ι was pronounced in one syllable with ο η ι (συναλοιφή, συνίζησις)[d]. Pindar has ἐν δαΐθ' *Ol.* 9, 166. In the Attic writers this elision is also, though very rarely, found. *Soph. Œd. C.* 1435. τάδ' εἰ τελεῖτέ μοι Θανόντ', ἐπεί, &c. the words cannot properly be transposed, τάδ' εἰ θανόντι μοι Τελεῖτ' (*Lob. ad Aj.* p. 341.), because, as Schæfer remarks, θανόντι is closely connected with the following words. *Trach.* 675. ἀργῆτ' οἰὸς εὐείρου πόκῳ. *Eurip. Æol. Fr.* vi. ἃ μὴ γάρ ἐστι τῷ πένηθ', ὁ πλούσιος δίδωσι, where the emendation which would remove the article before πλούσιος is awkward[e]. *Æsch. Pers.* 852. ὑπαντιάζειν παῖδ' ἐμῷ πειράσομαι. Blomfield (855.), with Lobeck, reads παῖδ' ἐμόν, another writer παιδί μου. The elision of ι in the third person, on the other hand, is very frequent, e. g. *Eur. Hec.* 1239. ἐνδίδωσ'. *Iph. A.* 707. *Hec.* 900. *Or.* 525. *Hipp.* 321. The remark of Dorville (*Vann. Crit.* p. 247. 249.), that the poets always preferred the apostrophus, where it could be used, to the ν ἐφελκ., is true only when the full form with ν would interfere with the verse, e. g. produce an anapæst instead of an iambus, as in *Eur. Iph. A.* 68. δίδωσιν ἑλέσθαι.

Obs. A long vowel cannot be elided; where this appears to take place, the two long vowels, or the long and short, run into one syllable

[c] The reading 'Οδυσεῖ would produce an hiatus; but instead of δέπα' Od. κ', 316. γήρα' Od. λ', 136. δέπᾳ and γήρᾳ are probably more correct, as the ᾳ is both times shortened.

[d] Eust. ad Il. p. 514, 17. 805, 18. Comp. Gaisford ad Hephæst. p. 221.

[e] Wakefield Diatr. p. 31. first maintained that ι in the dative could not be elided, and was followed by Elmsl. ad Heracl. Add. 693. Lob. ad Ajac. p. 540 seq. and Spitzner de V. Her. p. 171. Porson Præf. Hec. xxiv. Herm. ad Hec. p. 150. maintain that it can. The emendations and explanations proposed are suspicious from their violence, particularly those of Elmsley. Herm. Doctr. Metr. p. 55. Soph. Trach. l. c. thinks that ι was melted into one with the following vowel, though no certain example of such a coalescence, or of any two short vowels into one short vowel, is found among the Attic writers.

in the verse, as *Il.* ρ', 89. ἀσβέστῳ· οὐδ' υἱὸν λάθεν Ἀτρέος, in the close of the line Ἐνυαλίῳ ἀνδρειφόντῃ *Il.* β', 651. η', 166. θ', 264. ρ', 259. εἰλαπίνη ἠὲ γάμος *Od.* α', 226. ο', 477. So in the ode of Sappho in Longinus, ἀπ' ὠραιῶ ἀιθερος, where ω αι are pronounced as one syllable. *Arist. Thesm.* 536. εἰ δὲ μὴ ἡμεῖς. *Vesp.* 1224. ἐγὼ εἴσομαι.

§.45. II. The diphthong αι is elided in Homer in the 1. and 3. pers. pres., and in the inf. pres. and aor. 2. middle, but not in the third pers. opt. or inf. aor. 1. active, nor in the nominative of the first declension, e. g. *Il.* α', 117. βούλομ' ἐγώ---. γ', 395. ἔρχεσθ', ηε---καθίζειν. η', 30. μαχήσοντ' εἰσόκε. 410. γίγνετ', ἐπεί κε θάνωσι. σ', 294. κῦδος ἀρέσθ' ἐπὶ νηυσί. The only passage in which αι of the infin. aor. 1. act. is elided, is *Il.* φ', 323. οὐδέ τί μιν χρεὼ ἔσται τυμβοχοῆσ', ὅτε μιν θάπτωσιν Ἀχαιοί, and the only passage in which αι in the nom. plur. is elided, is *Il.* λ', 272. ὡς ὀξεῖ' ὀδύναι δῦνον μένος Ἀτρείδαο. In the former place the grammarian Crates proposed to read τυμβοχόης; and the reading ὀξεῖ' ὀδύναι δῦνον, is perhaps repeated from v. 268. for ὀξεῖ' ὀδύνη δῦνεν. The elision of αι was the more admissible in the cases first mentioned, as it was reckoned short, though we cannot infer that all diphthongs which were so might be elided, e. g. ἔπλευ ἄριστος.

It is very doubtful whether the tragedians elided αι in the 1. and 3. pers. and in the inf. pass. in iambics. In many places the reading is uncertain, as *Æsch. Prom.* 841. *S. c. Th.* 975. *Choeph.* 961. *Soph. El.* 811. *Æg. Fr.* 6. *Eur. Iph. A.* 380. 407. 1142. *Heracl.* 335. 689. In others the common reading is inconsistent with the metre, as *Soph. Œd. T.* 678. *Eur. Alc.* 90. *Med.* 975. 984; or the idiom of the language, as λήψωμ' *Eur. Bacch.* 1380. ὄψωμ' *El.* 485. ἀκοῦσ' *Andr.* 1085. for ἀκοῦσαι: in other places τ', θ' stand for -το, -τε, -θε, not -ται, -θαι, as *Eur. Herc.* 418. *Troad.* 933. *Antiop. Fr.* 11. If we consider that the elisions in *Æsch. Choeph.* 961. *Soph. Trach.* 216. *Eur. Herc. F.* 416. *Ion.* 1082. occur in lyrical passages in which the old epical language is often retained, and that *Soph. Phil.* 1071. *Eur. Iph. A.* 380. 1150. *Heracl.* 690. 1007. may be altered, without any violence and with great probability, so as to remove the elision, there will remain only *Eur. Iph. T.* 685. προδούς σε σώζεσθ' αὐτὸς εἰς

οἴκους μόνος, which has not yet been successfully corrected[a]. We have therefore every reason to believe that the tragedians did not elide αι.

In Aristophanes, on the contrary, this elision is frequently found (see *Brunck ad Thesm.* 916.), where the metre requires a short syllable. *Nub.* 780. πρὶν τὴν ἐμὴν|καλεῖσθ' ἀπαγ|ξαίμην---. comp. 988. 1181. *Thesm.* 916. But in other places he contracts the final αι by crasis into one syllable with the following vowel, e. g. *Lysist.* 115. δοῦναι ἂν ἐμαυ|τῆς παρατεμοῦσα θἥμισυ. *Ran.* 509. *Eq.* 1175. (comp. *Gaisf. ad Heph.* p. 222.), while in the tragedians no one passage is found in which the metre requires this crasis, unless *Eur. Iph. A.* 1406. γενήσομαι' γώ (Ald. γενήσομ' ἐγώ) belongs to this class. Αι may be regarded as coalescing with the following short or long vowel[b], *Lys.* 758. *Thesm.* 768. 1178. *Ran.* 692. comp. *Av.* 1340. *Plut.* 113. 384. *Nub.* 7. 42. (in both which αι in the inf. aor. 1. is elided, as 523. 550. ἐπεμπηδῆσ' αὐτῷ) 1140. 1341. *Av.* 976. *Vesp.* 319. 537. 825. 941. 1426. *Eq.* 886. 1175. *Ach.* 325. *Pac.* 102. 253. 324. 1175.

Of the elision of the diphthong οι no example is found in Homer and the epic poets. The Attics elided it only in οἴμ' for οἴμοι before ω, e. g. *Soph. Aj.* 587.[c] but not in μοι, σοι. In *Iph. A.* 819. μ' is for με, and belongs to λέγουσι, according to §. 410 b. *Eur. Bacch.* 820. Hermann (on ver. 811) considers σ' οὐ as a crasis for σοι ου. In τοι and μέντοι, οι forms a long α with the following α, as ὦ with οι in ᾠζυρά *Arist. Lys.* 948. ᾠζυρέ *Nub.* 655.

When the first word ends with a long vowel or diphthong and the second begins with a short vowel, this latter is elided in the Attic poets, (not in Homer or Pindar, for instead of δὴ 'πειτα, δὴ ἔπειτα is more correctly written,) e. g. ποῦ 'στιν, Ἑρμῆ 'μπολαῖε, ἡ 'ξιργασμένη, τοῦ 'λατῆρος *Arist. Ach.* 246. §. 46.

[a] Elmsley's correction is very probable, προδοὺς σεσῶσθαί σ' αὐτός. On the whole section see especially Erfurdt ad Soph. Aj. 190. Comp. Dawes Misc. Crit. p. 266. who, with Pors. ad Eur. Or. 1338. denies the elision: on the other side, Burgess ad Dawes, p. 471.

[b] Dawes l. c. and Koen ad Greg. p. (72) 171. Elmsl. ad Soph. Œd. T. 1227. Dobree ad Arist. Plut. 113

[c] Koen ad Greg. p. (72) 171.

and in prose writers ὦ 'γαθέ[a]. This elision is most common with ε, but sometimes takes place after μή, with α in the prepositions ἀπό, ἀνά, ἀντί, in composition: *Soph. El.* 1169. *Eur. Med.* 35. μὴ 'πολείπεσθαι *Œd. T.* 1388. μὴ 'ποκλεῖσαι *Eur. Bacch.* 1072. μὴ 'ναχαιτίσειέ νιν *Heracl.* 885. μὴ 'ποδέξηται *Hel.* 841. εἰ μὴ 'ποδώσω *ib.* 1020. μὴ 'ποδώσεις *Arist. Nub.* 1278. μὴ 'ποδιδῷ *Av.* 1620. μὴ 'φαίρει *Pac.* 772. μὴ ντιδουλεύει *Eur. Supp.* 364. After the diphthong ου, *Eur. Suppl.* 641. μακροῦ 'ποπαύσω. *Soph. Phil.* 933. μή μου 'φέλης, where the editions before Brunck have μή μου φέλης (Elmsley, *ad Eur. Med.* 56. p. 88. not. 2, considers both as a crasis,) οὐ 'κτίνει *Eur. Andr.* 53 in MSS. τοῦ 'πιόντος *Soph. Œd. T.* 393. ἐμοῦ 'πάκουσον *Œd. T.* 708. E after ει very rarely, *Eur. Suppl.* 523. εἰ 'πιταξόμεσθα; after ω if the reading is correct, *Eur. El.* 887. βοστρύχῳ 'ναδήματα. *Iph. T.* 962. κἀγὼ 'ξέλεγξαι, where the Aldine reading κἄγωγ' ἐξέλεγξας destroys the metre. *Rhes.* 157. ἥξω 'πὶ τούτοις. ἀποκτενῶ 'γώ *Iph. A.* 397. μένω 'πί *ib.* 818. *Arist. Ran.* 199. ἴζω 'πὶ κώπην. *Æsch. Prom.* 747. μηδέπω 'ν προοιμίοις[b]; after οι, *Soph. Phil.* 812. ἐμοί 'στιν. In other words also α is elided at the beginning of a word, but generally only after η, μή or the fem. art. ἡ: ἡ 'λήθεια *Soph. Ant.* 1174. (*Synt. Cr.* p. 23. more correctly according to Reisig, ἅ'λήθεια'). μὴ 'δικεῖν *Eur. Hec.* 1249. τῇ 'ρετῇ *Andr.* 226. μὴ 'ντὶ *ib.* 792. μὴ 'μαθεῖ *Heracl.* 460. after ὦ *Arist. Nub.* 1372. Comp. 1380. Most frequently the augment ε is elided; *Soph. Aj.* 308. παίσας κάρα 'θώὔξεν. *Œd. C.* 1608. πεσοῦσαι "κλαιον. *Trach.* 905. *Phil.* 360. *Œd. C.* 1602. *Æsch. S. c. Th.* 761. 601. *Pers.* 308. νικώμενοι 'κύρισσον. Whether these are real elisions or not, depends on the question of the omission of the augment in the Attic dramatists. §. 160. According to Reisig, *l. c.* p. 21. and *Pors. ad Arist. Eccl.* 410. this elision of ε does not take place after ου.

[a] Valck. ad Phœn. 408. Markl. ad Eur. Iph. T. 1010. Koen ad Greg. p. (103) 227. So we ought to write εὐφημία 'στω Arist. Av. 959. δουλεία 'στιν Vesp. 682. διοσημία 'στιν Ach. 171. Pac. 873. ἡ 'τέρα Ran. 64.

[b] Reisig l. c. will not allow this in the case of ἐς, ἐκ, ἐν, except when the preceding word is monosyllabic, or if polysyllabic has the accent on the last syllable; ἐγὼ 'ν, ἐξελῶ 'κ τῆς οἰκίας, but not δήσω 'ν, τούτου 'ν, εἴθισμαι 'κ.

The absorption of a short vowel under these circumstances is now regarded as a crasis (Reis. *l. c. Herm. Præf. Bacch.* xiv.), in which case we should write the words at full length, or unite the two in one, ἡ ἀλήθει', or ἡλήθει'; and so in *Arist. Av.* 1079. τοῦ ὀβόλου, or τοὐβόλου, not τοῦ 'βόλου[c].

Of diphthongs also the first short vowel is cut off after a long vowel in the preceding word, chiefly after η; ἡ ὑσέβεια *Eur. Iph. T.* 1210. *El.* 1104. μὴ 'ὕρω *Arist. Ran.* 169. ἔα 'υτόν *ib.* 1243. (see however *Reis. Soph. (Ed. C.* p. 344.) ὦ 'ὐριπίδη *Thesm.* 4. *Theocr.* 2, 66. ἁ τῶ ὐβούλοιο for ἁ τῶ Εὐβούλοιο. These are probably crases.

Vowels may be elided even though preceded by a vowel; §.47.
so that notwithstanding the elision several vowels still come together, e.g. ταχεῖ' ἀπέρχεται *Soph. Phil.* 809. μί' οὖσα *Eur. Or.* 264. δάκρυ' ἀπ' *Iph. Ant.* 653. and in many other places, confirming the orthography, δάκρυ' ἀναπρήσας *Il.* ι', 433. *Od.* β', 81. It is remarkable that ε in -ειε, 3. pers. opt. aor. 1. act. is never elided in Sophocles and Aristophanes, nor in Æschylus (for in *Choeph.* 851. we should read κλέψειαν); in Euripides only once. *Or.* 700. ἴσως ἂν ἐκπνεύσει' ὅταν δ' ἀνῇ πνοάς, and in a verse of Diphilus, *Athen.* 6, 9. p. 239. A. In Homer, on the contrary, this elision is common. The ancients probably prevented the hiatus by pronouncing both words as one, as in δίκαιος, μαίνω[d]. Hence when a dactylic verse ends with an apostrophized word, the remaining consonant is placed at the beginning of the following verse, e. g. *Il.* θ', 206. ξ', 265. This, however, is a rare occurrence, which does not take place in iambic[e] or trochaic verse, but only in anapæstic, dochmiac,

[c] Elmsl. ad Eur. Heracl. 460. The difference between *crasis* and *elision* I conceive to be this: crasis takes place only when the diphthong or vowel at the end of a word so coalesces with the initial vowel of the next, that the sound or quantity is changed, as in μοῦστι for μοι ἔστι, or μεντᾶν for μέντοι ἄν. Crasis too can only take place in words and syllables which, from their being unemphatic, readily coalesce with the following word, especially enclitics, but not in νικώμενοι ἐκύρισσον, or in ἐμοί ἐστιν Soph. Phil. 812. where therefore I should not write with Hermann ἐμοῦστι, but ἐμοί 'στι.

[d] Villois. Anecd. t. 2. p. 115.

[e] In iambic verse, when a line begins with a verb without augment and the preceding line ends with a long vowel or diphthong, the omitted

glyconian, and generally those in which the rhythm goes on uninterruptedly.

Obs. The apostrophus is used in poetry, where a pause in discourse occurs between a word ending and a word beginning with a vowel, as where another person begins to speak, and where in our punctuation a point or colon is used, e. g. *Eur. Hec.* 514. (518. *Pors.*) seq. ἡμεῖς δ' ἄτεκνοι τοὐπί σ'· ὦ τάλαιν' ἐγώ. *Or.* 1351. Ἑρμιόνη. σώθηθ' ὅσον γε τοὐπ' ἐμ'. Ηλ. ὦ κατὰ στέγας --- though the hiatus is commonly allowed in dochmiac and other verses, where such a pause takes place. So in Homer two long vowels coalesce into one sound, though separated by such a pause. *Il.* ρ', 89. φλογὶ εἴκελος Ἡφαίστοιο Ἀσβέστῳ· οὐδ' νίὸν λάθεν, &c. The same thing takes place where there is an elision of the initial vowel. *Soph. Phil.* 591. λέγω· 'πὶ τοῦτον --- *Arist. Nub.* 1354. ἐγὼ φράσω· 'πειδὴ γάρ.

Of Contraction.

§. 48. (45.) A third method of avoiding the concurrence of several vowels, which is used, as well as the preceding, chiefly by the Attics, is the contraction of two or more vowels of separate pronunciation into one sound. This is *proper*, when two single vowels are contracted, without change, into one diphthong, e. g. τείχεϊ τείχει, αἰδόϊ αἰδοῖ: *improper*, when, in the contraction, a vowel or a diphthong of different sound is substituted, e. g. η for εα, ω for οα and οη. In general, the following rules are observed:

1. The long vowels η and ω absorb all the rest of the simple vowels.
2. α absorbs all vowels following it, except ο and ω.
3. ε coalesces into the diphthong ει, or the long vowel η, with all vowels following it, except ο and ω.
4. ι and υ absorb all vowels following, and are contracted

augment is usually marked by an apostrophus, e. g. Soph. Œd. C. 1605. κούκ ἦν ἔτ' ἀργὸν οὐδὲν ὧν ἐφίετο (or -ίεται) Κτύπησε μὲν Ζεὺς χθόνιος, αἱ δὲ παρθένοι Ῥίγησαν. These are cases *sui generis*, since commonly the iambic rhythmus is so far from going on to the next line, that hiatus is allowed between the end of one and the beginning of another.

into one syllable with a vowel preceding. ι is generally subscribed under α (long), η, ω, and unites in one syllable with ε and ο, e. g. κέραϊ κέρᾳ, ὄρεϊ ὄρει, ὄϊς οἷς. When ι makes a diphthong with a vowel, and this is to be contracted with another vowel, the two other vowels are to be contracted according to the preceding rules, and the ι is subscribed, when from the contraction arises a long α, η, ω, e. g. τύπτεαι τύπτῃ, τιμάοιμι τιμῷμι, τιμάει τιμᾷ.

5. ο coalesces with all vowels, preceding or following, in the diphthong ου, or, if an ι be under them, in οι or the long vowel ω.

The following paragraphs contain the more exact distinctions of these general rules.

Αα becomes α. But the accus. plur. of ναῦς is ναῦς instead of νᾶας. So also τὰς γραῦς[a]. §. 19. (16.)

Αε becomes α, e. g. γελάετε γελᾶτε, ἐγέλαε ἐγέλα.

Αει becomes ᾳ, e. g. γελάεις γελᾷς, ἀείδω ᾄδω.

Obs. 1. Μῶσθαι (*Toup. ad Suid.* t. 1. p. 462. *Heind. ad Plat. Cratyl.* p. 77.) is not a contraction from μάεσθαι, but from μώεσθαι, whence μῶεο in Epicharmus, μῶται in Hesychius.

Obs. 2. The Dorians made η from αε, e. g. ἐσορῆτε *Theocr.* 5, 3. ἐφοίτη for ἐφοίταε 2, 155. ποθορῇ for προσοράει, προσορᾷ. ἐφύσση, ἐτρύπη, νίκη, ἐρῇ, τολμῇς, ὑπερπηδᾶτε for ὑπερπηδᾶτε, in the same author; γενῆται *Fr. Pyth.* p. 248. *ed. Orell.*[b] The Attics did the same in the four verbs: ζῇν for ζάειν, ζᾷν, πειῇν for πειράειν, πειᾷν, διψῇν for διψάειν, διψᾷν, χρῆσθαι for χράεσθαι, χρᾶσθαι[c]; also in χράω, χρῇ *Soph. El.* 35. ψάω, ψῇ *Trach.* 678. περιψῆν *Arist. Eq.* 909. ἐπισμῇ *Thesm.* 389. κνῆσθαι[d]. The Ionians said χρᾶσθαι and χρέεσθαι, which was also Doric. *Fr. Pyth.* p. 296. *ed. Orell.*

Obs. 3. In the word ναῦς the Alexandrians contracted the nom. plur.

[a] Piers. ad Moerid. p. 112.

[b] Koen ad Greg. p. (79) 185. (121) 265. Fisch. p. 60. Heyne ad Pind. Nem. 5, 9. Bœckh ib. 5. Herm. de Dial. Pind. p. 12.

[c] Fisch. p. 61. 127. Koen ad Greg. p. (104 sq.) 328.

[d] Buttm. ad Plat. Gorg. p. 521. ed. Heind.

which was νῆες in Ionic and Attic, into ναῦς [a]. In one single instance, the composition of the numeral τριάκοντα with ἔτος, the Atties also contracted αε into ου, τριακοντούτης. In the same composition with another numeral in α the α is rejected, ἑπτέτης, δεκέτης [b], though many variations are found in the editions.

Obs. 4. The ι is subscribed when it comes last amongst the single vowels. See below. In the inf. in -ᾶν -ῆν it was not used according to the older grammarians.

(47.) Αο, αου, αω become ω, e. g. βοάουσι βοῶσι, ὁράω ὁρῶ, Ποσειδῶν for Ποσειδάων. The Dorians, on the contrary, contract αο αω into α, as τάων τᾶν, κοράων κορᾶν, Ποσειδᾶν and Ποσειδάν, Ἀμυθάν for Ἀμυθάων *Pind. Pyth.* 4, 223. and Ἀλκμάν for Ἀλκμαίων *Pind. Pyth.* 8, 66. 80. φυσᾶντες, χαλᾶσι, in Alcæus, γελᾶν, for φυσάοντες, χαλάουσι, γελάων [c].

The Dorians also changed the termination of the nouns in αος, into ας, e. g. Ἀρκεσίλας -α -ᾳ *Pind. Pyth.* 4, 3. 116. 444. 531. *Nem.* 11, 13. Ἰόλᾳ *Nem.* 3, 62. Μενέλα, gen. from Μενέλας *Pind. Nem.* 7, 41. Μενέλᾳ *Eurip. Troad.* 212. Νικόλας *Herod.* 7, 137. is called in *Thuc.* 2, 67. Νικόλαος. So Aristophanes *Equ.* 164. has ἀρχέλας for ἀρχέλαος, to create an ambiguity, as if it came from λᾶς, a stone.

Obs. ἠγάπευν *Theocr. Epigr.* 19. 4. ὀρεῦσα for ὁράουσα *id. Id.* 11. 69. are not from ἀγαπάω, ὁράω, but from the form ἀγαπέω, ὁρέω. §. 10.

Αοι becomes ῳ. ὁράοι, ὁράοιτο, ὁρῷ, ὁρῷτο, ἀοιδή, ᾠδή.

Αη becomes α. γελάητε, γελᾶτε.

Αῃ becomes ᾳ.

§. 50. (48.) Εα becomes, 1. ᾶ, if a vowel or ρ precedes, e. g. εὐκλεᾶ, Πειραιᾶ for Πειραιέα, ἀργυρέα, ἀργυρᾶ.

2. ῆ, when a consonant precedes, e. g. ἀληθέα, ἀληθῆ [d]. Yet in contracted substantives of the second declension έα becomes ᾶ, e. g. ὀστέα ὀστᾶ. So from ἔαρι ἦρι, from γαῖα γέα γῆ.

[a] Fisch. p. 127 sq. Piers. ad Moerid. p. 266. Lobeck ad Phryn. p. 406 seq.

[b] Piers. ad Moerid. p. 123.

[c] Valck. ad Eurip. Ph. p. 65. Koen ad Gregor. p. (86) 196. (93) 209. Bœckh ad Pind. Pyth. 3, 28.

[d] Fisch. p. 129. Valck. ad Phœn. 1297. Brunck. ad Soph. Œd. T. 161.

Εαι becomes η, e. g. τύπτεαι τύπτη.

Εας becomes εις, ἀληθέας ἀληθεῖς· ης in the Doric, κρῆς for κρέας[e].

Εε becomes, 1. ει, e. g. ἀληθέες ἀληθεῖς, ἐποίεε ἐποίει. 2. η in nouns, if no consonant follows εε, e. g. ἀληθέε ἀληθῆ, περικαλλῆ for -καλλέε *Arist. Thesm.* 282. a very rare form. See §. 78. *Obs.* 4.

Obs. The Attic nom. plur. βασιλῆς appears not to be a contraction from βασιλέες βασιλεῖς, but to arise from the Ionic βασιλῆες. See §. 83. *Obs.* 4. Homer has the above contraction in αἰδεῖο, μυθεῖο, νεῖαι, for αἰδέεο, &c. *Il.* ω', 503. v. *Ern. Od.* ι', 269. θ', 180. λ', 114. ἐϋῤῥεῖος for ἐϋῤῥέεος, εὐκλείας for εὐκλέεας *Il.* κ', 281. while he contracts ἀκλέεες, ἀγακλέεος into ἀκληεῖς *Il.* μ', 318. (but ἀκλειῶς *Od.* α', 241.) ἀγακλῆος *Il.* π', 571.

Εο and εου in Attic, make ου, e. g. φιλέον φιλοῦν, φιλεόμενος φιλούμενος. In Ionic and Doric ευ, e. g. καλεῦντες *Od.* κ', 255. πλεῦν, πλεῦνες for πλέον, πλέονες in Herodotus[f], φιλεύμενος, χείλευς for χείλεος *Theocr.* 7, 20. γένευς *Fr. Pyth.* p. 296. ποιεῦσι for ποιέουσι, ὑμνεῦσαι for ὑμνοῦσαι, even θεῦν *Callim. H. in Cerer.* for θεόν, Θευκυδίδης for Θουκυδίδης[g]. The tragedians sometimes use this Dorian contraction, πολεύμεναι *Æsch. Prom.* v. 650. (*Blomf.* 666. πολούμεναι) in iamb. trim. *Æsch. ib.* 122. εἰσοιχνεῦσιν. *Eur. Med.* 427. ὑμνεῦσαι. *Hipp.* 167. ἀὔτευν[h].

Obs. In Attic εο is sometimes changed into ει, e. g. πλεῖν, δεῖν, for πλέον, δέον[i]. The grammarian, *ap. Greg. ed. Schæf.* p. 678. xii. adds δοκεῖν, having probably taken it for a participle in δοκεῖν ἐμοί.

Εοι becomes οι, e. g. ποιέοι ποιοῖ.

Εω becomes ω, e. g. Πειραιέως Πειραιῶς, but only when a vowel precedes εω, thus they do not say βασιλῶς for βασιλέως[j].

[e] Gregor. p. (108) 235. et Koen.

[f] Fisch. p. 117. 128 sq. Koen ad Greg. (76) 178. (222) 469. Comp. (136) 298.

[g] Koen ad Greg. p. (76) 178. (164) 358.

[h] Elmsl. ad Eur. Med. 413.

[i] Koen ad Gregor. p. (59) 140. Pierson ad Moerid. p. 294.

[j] Pierson ad Moerid. p. 314 sq.

Obs. In dissyllable verbs, which become monosyllabic by contraction, εω, εη, εο, εου, are not contracted, but only εε and εει, e. g. πλέω, πλεῖς, πλεῖ, πλέομεν, πλέουσι. So also ῥέω, χέω, ζέω. Yet we find δοῦν, δοῦντι, for δέον, δέοντι, in *Plat. Cratyl.* p. 419 D. 421 C. δοῦσαν for δέουσαν *Dinarch. ap. Pollux.* 8, 72. δῶν, δοῦσι, for δέων, δέουσι in Hesychius, Mœris, and in composition, ἀναδῶν *Arist. Plut.* 589. ἀναδοῦμεν, ἀναδοῦσι, περιεδούμεθα *Plat. Leg.* 8. p. 830 B. ἐνέδουν *Plat. Tim.* 329. ἀναδοῦνται *Rep.* 5. p. 465 D. συνδοῦντα *Eur. Iph. A.* 110. But δῶ, δῇ, δοῦμαι, will hardly be found, and the tragedians always say θρέομαι, never θροῦμαι[a]. ξυνδῇ *Plat. Rep.* 5. 462. D. should probably be ξυνδεῖ.

I, preceded by another vowel, suffers only the proper contraction §. 48. e. g. ὄρεϊ ὄρει, αἰδόϊ αἰδοῖ. In α long and η and ω, it is subscribed, e. g. κέραϊ κέρᾳ.

Obs. In this manner the Attics contracted the dissyllable and trisyllable words ὄϊς, ὀϊζύς, ὀϊστός, Ὀϊκλῆς, βοΐδιον, καταπροΐξεται, and the like, into the monosyllables and dissyllables οἷς, οἰζύς, οἰστός, Οἰκλῆς, βοῖδιον[b]. Α and ι also are thus contracted; so that both make either a proper or an improper diphthong; γραΐδιον for γραίδιον[c], ᾄδης ἀΐδης, αἴσσω, ᾄσσω, ᾄττῳ, for ἀΐσσω. (Yet ἀΐσσω is found as a dissyllable. *Eur. Hec.* 31. *Troad.* 157. *Elmsl. ad Eur. Bacch.* 147.) So ῥᾴδιος from ῥηΐδιος. From ἠθεος, Ορηΐκιος, παρηΐδες, Νηρηΐδες, κλῃθρα came ἤθεος, Ορῆκιος, παρῆδες, Νηρῆδες, κλῆθρα[d]. In τιμῆς for τιμήεις the ι is not subscribed, because εις is formed from ευς (§. 39.). Instead of πρωΐ, σφῶϊν, νῶϊν, λῴστος, they wrote and said πρῴ, σφῷν, νῷν, λῷστος[e]. ἤρῳ for ἤρωϊ occurs in Homer *Il.* η′, 453. *Od.* θ′, 483[f].

§. 51. (50.) Οα, Οω } become ω, as βοάω βοῶ.

Οη becomes also ω, yet only in Ionic and Doric; e. g. βῶσαι for βοῆσαι (βώσαντι *Il.* μ′, 337. ἐπιβώσομαι *Od.* α′, 378.), ἐβώθεε for ἐβοήθεε, ὀγδώκοντα *Il.* β′, 652. for ὀγδοήκοντα[g], νῶσαι for νοῆσαι, all in Herodotus[h]. So ἀγνώσασκε *Od.* ψ′, 95.

[a] Lob. ad Phryn. p. 220 seq. Of the uncontracted εε, εει, see §. 52.

[b] See Pierson ad Moerid. p. 275 sq. Lob. ad Phryn. p. 86 seq. Arist. Pac. 930. ὀΐ; --- ἀλλὰ τοῦτό γ' ἐστ' Ἰωνικὸν τὸ ῥῆμα.

[c] Hemsterh. ad Aristoph. Plut. 674. Valck. ad Phœn. p. 467. Pierson ad Moerid. l. c. et p. 301. Porson ad Eurip. Hec. 31.

[d] Valck. ad Phœn. p. 95. 348.

[e] Pierson ad Moerid. p. 300 sq.

[f] Hermann de Emend. Gr. Gr. p. 36 sqq.

[g] Fisch. p. 134 sq.

[h] Wessel. ad Herod. 9, 53. p. 717. 47. Æm. Porti Lex. Ion. under οη.

for ἀγνοήσασκε. But οη becomes οι, as δηλοῖς, δηλοῖ, for δηλόης, δηλόῃ, but δηλῶτε from δηλόητε.

Obs. Οα becomes ου in βόας βοῦς, μείζονας μείζους. In adjectives όα is contracted into ᾶ, όη into ῆ, ἁπλόα ἁπλᾶ, ἁπλόη ἁπλῆ.

Οε } become ου, e. g. πτεροῦσσα for πτερόεσσα, προῦπτος
Οο } for πρόοπτος, and in composition προὔτρεψεν for προέτρεψεν, κακοῦργος for κακόεργος. ἀθρόος, ἀντίξοος, and other words compounded with ξοος, are not generally contracted. Yet Aristophanes *Pac.* 1213. has δορυξοῦ.

Obs. 1. In words compounded with ὁμοῦ, when υ is omitted, οε remains unchanged, e. g. ὁμοεθνής. If ο follows, it is contracted into ω: ὁμωρόφιος from ὁμοορόφιος.

Obs. 2. In the verbs in -οω in the Ionic writers we often find -ευ where the common dialect has ου from οε, οο, e. g. ἀντιεύμεθα *Herod.* 9, 26. ἀνδρευμένῳ 1, 123. ἐδικαίευν 9, 26. and elsewhere. οἰκειεῦνται 1, 4. which is written οἰκηϊοῦνται 1, 94. but οἰκηϊεύμενος 4, 148. This seems to imply the existence of forms in -εω, of which, however, no trace is found.

Οει } become οι, e. g. εὖνοι, κακόνοι, for εὔνοοι, κακόνοοι, (51.)
Οοι } δηλοῖς, δηλοῖ, for δηλόεις, δηλόει, φροίμιον for προοίμιον.

In words compounded with ειδης οει remains unchanged, e. g. κερατοειδής, μονοειδής; yet from θεοειδής is made θεοῦδής, by throwing out the ι[i].

Obs. Δηλοῦν, χρυσοῦν, do not come from δηλόειν, χρυσόειν, but from δηλόεν, χρυσόεν, the old inf. See below of the Verb. The Dorians said ῶν, e. g. ῥιγῶν for ῥιγοῦν[j]. In πλακόεις πλακοῦς the ι is omitted, either because the old form was πλακόενς, or to preserve the diphthong of the other cases in the nom.

Οη becomes οι in the second and third pers. pres. conj. where η has the *iota subscriptum*; e. g. δηλόῃς, δηλόῃ, δηλοῖς, δηλοῖ; otherwise ω, e. g. δηλόητον δηλῶτον.

Υι is not contracted, if these vowels are in two syllables, βότρυϊ. Yet νέκυϊ is used as a dissyllable. *Il.* π', 526. 565. ω', 108 (R).

As a general remark it is true that the Ionians are fond of §.52.

[i] Fisch. p. 132. [j] Brunck ad Aristoph. Av. 935.

the concurrence, the Attics of the contraction of vowels. Yet many examples are found of contraction in the Ionic writers, and diæresis (separation) in the Attics. Thus we have in Homer ἐπὶ πλατεῖ Ἑλλησπόντῳ *Il.* η', 86. αὔδα for αὔδας ξ', 195. δαμνᾷ *ib.* 199. for δάμνασαι, and generally in the verbs in -άω. In the Attic poets the uncontracted forms are chiefly found in the lyric passages of tragedy, especially in anapæstic verse; also *Arist. Nub.* 994. κακοεργεῖν[a]. This is very rarely done in the iambic trimeter, as *Æsch. Pers.* 495. ῥέεθρον. *id. Choeph.* 738. νόον. *Soph. Phil.* 491. εὕρουν. ἀΐσσω has been already noticed. There is no such form as ἀστόω for ἀΐστόω. Κῆρ is always used in Homer; κέαρ in the tragedians. In prose writers, especially the later, the forms δέει, δέεται, ἔχεεν, ἔπλεεν, &c. are most common. προσδέεται *Xen. Mem.* 3, 6, 13. δέεσθαι *Anab.* 7, 7, 31[b].

§. 53. *Crasis* is that kind of contraction in which two words coalesce into one, and are accented as one without elision. Thus κἄλεγον is a crasis, καὶ ἄλεγον would be an elision. The ι is not subscribed to the long vowel which arises from contraction, except when it is the last of the coalescing vowels, e. g. κᾆτα from καὶ εἶτα: if it is not the last it is rejected (θλίψις), and κἀγὼ from καὶ ἐγώ is more correct than κἀγώ. Over the contracted syllable is placed the mark ', then called *coronis*, both after aspirated consonants and lenes, χὠ, χὠἡμέτερος, θὤπλα, θοἱμάτιον. Some also write the *sp. asper* χὡ', χὡ'μετερος[c], &c. The *sp. asper* is retained only when the word begins with an aspirated vowel; some join the *coronis*, οὑ'μός or οὑμός, οὑ'πισθεν for ὁ ὄπισθεν. But no one writes οὑ'νεκα, though this has been formed from οὗ ἕνεκα.

§. 54. In Homer and Hesiod, and also Herodotus, crasis is very rare, and confined to particular words, as ὥριστος in Homer. θὤμισυ for τὸ ἥμισυ *Hes.* Ἔργ. 559. In Pindar we find κἀν

[a] Lob. ad Soph. Aj. 427. Erf. ib. 418.

[b] Lob. ad Phryn. p. 220. Schæf. ad Greg. p. 431.

[c] See Seidler Exc. ad Troad. Wolf. Anal. 2. p. 439. Ὀθούνεκα (generally written ὅθ' οὕνεκα), apparently formed from ὅτου ἕνεκα, as οὕνεκα from οὗ ἕνεκα (Buttm. L. G. p. 121.), should be written ὁτούνεκα, as the *sp. asper* can only influence the tenuis which *immediately* precedes the vowel that has suffered crasis, not as here, one separated by ου. This appears from τοὕνεκα, not θούνεκα, being formed from τοῦ ἕνεκα. Matth. ad Eur. Alc. p. 507.

for καὶ ἐν, κἀσόφοις, χὤταν, χὠπόταν, χὤτι, χὠπόθεν[d]. It is very frequent in the Attic writers, both in prose and verse, chiefly with the article, and with καί.

1. In the case of the article all final vowels, ο ου ω, coalesce in the Attic writers into a long α when α follows, e. g. τἀνδρός for τοῦ ἀνδρός[e], τἀγαθοῦ for τοῦ ἀγαθοῦ, ταὐτό for τὸ αὐτό, τἀπόλλωνος *Ar. Av.* 982. παιδὶ τἀγαμέμνονος for τῷ Ἀγαμ. *Eur. Iph. T.* 776. but not when the following α is long by nature, as in τἆθλα *Eur. Phœn.* 1296[f]. As in the Sigean inscription H stands for the *spiritus asper*, and ΗΑΙΣΩΠΟΣ ΚΑΙ ΗΑΔΕΛΦΟΙ occurs for ὁ Αἴσωπος καὶ οἱ ἀδελφοί, Dawes, *Misc. Crit.* p. 123. 238. 263, recommended to write ἁ'νήρ, ἁ'γών, ἅ'νθρωπος, αὖ'τος, for ὁ ἀνήρ, &c. and this orthography is strongly confirmed by the fact that in the MSS. and older editions ἀνήρ, ἀγών, ἄνθρωπος, αὐτός are often found, where either the metre requires a long syllable or Attic usage the article. To this is added the authority of Apollonius, *Bekker Anecd. Gr.* 2. p. 495, 24. ὡς ὁ ἀνὴρ ἁνήρ, ὁ ἄνθρωπος ἅνθρωπος, οὕτως τὸ ἕτερον θάτερόν ἐστι. The same thing takes place with οἱ, e. g. ἅτεροι for οἱ ἕτεροι *Eur. Iph. T.* 326. (Ad.) ἄνδρες, ἀδελφοί, ἄνθρακες *Arist. Ach.* 348[g]. The Ionians and Dorians, on the contrary, contracted ὡ'νήρ, τὤγαλμα *Herod.* 2, 46. τὠπὸ τούτου *id.* 1, 199. ὤνδρες, ὦ'λλοι, ὡ'λλιῤῥοθίου for ὁ Ἁλιροθίου, τωὐτό and τωὐτοῦ in Pindar[h]. τὠμπέχονον *Theocr.* ὦ'πόλοι for οἱ αἰπόλοι *Theocr.* 1, 80[i]. So τὤλγεος *Theocr.* 20, 16. τωὐτῷ *Arist. Ach.* 790. On the contrary, from τὸ αἴτιον ταἴτιον *Arist. Thesm.* 549. *Ran.* 1385. τὸ αἷμα θαῖμα *Lysistr.* 205.

When ε follows, the ο ου ω οι of the article is contracted into a long α in ἄτερος *Soph. Aj.* 1109. θάτερον, θατέρου, θατέρῳ,

[d] Bœckh de Metr. Pind. p. 290.

[e] Valck. ad Phœn. 896. Brunck. ad Arist. Nub. extr.

[f] Valck. ad Phœn. 1277. Pors. ib. and 1638.

[g] Pors. ad Eur. Or. 851. Lob. ad Soph. Aj. 9. And on the other side, Wolf. Anal. 2. p. 457. Porson recommends the orthography ἁ'λήθεια, ἁ'ρετή, instead of ἡ 'λήθεια, ἡ 'ρετή. Reisig Synt. Crit. p. 23 seq. Elms. Præf. Œd. T. p. 11. Matth. ad Eur. 7. p. 502. We should probably write ἀγαθοί or ἀ'γαθοί Eur. Hec. 1216. Pors.

[h] Bœckh ad Ol. 11, 73. p. 413.

[i] Greg. C. p. (86) 199. (123) 268. (195) 417 seq. Fisch. p. 65. 153 seq. Comp. Schol. Ap. Rhod. 1, 1031. Wessel. ad Herod. p. 110.

ἄτεροι, for ὁ ἕτερος, τὸ ἕτερον, &c.[a] In other cases ο and ου with ε are contracted in the usual way; οὔμός, τοὐμόν, τοὐνδικον, θοὔρμαιον *Soph. Ant.* 397. οὔν μέσῳ or οὔμμέσῳ *Eur. Phœn.* 603. for ὁ ἐν μέσῳ, ὁὐξ for ὁ ἐξ, τοὐμφανές *Soph. Aj.* 753. τὠμῷ for τῷ ἐμῷ (plur. τἄπη, τἆργα[b]). The Dorians here too often used ω, e. g. ὡ'ξ for ὁ ἐξ *Theocr.* 1, 65. ὥτερος for ὁ ἕτερος *id.* 7, 36. χὠμός for καὶ ὁ ἐμός 15, 18. In θοἱμάτιον for τὸ ἱμάτιον, the vowels are merely pronounced in one syllable.

Α with α and ε becomes α long, as τἄδικα for τὰ ἄδικα. θἁμάρτια *Æsch. Ag.* 584. for τὰ ἁμάρτια. θἀδώλια *Eur. Cycl.* 238. for τὰ ἐδώλια. τἁμά (Dor. τὴμά) for τὰ ἐμά. τἄρια for τὰ ἔρια *Arist. Ran.* 1387. *Eccl.* 215.

Α with ι is contracted into a diphthong, as θαἱμάτια for τὰ ἱμάτια.

Α with αι becomes αι, or more correctly ᾳ, because when the two α are contracted into one long α the ι must be subscribed, ταἰσχρά (τᾷσχρά), ταἴτια (τᾷτια)[c].

Αι with ε becomes ἄ, as ἄτεραι for αἱ ἕτεραι *Thom. M.* p. 121.

(54.) Α with ο becomes ω, as θὤπλα for τὰ ὅπλα *Ar. Lys.* 277. τὤρνεα for τὰ ὄρνεα.

Η with ε becomes η, as τὴμῇ for τῇ ἐμῇ, but θατέρᾳ for τῇ ἑτέρᾳ; η with α, long α *Ar. Equ.* 1258. τἀγορᾷ, τἀγαθῇ in many MSS. *Nub.* 61. So also ἀ'ρετή for ἡ ἀρετή, or ἡ 'ρετή, &c.

Οἱ with α used to be written ὡ', now commonly ἀ', as ἄ'νδρες, &c. See above.

Οἱ with ε. According to the grammarians, in this case[d] ι is rejected, and ο and ε contracted as usual into ου, as οὔμοί for οἱ ἐμοί *Eur. Hec.* 334. (in Brunck and Porson οἱ 'μοί). οὔν μέσῳ λόγοι *Eur. Med.* 824. (οἱ 'ν μέσῳ Ald.). οὔπιχώριοι *Arist.*

[a] Thom. M. p. 120. Valck. ad Hipp. 349. Piers. ad Mœr. p. 432. Brunck ad Eur. Hipp. 905. ad Arist. Vesp. 341. The Dorians said ἄτερος for ἕτερος. Greg. p. (138) 302 seq. et Koen.

[b] Greg. p. (64) 115 seq. (82) 190. (123) 268. Fisch. p. 132 seq.

[c] Seidler Exc. ad Eur. Troad.

[d] Greg. p. (64) 148 et Koen.

The same thing takes place in the pronouns μοί, σοί, used as enclitics (*Lob. ad Aj.* 191.), e. g. ἀστέον μοὐγκώμιον *Arist. Nub.* 1207. μοὔχρησεν *Vesp.* 159. μοὐστί *Soph. Aj.* 1204. ed. Herm. for μοι ἐγκώμιον, &c. μέν τοὐφασκεν for μέντοι ἐφ. *Arist. Eccl.* 410. See *Elmsl. ad Ach.* 611. *Med.* 56. *not.* 2.[e]

O with ο becomes ου, e. g. οὐδυσσεύς *Soph. Phil.* 572. οὖ'νος for ὁ ὄνος *Arist. Ran.* 27. θοὐμόφυλον *Eur. Iph. T.* 347. οὔ'ρνις *Av.* 284.

O with οι becomes ῳ, e. g. ῷ'νος for ὁ οἶνος, τῷκίδιον for τὸ οἰκίδιον *Aristoph. Nub.* 92. ῷ'νοχόος for ὁ οἰνοχόος *Eurip. Cycl.* 557. ῷ'κότριψ *Arist. Thesm.* 426.

O with η is written ω in θῶμισυ *Hes.* Ἔργ. 557. elsewhere η, e. g. θηρῶον *Arist. Vesp.* 819. θημέτερον *Lys.* 592. So also ου η, e. g. θημετέρου *id. Vesp.* 526. θημέρᾳ for τῇ ἡμέρᾳ *Soph. Œd. T.* 1283. *Aj.* 756. 778. 1362. is doubtful[f]; and if correct, this and θημετέρου are the only instances in which the long final and long initial vowel coalesce. But τῇδε θημέρᾳ *Arist. Av.* 1072. has not been called in question. Both were probably in use in the common language of Athens, copied by the comic writers, while the tragedians retained only θημέρᾳ, which was owing to the double η.

O with υ makes long υ, e. g. θῦδωρ *Crates ap. Athen.* p. 268. A. θῦδατος *Arist. Lys.* 370. others write θοὔδωρ[g].

Ου with ο makes ου, as τοὐλυμπίου *Arist. Av.* 130. τοὐρροπυγίου *Nub.* 162. τοὐβολοῦ *Equ.* 649. 662. 945.

The crasis τοὐπιγράμματε for τῷ ἐπιγράμματε *Plat. Hipparch.* p. 228. extr. should probably be written τῷ 'πιγράμματε, as in Bekker's MSS. But ω with ο becomes ω, as τῶχλῳ *Arist. Ach.* 257. τῶνόματ' ---ὁμοίω *Nub.* 393. As ῶ before voca-

[e] Valckenaer (ad Phœn. 635.), Brunck (ad Hec. l. c. Med. 818.), and Porson, declared against this crasis. Elmsley ad Eur. Med. p. 88. not. 2. v. 801. Præf. Soph. Œd. T. p. viii. Buttmann Gr. Gram. p. 115. defend the doctrine of the grammarians.

[f] Lobeck ad Aj. 755. Schæf. ib. and Œd. T. l. c. On the other side Herm. ad Aj. 743.

[g] Elmsl. ad Eur. Med. 56. not. 2.

tives is exactly like the article, we should write with Wolf ὡφήμερε *Arist. Nub.* 224. ὠυριπίδη, not ὦ 'φήμερε, ὦ 'υριπίδη.

§.55. 2. The neut. sing. of the pron. rel. ὅ, when followed by ε, is contracted into ου, the neut. plur. into a long α; οὐ'φόρει for ὃ ἐφόρει *Soph. El.* 421. οὐ'ξερῶ for ὃ ἐξερῶ *Œd. T.* 936. ἁ'κράτησας *Œd. T.* 1523. for ἃ ἐκράτησας, ἁ'μέ for ἃ ἐμέ *Eur. Hipp.* 348. ἅ'ν for ἃ ἄν *Soph. Aj.* 1085 seq.

3. Καί with α becomes κᾱ, with αι κᾳ, e. g. κἀπό for καὶ ἀπό, κἄν for καὶ ἄν. So καὐτός for καὶ αὐτός *Soph. Œd. T.* 927. But with ἀεί it forms no crasis[a].

Καί with ε makes κᾱ, as κἀγώ for καὶ ἐγώ, κἄτι for καὶ ἔτι, κἄστι for καὶ ἐστί, κἀκ for καὶ ἐκ. So also κἀς for καὶ ἐς in *Aristoph. Av.* 949[b]. (not κἐς), for which the tragedians said κεἰς. So with the augment, *Soph. Œd. T.* 1052. κἀμάτευες.

Obs. 1. In Homer this crasis occurs only *Il.* φ', 108. κἀγώ (where καὶ ἐγώ might also be written) *H. in Merc.* 173. It is not uncommon in Pindar[c].

Obs. 2. The Dorians contracted καί and ε into η, e. g. κἠγώ, κἠκ for καὶ ἐκ, κἠφα for καὶ ἔφη[d].

Καί with ει makes κᾳ, e. g. κᾳ̃τα for καὶ εἶτα; but καὶ εἰ and καὶ εἰς become κεί, κείς[e].

Καί with ευ becomes κευ, κεὐσταλής *Soph. Phil.* 780. κεὐτυχοῦσα *Eur. Androm.* 889. κεὐκλεῶς *Alc.* 299. and in the compounds, but not κεῦ for καὶ εὖ[f].

Καί with η becomes κη, e. g. κῆλθον *Æsch. S. c. Th.* 812. and χη if the second word has the *spiritus asper,* e. g. χὴ for καὶ ἡ, χἤγχουσα for καὶ ἡ ἄγχουσα *Arist. Lys.* 48.

Καί with ι becomes (κι) χῑ, χἱκετεύετε *Eur. Hel.* 1024.

Καί with ο becomes κω, κὠλίγους *Eur. Hipp.* 1000. κὠρφάνην *El.* 919. κὠρχηστρίδες *Arist. Ran.* 514. and with an aspirated vowel χὼ, χὼς *Theocr.* 7, 74. χὥσα, χὥστις, χὥτε

[a] Porson ad Eur. Phœn. 1422.
[b] Valck. ad Phœn. 577.
[c] Bœckh ad Pind. Ol. 3, 33.
[d] Greg. p. 88. (200) 108 (234).
[e] Valck. ad Phœn. 217 seq. Comp. Bekk. Anecd. Gr. 2. p. 496.
[f] Pors. ad Eur. Ph. 1422.

Æsch. Eum. 723. for καὶ ὁ, &c. So χὤδωνις for καὶ ὁ Ἄδωνις *Theocr.* 1, 109. χὥτερος for καὶ ὁ ἕτερος.

Καί with οι becomes κῳ, χῳ, e. g. κῷνον for καὶ οἶνον, κῳκίαν for καὶ οἰκίαν *Ar. Thesm.* 349. χῳ ξυμπόται for καὶ οἱ ξυμπ. χῳ ξυνναυβάται *Soph. Phil.* 565. Yet χοὶ is written for καὶ οἱ, χοῖος for καὶ οἷος.

Καί with ου becomes κοῦ, e. g. κοῦτε, κοὔποτε.

Καί with ὑ becomes χυ, e. g. χὑπό *Eur. Iph. A.* 1124. *Ion.* 1289. χὑποχείριον *Andr.* 737. χὑπερορρωδοῦσ' *Suppl.* 346. χὑπηρεσίαν *Ar. Vesp.* 602.

4. The following *crases* are also found: τοι coalesces with ἄν into τἄν with long α, μεντἄν for μέντοι ἄν[g], τἄρα for τοι ἄρα *Soph. El.* 404. χωρήσομαί τἄρ' οὑπερ ἐστάλην ὁδοῦ *ed. Herm.*

Ἐγώ with οι, ἐγῷδα for ἐγὼ οἶδα, ἐγῷμαι *Plat. Crat.* p. 386 C.

5. Other words are written at full length, but the concurring vowels form only one syllable, which is called συνίζησις, συνεκφώνησις, especially the syllables ει ου, η α, η ει, η η, η ου, η οι, η ω, ω α, ω ου, ω ει. *Il.* ν', 777. μέλλω ἐ|πεὶ οὐδ' ἐμὲ | πάμπαν ἀνάλκιδα | γείνατο μήτηρ. *Soph. Phil.* 948. εἑλέν μ' ἐπεὶ οὐδ' | ἂν ὧδ' ἔχοντ'[h]. *Arist. Ach.* 458. μὴ ἀλλά. *Eur. Iph. T.* 1055. ἢ εἰδότος. *Rhes.* 685. οὔ σε χρὴ εἰδέ|ναι. *Æsch. S. c. Th.* 210. μὴ εἰς. (*ed. Bl.* v. 193.)[i] *Od.* α', 226. Ἢ οὐ, μὴ οὐ, as one syllable, is very common. *Il.* ε', 349. ἦ οὐχ ἅλις. *Eur. Hec.* 1094. ἢ οὐ|δείς[j]. *Od.* ω', 247. ὄχνη οὐ. *Hes.* Ἔργ. 640. ἀργαλέῃ οὐδέ. *Soph. Trach.* 84. ἢ οἱ|χόμεσθ' ἅμα. *Æsch. Prom.* 634. ἢ ὡς, where, however, the reading is doubtful. Thus in *Arist. Ach.* 860, the words Ἴττω Ἡρακλῆς, formed in the mouth of a Bœotian an iambic dipodia. *Arist. Eq.* 340. ἐγὼ οὐ[k]. *Soph. Phil.* 585. ἐγώ εἰμ'. *Ar. Vesp.* 1224. ἐγὼ εἴσομαι. From this passage it is doubtful whether a §. 56.

[g] Pors. ad Eur. Med. 862. Blomf. ad Æsch. S. c. Th. 179. And on the other side Lobeck ad Soph. Aj. 534.

[h] Clark ad Od. λ', 248. Brunck ad Arist. Lys. 273. Equ. 340. Of synizesis in Pindar see Bœckh, p. 289 seq.

[i] Monk ad Eur. Hipp. 1331. Blomf. ad S. c. Th. 193.

[j] Brunck ad Eur. Bacch. 638. Æsch. Prom. 100. 204.

[k] Brunck ad Ar. l. c. ad Soph. Œd. T. 332.

synizesis is not to be assumed even where the short initial vowel is elided after the long final.

Similar synizeses are found in the middle of words, e. g. *ἑώρακα*, generally a trisyllable in Attic writers (quadrisyllable *Plut.* 98.), *ἀνεῳγμένας Eur. Iph. A.* 56. *νέοχμον Eur. Troad.* 233. *νεανίαν Eur. Hel.* 212. and elsewhere. *τεθνεῶτος Ar. Ran.* 1028. 1140. *Nub.* 782. 838. This is common in Homer, especially in genitives in *εω* of the 1st decl. e. g. Πηληϊάδεω Ἀχιλῆος, and in the genitives plur. in *εων* of the 1st and 3rd decl. *Il. α′*, 495. *ἐφετμεων*. *Il. κ′*, 195. *στηθέων*. So in verbs: *Il. β′*, 294. *εἰλέωσιν*. E before *α* forms a synizesis in the acc. sing. 3rd decl. and in neut. plur. *Il. γ′*, 27. *θεοείδεα*. *λ′*, 282. *ἄφρεον | δὲ στή|θεα*; also *ἡμέας, ὑμέας, σφέας*, which last remains short. *Il. ε′*, 567. *μέγα | δέ σφεας ἀ|ποσφή|λειε πόνοιο*. Comp. *Od. θ′*, 415. *ἔσσεαι* is a dissyllable *Od. ζ′*, 33. *θεός* is a monosyllable in two passages in Homer, *Il. α′*, 18. *Od. ξ′*, 451. and generally so in the Attic writers[a]. So *Il. α′*, 14. *χρυσέῳ*. *Od. λ′*, 568. *χρύσεον*. *Hes.* Ἔργ. 33. *νεῖκεα*. *Il. ψ′*, 114. *πελέκεας*. *Hes.* Ἔργ. 263. *βασιλῆες*. That the contracted syllable is long is the consequence of the arsis, for *Il. α′*, 14. *εῳ* in *χρυσέῳ* is short. *Il. ε′*, 256. *οὐκ ἐᾷ*, as *Soph. Œd. T.* 1451. *ἄλλ' ἔα*, and frequently elsewhere[b]. So *εως* in the genitive is frequently a monosyllable, e. g. *Æsch. S. c. Th.* 2. *Ag.* 1423. *Eum.* 614. 695. 698. *Soph. Œd. C.* 47. *Od. ν′*, 194. *τοὔνεκ' ἄρ' | ἀλλοει|δέα φαινέσκετο πάντα ἄνακτι*. *ξ′*, 287. *δὴ ὄγ|δοον*. *φ′*, 178. *στέατος*. So *Hes. Theog.* 48. *ἀοιδῆς* was pronounced as a dissyllable, whence *ᾠδῆς* was afterwards formed[c]. I seems also to have coalesced with a short vowel following into one long syllable, both when a long vowel precedes and with another short vowel. *Il. δ′*, 416. *Τρῶας | δηώσουσιν*. *β′*, 811. *πόλιος*. *φ′*, 567. *Od. θ′*, 560. *πόλιας*. *Il. ι′*, 382. *Αἰγυπ|τίας, ὅθι*. | Comp. §. 25. *Obs.* 2. The same thing seems to take place in the tragedians in lyric verses; *Eur. Herc. F.* 880. *μανίαισιν* in a dochmiac verse. *Bacch.* 996.

[a] Pors. ad Eur. Or. 393.
[b] Brunck ad Arist. Ran. 1243. Erf. ad Soph. Ant. 1. 95. Præf. ix.
[c] Arnaud Anim. Cr. p. 29 seq.

ὄρ|για. (dochm. σι answering in the strophe to για.) *Hipp.* 770. Μουνυχίου δ' ἀκ| (troch. in the antistr. -σθεῖσα τάν τ' εὔ|) also in iambics, *Herc. F.* 1307. Ὀλυμ|πίου; perhaps also *Phœn.* 1680. ἐπιοῦ|σαν ἡμέραν. *Æsch. Prom.* 685. αὐτὸν αἰ|φνίδιος, where Porson would read αἰφνίδιος αὐτόν. *Eur. Phœn.* 700. αἵματος δ' ἐ|δευσε γαῖαν, | ἅ νιν εὐη|λίοισι δεῖξεν - - - (troch.), is the reading of all the MSS. ἰαχά frequently occurs where only two syllables are required[d]. The synizesis of υ is much more rare, perhaps is found only in Pindar, *Pyth.* 4, 401. γενύων. and *Soph. Œd. T.* 640. δυοῖν; for in *Od.* σ', 173. δακρυ may be considered as two short syllables; and *Eur. Iph. T.* 938. 977. 1468, it would be better to write Ἐρινύων with one ν. The rarity of this synizesis makes both the above-quoted passages suspicious.

Two short syllables coalesce by synizesis into *one* short, only in *Il.* c', 567. μέγα | δέ σφεας ἀ|ποσφήλειε πόνοιο. The grammarians quote, however, a verse of Praxilla; ἀλλὰ τεὸν | οὔ-ποτε | θυμὸν ἐνὶ στήθεσσιν ἔπειθον[e]. But a short and a long before a vowel often make *one* short. *Il.* γ', 152. δενδρέῳ ἐφεζόμενοι[f].

Of the Division of Syllables.

In the division of syllables, the following fundamental rules are observed: §.57.

1. A syllable cannot, in division, end with a consonant with which no complete word ends, e. g. no word ends with β γ δ; generally with no consonant, except κ ξ ρ ς, therefore

[d] See Seidler de Vers. Dochm. p. 46. Herm. El. D. Metr. p. 53 seq. Matthiæ ad Eur. Phœn. 1637. Hipp. 581. Dobree on Arist. Vesp. 1020. quotes ὑπεριών as a trisyllable. On the other side Bœckh ad Pind. Ol. 14. v. 1. 13. p. 430. It would be illogical to alter the readings in order to make them accord with an assumed rule; and some of the alterations proposed are objectionable on other grounds, as Porson's τὴν ἰοῦσαν ἡμέραν Eur. Phœn. 1680.

[e] The rarity of this case makes the synizesis doubtful in ἀστέρι ὀ|πωρινῷ, χαῖρε δὲ | τῷ ὄρ|νιθι Ὀδυ|σεύς.

[f] The passages of the grammarians relative to synizesis are collected by Gaisford ad Heph. p. 220. Comp. Spitzner de Vers. Heroic. p. 179. Thiersch Gram. p. 180 seq.

the words ἕβδομος, ὄγδοος, are not divided ἕβ-δομος, ὄγ-δοος, but ἑ-βδομος, ὀ-γδοος.

Exceptions: a) When a consonant is doubled, the first belongs to the preceding, the second to the following syllable, e. g. ἄλ-λος, ἄγ-γελος, ἄμ-μος.

b) The *lene* which precedes an *aspirate*, is annexed to the preceding syllable, e. g. Σαπ-φώ, κάτ-θανε.

c) The *liquid* which precedes another consonant, belongs always to the preceding, not to the following syllable, except μ followed by ν. Thus ἀλ-κή, ἄμ-πυξ, ἀν-δάνω, ἄρ-μα, but ἀ-μνός.

2. Regard is had in the division to the composition, e. g. συν-εκ-δέχομαι, ἐξ-ῆλθον, Κυ-νόσ-ουρα. So also ἔ-στρεφον from στρέφω, προ-στατέω; but ὥσ-τε, προσ-τίθημι, προσ-τάττω.

Exception. When in composition the last vowel of the first word is omitted, on account of a vowel following, the last remaining consonant is annexed to the following syllable; e. g. πα-ρέ-χω, ἀ-φορ-μή, ἐ-μαυ-τόν. This takes place independently of composition, when the last vowel of the first word is omitted, on account of a vowel following, e. g. ὑ-π' Ἴ-λιον, ἀ-φ' οὗ, not ὑπ'-Ἴλ. ἀφ'-οὗ. For the apostrophus contracts two words into one[a].

(58.) 3. All the consonants which may stand together at the beginning of a word, remain also together in the middle, and are not divided between the preceding and following syllables, except when the composition requires it. The following consonants may stand together at the beginning of a word: (βδ, βλ, βρ, γλ, γν, γρ, δμ, δν, δρ, θλ, θν, θρ, κλ, κμ, κν, κρ, κτ, μν, πλ, πν, πρ, πτ, σβ, σδ, σθ, σκ, σκλ, σμ, σπ, στ, στλ, στρ, σφ, σφρ, σχ, τλ, τμ, τρ, φθ, φλ, φρ, χθ, χλ, χν, χρ), Κά-δμος, ἔχι-δνα, ἔ-θνος, ἀ-κμή, ἕ-κτος, τύ-πτω, γνω-σθείς, δε-σμός, &c. are thus divided.

[a] Porphyr. ap. Villois. Anecd. 2. p. 115. Comp. Theodos. Gr. p. 62, 32.

Obs. 1. Whatever is usual in some letters of an organ (§. 2. 1. 3.) is made the rule also for the other kindred letters, although no word begins with them, e. g. γ κ χ are related to each other, as palatic letters; as some words begin with σχ and σκ, and these are left together, so σγ are left together, although no word begins with σγ. In the same way the following remain undivided:

τν	φά-τνη	because	θν and δν	remain undivided.
φν	Δά-φνις		πν	
γμ	ἀμυ-γμός		κμ	
χμ	λι-χμάζω		κμ	
θμ	ἀρι-θμός		δμ and τμ	
γδ	ὄ-γδοος		κτ and χθ	

Obs. 2. Three consonants, although they never begin a word, may yet stand at the beginning of a syllable, if the middle one of them may be preceded and followed by these letters, e. g. θ may have σ before it (σθένω), and λ after it (θλίβω); therefore σθλ may stand together at the beginning of a syllable. Hence we divide ἐ-σθλός. For the same reason ἆ-σθμα, Ἄ-σκρα, ὄ-σπριον, ἰ-σχνός, αἰ-σχρός, Λεῦ-κτρα, κάτο-πτρον, ἐ-χθρός, ὕ-σπληξ, but also ὕσ-πληξ. (59.)

Obs. 3. These rules are laid down by P. Antesignanus in his *Scholia* to *Clenardi Gram.* p. 4. (ed. Franc. 1580. Paris, 1572.). Theodosius, *Gram.* p. 62, 29, is the only one of the older grammarians in whom I have found anything on this subject.

Punctuation.

The Greeks before the Alexandrian period had no punctuation; the words were written with uncial, i. e. capital letters, and in uninterrupted succession; and it was left to the reader to distinguish the sense by pauses of the voice. In *Aristot. Rhet.* 3, 5, 6. διαστίξαι seems to denote divisions made in the delivery or by the voice. The ancients could therefore allow themselves positions of words which are inconsistent with our punctuation, e. g. *Eurip. Hec.* 406. ἀλλ' ὦ φίλη μοι μῆτερ ἡδίστην χέρα δός, where μοι does not belong to φίλη but to δός, and therefore no comma should be placed after μῆτερ, though the genius of our language seems to re- §. 58.

quire it. So *Soph. Trach.* 164. χρόνον προτάξας ὡς τρίμηνον ἡνίκ' ἂν χώρας ἀπείη κἀνιαύσιον βεβώς, Τότ' ἦ θανεῖν σφε χρείη - - -, where the construction is προτάξας, ὡς, ἡνίκ' ἂν βεβὼς ἀπείη χώρας χρόνον τρίμηνον κἀνιαύσιον, τότε χρείη. Hence enclitics are often found before which we should place a comma, e. g. *Eur. Hec. l. c.* and *Hipp.* 1144. εἴπερ ἴστε, μοι σημήνατε, which would be more correct without a comma after ἴστε. Many mistakes of transcribers arose from the mode of writing without interruption. See *Fisch. ad Well.* 1. p. 229.

It was not till the conflux of strangers at Alexandria began to impair the purity of the Greek language, and it became the object of learned investigations, that Aristophanes, the grammarian of Byzantium, invented three marks, by which to denote the divisions of discourse. These were: ἡ τελεία στιγμή, a point placed at the top of the last letter of a word to denote the complete close of the sense; ἡ μέση στιγμή, a point in the middle of the last letter, marking a proposition only partly finished, to be completed by another member beginning with a pronoun or a conjunction; and ὑποστιγμή, a point at the lower end of the last letter, to denote a proposition whose sense is entirely incomplete and suspended[a].

These marks, however, appear not to have come into general use till a later period, and their form and place were changed. The τελεία στ. was placed like our full stop under the last letter at the close of a proposition: a line like our comma took the place of the ὑποστ., and the point at the top remained as μέση στ. a colon. This system of pointing is found in the oldest MSS., and in those of the ninth century the interrogation is added (;). The parenthesis ( ) and dash —, and very lately the note of admiration, have been added in modern times.

§. 59. It would be absurd to refuse to avail ourselves of this help for making reading intelligible, merely because it was unknown to Sophocles and Plato, to whom the notes of interrogation and admiration would

[a] Dionys. Thr. Gram. in Villois. Anecd. Gr. 2. p. 138 seq. Bekk. Anecd. Gr. 2. p. 630. with the Scholia, p. 758. and respecting the passage Villois. p. 142. Bekk. p. 760. Fisch. ad Well. 1. p. 228. Nicanor made eight points, others four. See Villois. l. c. p. 138. 140. 142. Bekk. p. 760 seq. 763 seq.

not have been more strange than the comma and the colon. But it must be confessed that it has been much abused; the subject has been separated in punctuation from the predicate by a comma, the case governed from the verb that governs it. Punctuation should conform itself to the genius of each tongue; but in the Greek, that intermixture of propositions which is characteristic of the language has been often overlooked. In my opinion, in pointing Greek writings this rule should especially be observed: Never to separate the governed word or words by a comma from the governing word, when the latter without the former would yield no complete sense. It would be only an apparent exception to this principle, if the governed or governing word should receive an addition, which though it contributes to make them more perspicuous or definite, might yet be omitted without destroying the sense. Hence the following rules may be deduced.

1. The predicate should never be separated from its subject, nor the case governed from the verb which governs it, except when a parenthetical proposition comes in after one of these words. Therefore we should not point *δέσποινα δ', ἡ δύστηνος, Ἰδαίαισιν ἦν γυναιξί* as in *Eur. Hec.* 354. *ed. Br.* nor *ἂν περὶ παιδὸς ἐμοῦ - - - ἀμφὶ Πολυξείνης τε φίλης θυγατρὸς, δι' ὀνείρων εἶδον ib.* 73 seq.; nor *ᾔτει δὲ γέρας, τῶν πολυμόχθων τινὰ Τρωϊάδων ib.* 92. but rightly *φανήσομαι γὰρ, ὡς τάφου πλήμων τύχω, δούλης ποδῶν πάροιθεν ἐν κλυδωνίῳ ib.* 47.

2. The participle and the infinitive, which serves to complete the sense of the governing verb, ought not to be separated from it: e. g. we should not point, *ἐδεῖτό μου, πρὸς αὐτὸν ἐλθεῖν, παραινῶ σοι, τοὺς γονέας σέβειν*; nor *γέροντι δηλώσω πατρὶ, μή τοι φύσιν γ' ἄσπλαγχνος ἐκ κείνου γεγώς Soph. Aj.* 471. *Br.* So a participle, when it subjoins a defining circumstance to the verb which it accompanies, should not be separated from the verb by a comma; therefore not, *δείσας, ὑπεξέπεμψε Τρωϊκῆς χθονός Eur. Hec.* 6. *Br.*; nor *πιτνεῖ, σφαγείς ib.* 23 seq.; nor *ὁ Πηλέως γὰρ παῖς, ὑπὲρ τύμβου φανείς, κατέσχ' Ἀχιλλεὺς πᾶν στράτευμ' Ἑλληνικόν ib.* 37. for *φανῆναι* is the means by which *κατέχειν* is accomplished, as *σφαγῆναι* the manner of *πιτνεῖν*, *δεῖσαι* the cause of *ὑπεκπέμπειν*: and no one would point, *ὑπὸ δέους, ὑπεξέπεμψε, τῇ σφαγῇ, πιτνεῖ, τῷ φανῆναι, κατέσχε.* So *ib.* l. 140. *ἀφέλξων* ought not to be separated from *ἥξει*, as it contains the purpose and even the principal idea.

3. On the same principle every subjoined circumstance which defines more exactly the sense of a proposition, should remain unseparated. We ought not therefore to point, *μὴ τὸν ἄριστον Δαναῶν πάντων, δούλων σφαγίων οὕνεκ', ἀπωθεῖν Eur. Hec.* 133 seq. nor should

ἥκω λιπὼν in the opening of the Hecuba and Troades be separated from each other by a comma, since the verb and participle jointly make up one principal idea, 'I come from the realms of the dead.'

4. Two nouns, verbs or propositions, which stand in a similar relation to another verb or proposition, and are joined by καί, τε should not be separated by punctuation. Thus *Eur. Hec.* 223. the comma after ἐπιστάτης should be removed, and we should unite θύματος δ' ἐπιστάτης ἱερεύς τ' ἐπέστη τοῦδε παῖς Ἀχιλλέως. Comp. 227. The same is the case with μηδέ—μηδέ, οὔτε—οὔτε, ἤ—ἤ, when these particles do not represent different things, but give an option of several; e. g. *Eur. Hec.* 235. not μὴ λυπρὰ, μηδὲ καρδίας δηκτήρια ἐξιστορῆσαι, nor ποῦ ποτε θείαν Ἑλένου ψυχὰν, ἢ Κασάνδρας ἐσίδω *ib.* 85. but without a comma after λυπρά and ψυχάν.

5. All clauses which begin with the relative or with conjunctions are rightly separated by commas from the clause to which they belong, as they commonly contain defining circumstances, in the absence of which the remaining part of the sentence would still yield a complete sense: e. g. ὑπεξέπεμψέ με Πολυμήστορος πρὸς δῶμα Θρῃκίου ξένου, ὃς τὴν ἀρίστην Χερσονησίαν πλάκα σπείρει. If, however, attraction takes place, if a word of the main proposition is governed by the relative or the conjunction of the subordinate proposition, or if the relative with its verb supplies the place of a case governed by the verb of the main proposition, there should be no comma: e. g. *Eur. Hec.* 864. οὐκ ἔστι θνητῶν ὅστις ἐστ' ἐλεύθερος, there should be no comma after θνητῶν. *Herod.* 2, 172. ἄγαλμα δαίμονος ἵδρυσε τῆς πόλιος ὄκου ἦν ἐπιτηδεώτατον, not τῆς πόλιος, ὄκου. *Soph. Aj.* 691. ὑμεῖς δ' ἃ φράζω δρᾶτε, not ὑμεῖς δ', ἃ φράζω, δρᾶτε; and when the relative stands in the case of the preceding or omitted demonstrative, e. g. *Soph. Œd. T.* 862. οὐδὲν γὰρ ἂν πράξαιμ' ἂν ὧν οὔ σοι φίλον.

§. 60. Besides these the grammarians had other marks, which are mostly become obsolete. 1. The hyphen, ὑφέν (from ὑφ' ἕν) ~, which was placed under compounded words: e. g. ἀρχιστρατηγός, φιλόλογος; or ⌣, φιλόθεος, Χειρίσοφος; also ⌣ when two words are to be pointed out as one in sense, e. g. τοξότα λωβητήρ, i. e. διὰ τῶν τόξων λωβωμένε, πύκα ποιητοῖο[a], &c. 2. The ὑποδιαστολή, or διαστολή, a mark like our comma

[a] Villois. Anecd. 2. p. 107 seq. p. 129. Scholia in Dionys. Thr. Gr. in Bekk. Anecd. p. 701 seq. In modern times a transverse stroke (-) has been generally used in the latter case, e. g. ἡ οὐ-διάλυσις.

(,) to separate two words which might be erroneously joined together, e. g. ἔστιν, οὗς, to distinguish it from ἔστι νοῦς, ἔστιν, ἄξιος, from ἔστι Νάξιος. It is still used to distinguish ὃ, τε (from ὁ and τε, as ὃ, τε Πλάτων) from ὅτε *when*, τό, τε, ὃ, τι (neuter of ὅστις) from τότε *then*, ὅτι *that* or *because*[b]. Many persons instead of this mark only leave a space between the words, as is often done in MSS. and old editions, ὅ τε, τό τε, ὅ τι.

Of the Parts of Speech and their Inflexion.

The parts of speech in Greek are:

I. Words which indicate ideas of objects of every kind, §.61.
ὄνομα, *nomen, Noun.* These are:

1) Either substantive, inasmuch as they convey a complete substantial idea; *N. substantive.* They express things or persons:

a. Either certain individual things and persons: (*proper names,* κύρια);

b. Or merely in general, with respect to kind or species (*Substantives,* προσηγορικά).

2) Or unsubstantive, which convey no complete substantial idea, but must always be considered in connection with a substantive thing with which they are found; *N. adjective,* ἐπίθετα. They express properties and qualities of things or persons.

To these belong, as auxiliary or substituted words:

3) The *Article,* ἄρθρον, a word which of itself expresses no idea, but serves to determine more accurately, or to render substantive, the noun with which it stands.

4) The *Pronoun,* ἀντωνυμία, a word which is used instead of the substantive.

II. Words which express a relation capable of being determined in respect to time, or an action; *Verbs,* ῥήματα. (62.)

[b] Villois. l. c. Both these marks and the apostrophus were called προσῳδίαι, but καταχρηστικῶς, Porphyr. and Chœroboscus apud Villois. l. c.

III. Words which express the reciprocal relations of the above-mentioned principal parts of speech, and

1) Words which express the peculiar quality or an accessory modification of verbs; *Adverbs*, ἐπιῤῥήματα. These stand in the same relation to verbs, as adjectives to substantives. Interjections may be reckoned with them.

2) Words which indicate the relation between two words standing together; *Prepositions*, προθέσεις.

3) Words which serve to connect two or more words or propositions, or to determine the relation between two propositions; *Conjunctions*, σύνδεσμοι.

Obs. The ancients, as Aristotle, reckoned only three parts of speech, ὄνομα, ῥῆμα, and σύνδεσμος. The Stoics distinguished the article, and subsequent writers added the other *partes orationis* (μέρη τοῦ λόγου, μόρια τῆς λέξεως), so that the number amounted to eight, viz. those enumerated above, and μετοχή (the *Participle*). See *Dionys. Hal. de Comp.* 2. p. 18 seq. *ed. Schæf.* and from him *Quint.* I. 4, 18 seq. *Dion. Thr. Gr.* p. 634. in *Bekk. Anecd.* and p. 846 seq. *Theodos. Gr.* p. 80 seq.

§. 62. (63.) The words of the first and second class may be inflected in their terminations, to show the different modifications of which the ideas conveyed by them are capable (συζυγίαι). The inflexion of words of the first class is called *Declension* (κλίσις); that of the second, *Conjugation* (συζυγία in the strict sense). Besides this, every word of the first class has a gender, *genus*, according to which it is either *masculine* (ἀρσενικόν) or *feminine* (θηλυκόν), or belonging to neither of the two genders, *neuter* (μέσον or οὐδέτερον).

Generally, every substantive has its determinate gender. The adjectives, the article and the pronouns are capable of marking all the three genders. This determination of the gender of a substantive is founded probably in accidental resemblances, which certain ideas seem to bear to one of the two sexes in nature. Thus, the circumstance of the earth producing plants and fruits was thought to afford a resemblance between it and female animals, and in consequence the feminine gender was assigned to the earth. So, in German, the masculine

gender was assigned to trees, on account of their independent strength: in Latin, on account of their bearing and producing fruit, or the power of rendering themselves fruitful, both genders were attributed to them; so that they do not belong entirely either to the masculine or feminine gender, as in Greek τὸ δένδρον, although some subspecies are feminine, e. g. ἡ πίτυς, ἡ ἐλάτη. That which seemed to unite in itself the properties of both sexes, or could be compared with neither sex in nature, was reckoned with the substantives of the *neuter gender* (R). See further of Gender, §. 93 seq.

Of Declension.

There are three principal kinds of inflexion in Greek, according as a noun is to signify either a single thing or person, or two of this kind or more. These kinds of inflexion are called *numbers* (ἀριθμοί), and a word may be used in the *singular* number (ὁ ἑνικός), *dual* (ὁ δυϊκός), or *plural* (ὁ πληθυντικός). Each of these kinds of inflexion has five cases (πτώσεις), which have the following arbitrary denominations: *Nominative* (ἡ ὀρθή, εὐθεῖα, ὀνομαστική), which serves chiefly to give the name of a thing without its relation; *Genitive* (ἡ γενική), which shows the relation of mutual reference and subordination; *Dative* (ἡ δοτική), by which the relation is expressed which a substantive has to an action; *Accusative* (ἡ αἰτιατική), which shows that a substantive undergoes a change in consequence of an action; and *Vocative* (ἡ κλητική), which is used in addressing. The nominative and vocative are called also *casus recti* (εὐθεῖαι πτώσεις). For the ablative of the Latins the Greeks have no distinct form, but its relation is expressed by the dative or genitive, or by prepositions (R). §. 63. (64.)

Obs. 1. In the oldest state of the Greek language there was no dual; nor had the Æolic dialect this number any more than the Latin, which was derived from it[a]. It is used most frequently by the Attics, who, however, often employ the plural instead of it. The dual is probably only an abbreviated form of the plural[b].

Obs. 2. The Attics in particular often put the article, the pronouns,

[a] Koen. ad Greg. p. (285) 606. [b] Buttm. L. Gr. p. 135. Göttl. ad Theod. p. 210.

and participles, in the *masculine*, before *feminine* nouns of the dual number (v. Syntax, §. 436.); whence we may conclude, that the dual of those parts of speech, and of the adjective, had once only one form, the *masculine*.

General Remarks.

§. 64. 1. In all declensions, the dative singular ends in ι, which is either expressed as in the 3rd declension, or subscribed as in the 1st and 2nd. The Æolians, however, and others, do not use the ι *subscriptum*, whence it is concluded that it was not admitted in the old Greek[a] (R). The dative plural also in the old language ended in ι, which, however, in the more modern dialects was omitted, except in the 3rd declension. 2. The accus. sing. has always ν in the 1st and 2nd declension; in the 3rd in some words ν, in others α. See §. 73. 3. The genitive plural is in ων throughout; the more ancient form was έων and άων; but not in all words. 4. In the dual, the nominative and accusative, and the genitive and dative, are exactly alike. 5. Neuter nouns have three cases alike in the singular and plural, the nominative, the accusative, and the vocative; in the plural ending all in α.

§. 65. ### *Declension of the* Article.

	Masc.	*Fem.*	*Neut.*
		Singular.	
Nom.	ὁ	ἡ (Dor. ἁ)	τό
Gen.	τοῦ (Dor. τῶ Ion. τοῖο)	τῆς (Dor. τᾶς)	τοῦ (τῶ, τοῖο)
Dativ.	τῷ	τῇ (Dor. τᾷ)	τῷ
Accus.	τόν	τήν (Dor. τάν)	τό
		Dual.	
N. A.	τώ	τά	τώ
G. D.	τοῖν	ταῖν	τοῖν
		Plural.	
Nom.	οἱ	αἱ	τά
Gen.	τῶν	τῶν (Ion. τάων Dor. ταῦν)	τῶν
Dat.	τοῖς (old & Ion. τοῖσι)	ταῖς (old & Ion. τῇσι, ταῖσι)	τοῖς (τοῖσι)
Accus.	τούς (Æol. & Dor. τός, τώς)	τάς	τά.

[a] Koen ad Greg. p. (285) 606. Strabo 14. p. 648 C. ed. Casaub.

Note.—Historically speaking the article was a pronoun, both demonstrative and relative, §. 286 seq. 291, but in the later Ionic and Attic dialect became a means of defining nouns. As grammar takes for its basis the usage which prevails in the flourishing state of a language, it was necessary here to speak of it as an article, and refer to the Observations for the history of its use.

Obs. 1. There is no form of the article for the vocative, for ὦ is an interjection[b].

Obs. 2. If the particles γε and δε are annexed to the article, it has the signification of the pronoun 'this'[c]. The declension remains the same: e. g. ὅδε (Att. ὁδί), ἥδε (ἡδί), τόδε (τοδί), τοῦδε, τῆσδε, τοῦδε, &c. Vid. *Pronoun.*

Obs. 3. In the old language the article was τός, τή, τό[d]; hence the plural τοί, ταί, in Doric[e] and Ionic, and the τ in the neuter and the oblique cases. The same form served to indicate the article, or rather the pronoun οὗτος 'this', and the relative pronoun 'which', for which the form ὅς, arising from τός, by the rejection of τ throughout, was afterwards used. Hence in the Doric and Ionic writers, the article often occurs with the signification of the relative pronoun.

The form τοῖο is found only as the gen. of the pronoun; the form τοί ταί, for οἱ αἱ, served as an article among the Dorians, e. g. in Theocritus and also in Pindar in the passages produced by Bœckh, *Nem.* 7, 12: in Homer, who was not acquainted with the use of the article, generally only as a pron. dem. or relat., for *Il.* ω', 687. παῖδες τοὶ μετόπισθε λελειμμένοι, τοί is for οἱ. In Herodotus τοί is only once used as an article, 1, 186. (2, 48. the best MSS. omit ταί). In the Attic poets τοί is found only once in a trimeter *Æsch. Pers.* 424. and once in anapæsts *Soph. Aj.* 1404. (where Suidas has τόν θ' ὑψίβατον), in both cases as a pronoun. Τοῖσι is found *Plat. Leg.* 3. p. 690 E. Τός for τούς is quoted by Maittaire, p. 235. only from *Marm. Oxon.* 1, 17. and *Grut. Inscr.* p. DV. The Lacedæmonians said τώρ, τάρ, and in the gen. fem. τᾶρ.

[b] Fisch. i. p. 317 seq.
[c] Fisch. p. 318.
[d] Eustath. ad Od. α. - - - Apollon. de Synt. 1. 20. p. 49. Bekk.
[e] Gregor. p. (110.) 238 Maitt. p. (172) 234.

§. 66.

Declension of Substantives.

1. View of the Three Declensions.

	First Declension.		*Second Decl.*	*Third Declension.*
		Singular.		
Nom.	α η	ας ης	ος Neut. ον	α ι υ ω ν ξ ρ σ ψ
Gen.	ᾱς ης	ου	ου	ος
Dat.	ᾳ ῃ	ᾳ ῃ	ῳ	ι
Acc.	αν ην	αν ην	ον	α ν
		Dual.		
N. A.	α		ω	ε
G. D.	αιν		οιν	οιν
		Plural.		
Nom.	αι		οι	ες
Gen.	ων		ων	ων
Dat.	αις		οις	σι, εσι
Acc.	ας		ους	ᾰς

Obs. 1. In the two first declensions the termination only of the nominative case is changed in the remaining cases, so that the number of syllables remains the same. In the third, on the contrary, the terminations of the other cases are affixed to the nominative, yet with some changes. The two first are called ἰσοσύλλαβοι (*parisyllabic*). the other περιττοσύλλαβος (*imparisyllabic*).

Obs. 2. The old grammarians reckoned ten declensions, five simple, and five contracted. According to this division, the I. declension was ας, ης; II. α, η; III. ος, ον; IV. ως, ων; these four are *parisyllabic*, the following *imparisyllabic:* V. α ι υ ν ξ ρ σ ψ; *Decl. contractæ*, I. ης, ες, ος *neut.*; II. ις, ι; III. ευς; IV. ω, ως; V. ας. The new division originated with Jac. Weller, or, according to others, with Laurentius Rhodomannus.

2. *First Declension.* §. 67.

SINGULAR.

	First Termin.	*Second Term.*	*Third Term.*	*Fourth Term.*
Nom.	α	η	ης	ας
Gen.	ας ης (Dor. ας)		ου (old εω and αο, Æol. Dor. α)	
Dat.	ᾳ η (Dor. ᾳ)		η	ᾳ
Accus.	αν ην (Dor. αν)		ην	αν
Voc.	α η		α (Ion. η)	

DUAL.

Nom. Acc.	α
Gen. Dat.	αιν

PLURAL.

Nom.	αι
Gen.	ων (old έων, άων, Dor. ᾶν)
Dat.	αις (old αισι, ησι, ης[a])
Acc.	ας (Æol. αις[b]).

EXAMPLE

of the First Termination.

SINGULAR.

Nom.	ἡ Μοῦσα	ἡ ἕδρα
Gen.	τῆς Μούσης	τῆς ἕδρας
Dat.	τῇ Μούσῃ	τῇ ἕδρᾳ
Accus.	τὴν Μοῦσαν	τὴν ἕδραν
Voc.	Μοῦσα	ἕδρα

DUAL.

Nom. Acc.	τὰ Μούσα	τὰ ἕδρα
Gen. Dat.	ταῖν Μούσαιν	ταῖν ἕδραιν

[a] Koen ad Greg. p. 175.

[b] Koen ad Greg. p. 95.

PLURAL.

Nom.	αἱ Μοῦσαι	αἱ ἕδραι
Gen.	τῶν Μουσῶν	τῶν ἑδρῶν
Dat.	ταῖς Μούσαις	ταῖς ἕδραις
Accus.	τὰς Μούσας	τὰς ἕδρας
Voc.	Μοῦσαι.	ἕδραι.

	Second Term.	*Third Term.*	*Fourth Term.*
	SINGULAR.		
Nom.	ἡ τιμή	ὁ ἀρότης	ὁ νεανίας
Gen.	τῆς τιμῆς	τοῦ ἀρότου	τοῦ νεανίου
Dat.	τῇ τιμῇ	τῷ ἀρότῃ	τῷ νεανίᾳ
Accus.	τὴν τιμήν	τὸν ἄρότην	τὸν νεανίαν
Voc.	τιμή	ἄρότα	νεανία
	DUAL.		
Nom. Acc.	τὰ τιμά	τὼ ἀρότα	τὼ νεανία
Gen. Dat.	ταῖν τιμαῖν	τοῖν ἀρόταιν	τοῖν νεανίαιν
	PLURAL.		
Nom.	αἱ τιμαί	οἱ ἀρόται	οἱ νεανίαι
Gen.	τῶν τιμῶν	τῶν ἀροτῶν	τῶν νεανιῶν
Dat.	ταῖς τιμαῖς	τοῖς ἀρόταις	τοῖς νεανίαις
Accus.	τὰς τιμάς	τοὺς ἀρότας	τοὺς νεανίας
Voc.	τιμαί.	ἄρόται.	νεανίαι.

Observations.

§. 68. 1. As words in ης are declined partly according to the first declension, and partly according to the third, the following rules serve to distinguish them:

1) All names in δης, which are derived from the names of the father (Patronymics), follow the first declension, e. g. Ἀτρεί-

δης, Πηλείδης. Even those which have merely the form without the signification, as Μιλτιάδης, Ἀριστείδης, Σιμωνίδης, Θουκυδίδης.

2) Substantives which are derived from the third person of the perf. pass. and end in της or στης, δότης 'the giver' (from δέδοται), ποιητής 'the poet' (πεποίηται), &c.

3) Words compounded with derivatives from verbs, φαρμακοπώλης 'apothecary', βιβλιοπώλης 'bookseller'.

4) Words which are compounded with derivatives from words of the first declension, Ὀλυμπιονίκης 'a conqueror in the Olympic games' (from νίκη)[a].

2. The rule of the Attic dialect is to retain α after a vowel (α *pure*) and after ρ, e. g. σοφία, ἀλήθεια, ἡμέρα, ὀρνιθοθήρας. In Æschylus *Prom.* 201. some MSS. and editions have ἕδρης, others ἕδρας. In some proper names also α is retained, Λήδα, Φιλομήλα, Ἀνδρομέδα. The words in α *pure* and ρα, as well as the proper names just mentioned, keep α throughout the singular; the rest change α in the gen. and dat. into ης, ῃ, but keep αν in the acc. ἔχιδνα, -ης, -ῃ, -αν. μέλισσα, -σης, -σῃ, -σαν. Yet we must read πρύμνην for the sake of the metre, in *Soph. Phil.* 481. *Arist. Vesp.* 399. See *Elmsl. Mus. Crit. No.* 6. p. 278.

Note. A few words have in the Attic dialect η in the nominative after ρ, as ἀθάρη, -ης[b] 'husked wheat', αἴθρη 'fair weather' κόρη (κόρα or κώρα in Doric): γεωμέτρης, and other words compounded of μετρέω. In others η was the Attic, α the common termination, as in ῥίνη, θοίνη, πείνη, θέρμη, νάρκη, ὀμίχλη, κίχλη, ζεύγλη, αἴγλη, φύτλη, γενέθλη[c]. So the Attics said σιπύη, ὀξύη, ἐγγύη, &c. but the common Greek had σιπύα, ὀξύα, ἐγγύα[d].

3. *Quantity.* The termination α is sometimes long, sometimes short. The α *pure* is generally long (also -ας) and after ρ, but with the following exceptions.

a. Feminines in -τρια from masculines in -της have a short α, e. g.

[a] Fisch. 1. p. 355. Fragm. Lex. Gr. ap. Herm. p. 320, 70.
[b] Brunck ad Aristoph. Plut. 673. Valck. ad Theocr. Adon. p. 205.
[c] Pierson ad Moerid. p. 184.
[d] Lobeck ad Phryn. p. 301 seq.

ψάλτρια, ποιήτρια, ὀρχήστρια[a]. Of adjectives, only δῖα, πότνια, μία (ἵα *Il.* δ', 437. - - - οὐδ' ἵα γῆρυς); also Πολύμνια, ὄμπνια, Λάμια[b].

b. Feminines in -ια and -οια, derived from substantives or adjectives in ευς, ης, ους (οος), as βασίλεια 'queen', ἱέρεια, ἀλήθεια, εὐσέβεια, εὔνοια, εὔπλοια, εὔχροια. But βασιλεία 'royalty', from βασιλεύω, στρατεία from στρατεύω, παιδεία from παιδεύω, have a long α.

Note. According to the grammarians[c] the Attics pronounced such words with a long α, so that they were paroxytones, ἀληθεία, ἱερεία, &c. Homer, it is true, has ἀναιδείην, ἐϋκλείη, κατηφείη; and Theognis 1227. ἀληθείη. ἀνοία with long α is found in a trimeter *Æsch. S. c. Th.* 404. (Bl. ἐννοίᾳ τινί for ἡ ''νοια τινί), *Eur. Andr.* 521. in anapæsts, ἀγνοία *Soph. Philoct.* 129. But ἀσέβεια, εὐσέβεια, have universally a short α, e. g. *Eur. Bacch.* 476. *Iphig. T.* 1210. comp. *Hipp. Fragm.* 4, 1. also ἀλήθεια, of which the α is elided *Phœn.* 950. *Bacch.* 1288. whence ἀσέβειᾱ μεγάλη *Or.* 823. is very suspicious. The Attics, however, gave to many nouns in εια (– ∪) the form ια (∪ –), as προμηθία, αὐθαδία, εὐσεβία, εὐγενία, ἱερία (*Valck. ad Phœn.* 1475. *Elmsl. ad Bacch.* 1112.), which perhaps gave rise to this remark of the grammarians.

c. Feminines in -εια from adjectives in υς have a short α, as ὠκεῖα (ὠκέα in Homer), the proper name Θάλεια *Il.* σ', 39. *Hes. Th.* 77. and therefore probably the adj. also, in εἰς ἓαῖτα θάλειαν, the close of an hexameter in Homer. On the contrary, the adjective terminations (-αιος) -αία (-αιον), (-ειος) -εία (-ειον), have a long α. Only one exception exists to the last, *Eur. Rhes.* 762. Ἑκτορείᾱ χείρ.

To this class belong also in some measure the lengthened forms of compound adjectives, as Καλλιόπειᾱ for Καλλιόπη, ἀριστοτόκεια, εὐπατέρεια. According to the accent, κράνεια, πέλεια, and some proper names, as Καλαύρεια, Πίμπλεια, Σκάνδεια, Κορώνεια, belong to the same class. Words derived from substantives of the neuter gender have also a short α, as Μήδεια (μῆδος), ὑπώρεια (ὄρος), ἠριγένεια, Κυπρογένεια (γένος), μισγάγκεια (ἄγκος).

[a] Draco, p. 20, 14. Reg. Pros. ap. Herm. de Em. Rat. Gr. Gr. p. 438, 77. A list of such words in -τρια may be seen in Bast. ad Greg. Cor. p. 259 seq.

[b] Draco, p. 20, 24. 79, 14. Reg. Prosod. p. 438, 77. 78.

[c] Dionys. ap. Eust. ad Od. η', p. 284, 27. Etym. M. p. 313, 23. Mœr. p. 191. Chœrob. ap. Bekk. Anecd. p. 1314, 6.

d. Dissyllables in *-αια* have *α* short, *γαῖα* (*αἶα*), *γραῖα*, *μαῖα*, and several polysyllabic names of places, Ἰστίαια, Ῥηναῖα, Ἠλάταια.

e. All words in *-νια*, which are therefore *properispomena* or *proparoxytona;* but *μητρυία* has *α* long *Eur. Alc.* 316. *ἄγνια* is found with *α* short *Il.* ν', 254. The grammarians, however, assign *α* long to *ἀγνία* and *ὀργνία*, *Eust. ad Od.* ι', 324. *Etym. M.* p. 305, 39.

f. *-α* is short in words in *ρα*, in the penult of which are the diphthongs *αι*, *οι*, *ει*, *ου* or a long *υ*: *σφαῖρα*, *μάχαιρα*, *μοῖρα*, *δότειρα*, *ἄρουρα*, *γέφυρα*, *ἄγκυρα*. (All words in *-υρα* have *υ* long). Exceptions: *ἑταίρα*, *παλαίστρα*, *Αἴθρα*, *Φαίδρα*, *πλημμύρα*, and feminines of adjectives in *ῡρός*, as *ἰσχυρά*, *ὀϊζυρά*. But those which have *η ω αυ* or a short vowel in the penult, have *α* long. *Πρῶρα* has *ᾰ* *Eur. Or.* 362. and elsewhere. *Μοίρη*, *μοίρην*, is found in Herodotus, generally with the various reading *μοῖρα*, *μοῖραν*, yet also without variation, 1. 91. 204.

All other words have *α* long after a vowel or *ρ*; but *α* is short after other consonants, except in *Λήδα*, *Ἀνδρομέδα*, *φιλομήλα*, *Κισσαίθα* *Theocr.* 1, 151. *Σιμαίθα* *ib.* 2, 101. *ἀλαλά* in the verse *Κλῦθ' Ἀλαλά, πολέμου θύγατερ, ἐγχέων προοίμιον* *ap. Eust. ad Il.* p. 990, 3. and according to the accent *Διοτίμα* and *σκανδάλα*. The accus. has always the quantity of the nom.

g. *-ας* in the gen. sing., *ᾳ* in the dat. sing., *α* in the voc. of nouns in *ας* (as *Αἰνεία*), *α* in the dual, and *ας* in the accus. plur., are invariably long. The accus. in Hesiod and the more modern Doric poets is found short *Hes.* Ἔργ. 564. *τροπὰς ἠελίοιο.* *Theogn.* 60. *κοῦρας.* *ib.* 267. Ἁρπυῖας. 533. 652. *βουλάς.* *Theocr.* 4, 3. *πᾶσας ἀμέλγεις*, comp. 5, 146. 21, 1. *τέχνᾰς.* Also from words in *ης*; *Hes. Theog.* 401. *μεταναίετᾰς.* *Tyrt. Fr.* 8. *δημότᾰς.* *Fr.* 6. *δεσπότᾰς*[d]. So the Dorians pronounced the accus. plur. 2nd decl. *τὸς λύκος.*

4. The accent of the nominative is determined by the quantity.

a. If *α* is long, it either has itself the acute or gives it to the preceding syllable, by §. 27. a. If *α* is short, the acute is on the antepenult, as *ἔχεῖνα*; or if the penult is long by nature the circumflex is on it, by §. 27. b. γ. In the same way the quantity of *α* is known by the accent, e. g. the accent on *α* (in oxytones) or on the penult (in paroxytones), shows that *α* is long, except in *μία* (*οὐδεμία*, *μηδεμία*), *Πύῤῥα*, *Κίῤῥα*; and from the circumflex on the penult, or the acute on the antepenult, it is known that *α* is short.

[d] Wolf ad Hes. Th. 60. Schaf. ad Bion. p. 231. Comp. Eust. ad Il. ε'. p. 558, 22.

b. Oxytones change the acute of the nom. and accus. in the gen. and dat. of the sing. dual and plur. into the circumflex, *τιμή -μῆς -μῇ -μαῖν -μῶν -μαῖς* §. 28. b. *μία* has in the gen. and dat. *μιᾶς, μιᾷ.*

c. The gen. plur. has always the circumflex on the termination *ων*, wherever the accent of the nom. may be; *Μοῦσαι Μουσῶν, ἔχιδναι ἐχιδνῶν.* See *Obs.* The following are excepted; *χρήστης, ἐτησίαι, ἀφύη* (and *χλούνης*), which make *χρήστων* (for distinction from *χρηστῶν* gen. of *χρηστός*), *ἐτησίων, ἀφύων* (for distinction from *ἀφυῶν* gen. of *ὁ, ἡ ἀφύης*), *χλούνων Hes. Scut.* 168. 177. See §. 28. c.

5. The Ionians changed the long *α* into *η*, e. g. *σοφίη, ἡμέρη, νεηνίης, Ἀρχίης*; but Homer has *Αἰνείας, Ἑρμείας, Αὐγείας*, and *θεά θεᾶς*, not *θεή*. The short *α*, on the contrary, is commonly not changed into *η*. Yet we find *ἀληθείη, ἀναιδείη, εὐκλείη, κατηφείη Obs.* 2. b. not. *μίη, κνίσσῃ Il. α'*, 317. *θ'*, 548. also *νύμφα* in Homer, as voc. of *νύμφη Il. γ'*, 130. *Od. ε'*, 743. Even among the Attics *η* and *α* short are both found in the same word, as in *θοίνη*, &c. *Obs.* 1. not.

6. In respect to the *dialects* the form in brackets is the older, preserved in the Doric and Ionic. Of the gen. plur. both forms *εων* and *άων* after consonants occur in Homer, whence it is evident that they were then both in use in Ionia, *Μουσέων* and *Μουσάων*[a]. The former remained in the Ionic, the latter in the Æolo-Doric: from the former came by contraction the Attic *ῶν* (therefore circumflexed), from the latter the Doric *ᾶν*, e. g. *Λαπιθᾶν Pind. Pyth.* 9, 24. *ἑταιρᾶν ib.* 36[b].

7. The termination of the dat. plur. is found variously in Homer and the epic poets in our present editions, *αισι, ῃς, ῃσι.* Good editions, however, no longer contain *πνοιῇσ'*, &c. with elided *ι*[c]. Even in Plato *αισι* still frequently occurs[d]. In the editions of the tragedians and Aristophanes, *αισι, ῃσι* and *ῃς* are found; but as the MSS. vary greatly, as *ῃσι* and *ῃς* never occur without *αισι* and *αις* as a various reading, while the latter are often found without any variety, as *Eur. Or.* 558. it is probable that *αισι, αις* is every where the more correct, except in lyric passages[e].

[a] Fisch. p. 67. 76. 362. Koen ad Greg. p. (174) 379 seq. (271) 577.

[b] Fisch. 1. p. 362.

[c] According to Herm. ad Orph. Arg. 700. the dative in the epic poets is always *ῃσι* not *αισι*, or *αις* not *ῃς*.

[d] Ast. ad Plat. Leg. p. 11. Dorvill. ad Charit. p. 343. ed. Lips. Heind. ad Plat. Phædr. §. 37.

[e] Elmsley ad Eur. Med. 466. Comp. Ed. Rev. 29. p. 156. A different opinion is maintained by Valck. ad Hipp. 1432. Phœn. 62. Koen ad Greg. p. (175) 382. Brunck ad Arist. Ran. 1211. Comp. Fisch. 1. p. 363.

8. The terminations ης and ας became among the Æolians ᾱ, as in Homer, Ουέστᾱ *Il.* β', 107. μητιέτᾱ, νεφεληγερέτα, εὐρυόπα, ἱππότα Πηλεύς, &c. but not in patronymics. *Elmsl. ad Eur. Bacch.* 94. The accent remains the same as in the forms in -της[f]. Hence the Latin *cometa, planeta, poeta,* from κομήτης, πλανήτης, ποιητής, and hence the Latins ordinarily changed the Greek names in *as* into *a*; the Greeks, on the contrary, turned the Roman names in *a* into *as*, e. g. Σύλλας, Γάλβας[g].

9. The forms εω and αο from words in ης after consonants occur in Homer, e. g. *Il.* φ', 85. θυγάτηρ Ἄλταο γέροντος, Ἄλτεω, ὃς Λελέγεσσι φιλοπτολέμοισιν ἀνάσσει. *Il.* ο', 519. Φυλείδεω, but 528. Φυλείδαο. Here too we see the inversion of the quantity ⏑ – and – ⏑. αο remained in Doric, αἰχματᾶο *Pind. Pyth.* 4, 21. εω in Ionic. So Γύγεω, νεηνίεω, in Herodotus[h]. In Attic also, Οἀλεω in Plato *Rep.* 10. p. 600 A. Τήρεω from Τήρης *Thuc.* 2, 29. This form is always monosyllabic, e. g. Πηληϊάδεω Ἀχιλῆος. But Simonides in the *Epig.* 52. *ep. Gaisford,* has Σμερδίεω as a quadrisyllable. Formerly it was written εο, and hence, by contraction, the Attic form ου, as well as the Æolic εῦ §. 50. (as Λευτυχίδης for Λεωτυχίδης in Herodotus 8, 114.[i]) If a vowel precedes this termination ε is omitted, e. g. εὔμμελίω for εὐμμελίεω, Ἑρμείω for Ἑρμείεω, and after ρ in Βόρεω *Il.* ψ', 692. ξ', 395. for Βορέεω. From the form αο arose the Doric genitive ᾱ, e. g. αἰχμητής, αἰχμητᾶο, αἰχμητᾶ. εὐρυβία *Pind. Pyth.* 9, 23. and in the Doric of tragedy, ξειναπάτα *Eur. Med.* 1403. νεανία *Hel.* 674[j]. but never αο. In proper names, and some other nouns, this form is retained by the Attics, e. g. ὀρνιθοθήρα, Γωβρύα *Xen. Cyrop.* 5, 2, 6. Λεωτυχίδα *Xen. Ages.* 1, 5. Καλλία, *ib.* Thus also τοῦ Σονίδα, τοῦ Σκόπα, τοῦ Τριόπα, τοῦ Φιλητᾶ, τοῦ Ωωμᾶ, Πλειστόλα *Thuc.* 5, 25. Ὀρόντα *Anab.* 3, 4, 13. ubi v. *Zeun.* Οἰδιπόδα *Æsch. Sept. c. Theb.* 731. *Eurip. Phœn.* 364. from Οἰδιπόδαο *Hes.* Ἔργ. 162[k]. According to a rule of the old grammarians[l], dissyllables in *as* and *ρας* have *a* in the genitive; polysyllables *ου*.

10. The vocative in words of the third and fourth termination ης and ας, is formed by rejecting *s*, as αἰναρέτη *Il.* π', 31. Πηλείδη, Τυδείδη, &c. The following, however, in ης have the vocative in ᾰ. 1. Those which have τ before the termination ης, e. g, προφήτης προ-

[f] Schæfer ad Greg. p. 97. seq Comp. Eust. ad Od. β', p. 1457. 18.

[g] Bentl. Ep. ad Mill. p. 517 sqq. ed. Lips. Koen ad Greg. p. (40) 96. Maitt. p. 173.

[h] Fisch. p. 117. Koen ad Greg. p. (176) 383 seq.

[i] Greg. p. (237) 611.

[j] Valck. ad Eur. Ph. p. 306. Herm. Disq. de Orph. p. 725.

[k] Fisch. 1. p. 115. 361.

[l] Thom. M. p. 832. Eustath. ad Od. α', p. 27. Herodian. Herm. p. 303. Piers. p. 455 sq.

φῆτα, ἐργάτης ἐργάτα, συκοφάντα, Οερσίτα, Ὀρέστα, Τιθραύστα (*Xenoph. Ages.* 4, 6[a]). 2. Words compounded with μετρέω, πωλέω, τρίβω, γεωμέτρης γεωμέτρα, βιβλιοπώλης βιβλιοπῶλα, παιδοτρίβης παιδοτρίβα. So also φιλοῖφα *Theocr.* 4. extr. 3. Those ending in πης, κυνώπης κυνῶπα, παρθενοπῖπα, εὐρυόπα, probably verbals from the old word ὄπτω, ὀπιπτεύω. 4. Names of nations, e. g. Σκύθης Σκύθα, Πέρσης Πέρσα, but Πέρση in Hesiod, from Πέρσης a man's name. Also some proper names, Λάχνης Λάχνα, Πυραίχμης Πυραῖχμα. Those in ας have α long in the vocative, those in ης, short.

11. In the accusative singular and plural of words in ης, the latter Ionic dialect had εα εας, for ην ας, e. g. δεσπότεα δεσπότεας, §. 91, 1.

Note. Koen ad Greg. p. (94) 211. quotes from inscriptions ταῖς τιμαῖς for τὰς τιμάς, &c. But as no other trace of this is found (for ταῖς συναικλείαις in *Frag. Alcm. ap. Athen.* 4. p. 140. C. is the dative), and the Dorians change none but the form ας from αν into αις, e. g. τύψαις, these are probably errors of the stonecutter.

12. This declension has also some contracted words, e. g. γῇ (from γέα, γεῶν gen. pl. in *Herod.* 4, 198 *ed. Gaisf.* hence γεωμέτρης), λεοντῇ from λεοντέη (ἀλωπεκῇ, παρδαλῇ), γαλῇ, συκῇ; μνᾶ, Ἀθηνᾶ (from μνάα, Ἀθηνάα *Theocr.* 28, 1. Ion. Ἀθηναίη). Ἑρμῆς (from Ἑρμέας). They are declined exactly like the foregoing examples: those in ᾱ like the pure nouns. To this class belong some Attic names of birds; ὁ ἀτταγᾶς (τῷ ἀτταγᾷ, οἱ ἀτταγαῖ, τοὺς ἀτταγᾶς), ὁ ἐλεᾶς, βασκᾶς, ἐλασᾶς *Arist. Av.* 885[b]. But πελεκᾶς has πελεκᾶντες *Av.* 1155. πελεκᾶντι *ib.* 882. In words in όη the η absorbs the vowel preceding, ἁπλόη, ἁπλῆ[c].

§. 69. *Second Declension.*

SINGULAR.

	First Termination.		*Second Termination.*
Nom.	ος		ον
Gen.		ου (epic οιο, Dor. ω[d])	
Dat.		ῳ	
Accus.		ον	
Voc.	ε		ον

[a] Fisch. p. 358.
[b] Lob. ad Phryn. p. 118. Wolf's Analect. 3. p. 47.
[c] Fisch. 1. p. 355. Fragm. Lex. Gr. ap. Herm. p. 320, 70.
[d] Fisch. p. 375. Maitt. 177.

	First Termination.		*Second Termination.*
		DUAL.	
Nom. Acc.		ω	
Gen. Dat.		οιν	
		PLURAL.	
Nom.	οι		α
Gen.		ων	
Dat.		οις	
Accus.	ους (old & Dor. ος & ως[e])		α
Voc.	οι		α

Observations.

1. The form of the genitive οιο for ου for the most part occurs in the poets only, chiefly the epic; more rarely, and only in lyric passages, in the tragedians[f]. Yet in Herodotus 3, 97. two MSS. have Καυκάσοιο. The original form of the gen. seems to have been -ου (analogous to αο in the first declension, and ωο §. 70. *Obs.* 1.), whence came οιο, and by contraction ου. The termination οιο is said by some to have been retained in the Bœotian, by others in the Thessalian dialect. *Eust. ad Il.* p. 140, 40. The Doric gen. in ω has been banished by recent critics from Pindar[g].

2. The Æolians are said to have written τῶ σόφω without ι. *Chœrob. in Bekk. Anecd.* p. 1187.

3. Instead of the vocative in ε the nominative is used, particularly in Attic, e. g. φίλος ὦ Μενέλαε *Il.* δ', 189. ω φίλος *Arist. Nub.* 1167.

4. In the genitive and dative of the dual, the epic poets insert an ι, e. g. ἵπποιϊν, ὤμοϊν, σταθμοῖϊν *Od.* ζ', 19[h]. The original form was probably -οϊν.

5. The genitive of nouns feminine in ος is formed also by Callimachus in αων, νησάων, ψηφάων[i]; but τᾶν ἀοιδᾶν *Eur. Hipp.* 738. is suspicious. Of genitives in αων from adj. in ος, see §. 118. *Obs.* 2.

[e] Koen ad Gregor. p. (147) 319 sq. Fisch. 1. p. 376 sq.

[f] Herm. Disq. de Orph. p. 724. Comp. ad Soph. Aj. 209. Blomf. ad Æsch. Prom. 542. The elision of ο before a vowel is justly rejected. Herm. de Orph. p. 722.

[g] Herm. de Dial. Pind. p. (xi.) 260. Comp. Bœckh de Metr. P. p. 291.

[h] Fisch. p. 376.

[i] Ernest. ad Callim. in Del. 66. Suid. v. κολωνάων. So αὐλᾶν stood formerly for αὐλῶν Pind. Pyth. 12, 34.

6. The genitives plur. in εων, of substantives in ος, which are found in Herodotus (πεσσέων 1, 94. πυρέων 2, 36.), are not supported by the best MSS. The analogical forms αὐτέων, τουτέων, ἐκεινέων in Herodotus and Hippocrates (§. 146. 150. *Obs.* 1.) seem to rest on better authority; though Apollonius π. ἀντων. p. 383. A. appears to consider αὐτέων only as a feminine.

7. The old form of the dative occurs also in Attic, e. g. κακοῖσιν *Plat. Gorg.* p. 497. D. τούτοισι *ib.* p. 28. οἴκοισιν *Soph. Œd. T.* 249. τοῖσιν καινοῖσι θεοῖς *Aristoph. Av.* 847[a].

8. The Æolians are said to have inserted an ι after the ο in the accus. plur. e. g. κάττοις νόμοις for κατὰ τοὺς νόμους[b]. See §. 68, note. The poets use ος when a short syllable is necessary, *Theocr.* 5, 112. τὼς δασυκέρκος ἀλώπεκας. 114. τὼς κανθάρος. 4, 11. τὼς λύκος. In *Hesiod* once, *Scut. H.* 302. ὠκύποδας λαγός.

EXAMPLE.

Singular.

Nom.	ὁ ἄγγελος 'the messenger'.	τὸ ξύλον 'the wood'.
Gen.	τοῦ ἀγγέλου	τοῦ ξύλου
Dat.	τῷ ἀγγέλῳ	τῷ ξύλῳ
Accus.	τὸν ἄγγελον	τὸ ξύλον
Voc.	ἄγγελε	ξύλον

Dual.

Nom. Acc.	τὼ ἀγγέλω	τὼ ξύλω
Gen. Dat.	τοῖν ἀγγέλοιν	τοῖν ξύλοιν

Plural.

Nom.	οἱ ἄγγελοι	τὰ ξύλα
Gen.	τῶν ἀγγέλων	τῶν ξύλων
Dat.	τοῖς ἀγγέλοις	τοῖς ξύλοις.
Accus.	τοὺς ἀγγέλους	τὰ ξύλα
Voc.	ἄγγελοι	ξύλα.

Obs. When ε or ο precedes the termination ος or ον, both vowels are contracted in all the cases (ὁλοπαθῆ), but so that -έα and -όα become ᾶ, as νόος, νοῦς, ῥοῦς, πλοῦς, ἀδελφιδοῦς, ἀνεψιαδοῦς, θυγατριδοῦς, &c.

[a] Fisch. 1. p. 376. Dorv. ad Charit p. 343.

[b] Koen ad Gregor. p. (292) 617 seq.

SINGULAR.

Nom.	νόος,	νοῦς	τὸ ὀστέον,	ὀστοῦν
Gen.	νόου,	νοῦ	τοῦ ὀστέου,	ὀστοῦ
Dat.	νόῳ,	νῷ	τῷ ὀστέῳ,	ὀστῷ
Accus.	νόον,	νοῦν	τὸ ὀστέον,	ὀστοῦν
Voc.	νόε,	νοῦ	ὀστέον,	ὀστοῦν

DUAL.

Nom. Acc.	νόω,	νώ	τὼ ὀστέω,	ὀστώ
Gen. Dat.	νόοιν,	νοῖν	τοῖν ὀστέοιν,	ὀστοῖν

PLURAL.

Nom.	νόοι,	νοῖ	τὰ ὀστέα,	ὀστᾶ
Gen.	νόων,	νῶν	τῶν ὀστέων,	ὀστῶν
Dat.	νόοις,	νοῖς	τοῖς ὀστέοις,	ὀστοῖς
Accus.	νόους,	νοῦς	τὰ ὀστέα,	ὀστᾶ
Voc.	νόοι,	νοῖ	ὀστέα,	ὀστᾶ.

Obs. 1. So Πειρίθοος Πειρίθους, Πειρίθου Πειρίθῳ *Isocr.* p. 211. E. 212. A. *Xen. Cyrop.* 5, 2, 8. has the uncontracted form τῷ νόῳ. ὀστέα *Menand. fr. inc.* 9. *ed. Meineke.* ὀστέων *Eurip. Or.* 403. *Piers. ad Mœr.* p. 284. The dual and plur. are very rare; οἱ νοῖ was found in Philemon according to the *Etym. M.* p. 603, 23[c]. οἱ πλοῖ *Soph. Phil.* 304. προχοῖσιν *Arist. Nub.* 272. *ed. Herm.* or πρόχοισιν, as Porson would read, where πρόχουσιν is found in the editions. See §. 91. 2. The voc. sing. does not occur; δορυξέ *Arist. Pac.* 1260. is from δορυξός for δορυξόος. From *Panthu*, *Æn.* 2, 322. we may, however, infer the existence of Πάνθοε from Πάνθοος -θους.

Obs. 2. In regard to the accent we have only to remark, that the contracted dual νω, &c. is not circumflexed according to the rule of the grammarians *Etym. M.* p. 609, 52. but acuted, probably according to the analogy of the other duals, τὼ καλώ, τὼ σοφώ. Κάνεον 'a basket' is circumflexed on the last syllable, κανοῦν like the adj. See §. 118. Proper names compounded with νοος often, but not always, shorten the termination into νος, and lengthen the preceding syllable, Ἀρχῖνος for Ἀρχίνοος, Κρατῖνος for Κρατίνοος, &c.[d]

To this declension also is assigned what is called the Attic form in ως and ων, in those words which have an equal number §.70.

[c] [In the Etym. M. it is νοί.]

[d] Ruhnk. Hist. Crit. Orat. Gr. prefixed to Rutil. Lup. p. xlii.

of syllables in all cases (*parisyllabica*), e. g. Ἄθως, Τέως, Κῶς, λαγώς, ἅλως, in which case the *α* long and *η* before *ως* is changed into *ε*, e. g. λεώς, νεώς, Μενέλεως, ἵλεως, ἀνώγεων, for λαός, ναός, Μενέλαος, ἵλαος, ἀνώγαιον, ἕως for ἠώς. The *α* short remains unchanged, e. g. ταώς, κάλως, λαγώς, or is contracted with *ο* into *ως*, e. g. ἀγήρως for ἀγήραος. This form occurs, however, in Ionic writers, as Herodotus; in the Dorians, as Pindar, it has been changed in recent editions into the common form in *αος*, *ας*.—The following is the declension:

Singular.

Nom.	ὁ νεώς	ὁ λαγώς	τὸ ἀνώγεων
Gen.	τοῦ νεώ	τοῦ λαγώ	τοῦ ἀνώγεω
Dat.	τῷ νεῷ	τῷ λαγῷ	τῷ ἀνώγεῳ
Acc.	τὸν νεών	τὸν λαγών	τὸ ἀνώγεων

Dual.

N. A.	τὼ νεώ	τὼ λαγώ	τὼ ἀνώγεω
G. D.	τοῖν νεῷν	τοῖν λαγῷν	τοῖν ἀνώγεῳν

Plural.

Nom.	οἱ νεῴ	οἱ λαγῴ	τὰ ἀνώγεω
Gen.	τῶν νεῶν	τῶν λαγῶν	τῶν ἀνώγεων
Dat.	τοῖς νεῷς	τοῖς λαγῷς	τοῖς ἀνώγεῳς
Acc.	τοὺς νεώς[a]	τοὺς λαγώς	τὰ ἀνώγεω.

Observations.

1. The genitive Πετεῶο in Homer, *Il.* β′, 552. Πηνελεῶο ξ′, 489. according to the opinion of some grammarians, arose from the form Πετεώς for Πετεώ, analogous to Λόγοιο, Ἄλταο §. 69. *Obs.* 1; according to others from Πετεοῖο, Πετεῷο[b].

2. In the accusative the Attics often omit the *ν*, e. g. λαγώ (λαγῶ *Schæf. ad Greg.* p. 165.) *Xenoph. Cyrop.* 1, 6, 19. νεώ *Lucian. T.* 5. p. 77. τὴν ἕω *Xenoph. Cyrop.* 1, 1, 5. This is the rule in proper names, as Κῶ (but Κῶν in Homer. See *Obs.* 4.), Κέω, Τέω, Ἄθω[c]. In

[a] Fisch. p. 372.

[b] Heyne ad Il. β′, 552. Fisch. 1. p. 100 sq. Payne Knight considers the form as corrupted from ΠετεοϜο.

[c] ad Thuc. 5, 3. Græv. ad Lucian. Sol. p. 451. 453.

other substantives the form in ων often occurs, e. g. λαγών *Athen.* 9, 14. from Aristophanes[d].

The neuter also of some adjectives of this form has often ω instead of ων, e. g. ἀγήρω for ἀγήρων.

3. The Attics often declined, after this form, words which otherwise belong to the third declension, e. g. Μίνω *Herod.* 1, 171. from Μίνως, Μίνωος for Μίνωα *Plat. Min.* 321. A. (where other MSS. have Μίνων). Also in the genit. Μίνω, *ib.* p. 318 D. E. 320 B. *Xen. Mem.* 4, 2, 33. instead of Μίνωος[e]. γέλων *Eur. Ion.* 1191. from γέλως, γέλωτος, for γέλωτα[f], Τυφών for Τυφῶνα[g], ἥρων, in Sophron *ap. Priscian.* 6. p. 197. and *Herod.* 1, 167. ἥρω, *Plat. Min.* p. 319. B. On the other hand ταώς, ταώ, ταῷ, ταώ, &c., and ταῶνι occurs in *Aristoph. Av.* 884. ταῶσι *Ach.* 63. See, however, Elmsley on the last-quoted passage. The later Greeks declined words in ως, which belong to the second, according to the third declension, e. g. ἄλωα in a fragment of Callimachus, *N.* 51. from ἄλως for ἄλω[h]. Thus were declined κάλως, κάλωος *Apollon. Rh.* 2, 727. and κάλω *Thuc.* 4, 25. γάλως γάλωος and γάλω[i].

4. The epic poets lengthen ω in γάλως, Ἄθως, Κῶς, into οω, e. g. γαλόῳ *Il.* χ', 473. γαλόων ζ', 378. Ἀθόως *Hom. H. Apoll.* 33. Gen. Ἀθόω *Il.* ξ', 229. Κόως *H. in Apoll.* 42. Acc. Κόων *Il.* ξ', 255. ο', 28.

5. The grammarians reckon in this declension τὸ χρέως 'debt,' of which the gen. and according to the grammarians (*Etym. M.* p. 814, 29.) the acc. and voc. were χρέως, and the gen. is often so written in MSS. as well as the nom. and acc. plur. See *Buttm. L. Gr.* p. 241 seq. The editions have chiefly χρέος, which alone is in use by the tragedians[j], from which χρέει in the dat. (*Etym. M. l. c.*), and in the plur. χρέα, were used.

6. In regard to the accent it is to be remarked, that in words in εως, εων, if the final syllable has not itself the accent, the acute, though the last syllable is long, is always placed upon the antepenult, even in compound words whose simples have the accent on the termination ως, Μενέλεως (from λεώς), Τυνδάρεως, ἵλεως, ἀνώγεων. The reason is, that the ε before ως ων is only a prefix syllable, so that εως εων are nearly

[d] Fisch. 1. p. 378 sq. Koen. ad Greg. p. (71) 164 seq.

[e] Pierson ad Mœr. p. 439. Wyttenb. ad Plut. de S. N. V. p. 24.

[f] Mœris, p. 108. et Piers.

[g] Elmsl. ad Arist. Ach. 1095. ἅμα ἕῳ Thuc. 1, 48. is regular for the Ionic ἅμ' ἠοῖ.

[h] Fisch. 1. p. 400 seq.

[i] Fisch. 1. p. 400 seq.

[j] Schweigh. ad Ath. t. 7. p. 316. Lob. ad Phryn. p. 391. Reisig. Comm. in Soph. Œd. C. v. 226. Similar to this is τοῦ φλέως or φλεώς in the later writers, for which Arist. Ran. 246. has φλέω. Lob. ad Phryn. p. 294.

a monosyllable. Hence εως is often treated by the poets as one syllable, at times as two, e. g. *Eur. Or.* 18. compared with *ib.* 53. So compound adjectives in ως, which have an ε in the preceding syllable, have the accent on the antepenult, εὔκερως, φιλόγελως, probably because the ε was pronounced so rapidly as hardly to appear a syllable. On the contrary it is ἀγήρως, not ἄγηρως. In words which have the accent on the last syllable the gen. retains the acute, though in the form in ος it is circumflexed, e. g. λεώς, λεώ, but λαός, λαοῦ. See §. 27. *Obs.*

7. In the Dorian dialect proper names in λαος are contracted into λας, e. g. Μενέλαος Μενέλας, Νικόλαος Νικόλας. See above, §. 49.

8. In a similar way, according to the grammarians[a], are the circumflexed proper names in ᾶς, ῆς, ῦς, declined, e. g. Μηνᾶς, Μηνᾶ, -νᾷ, -νᾶν· Κομητᾶς, -τᾶ, -τᾷ, -τᾶν· Δρῆς, Δρῆ· Διονῦς, -νύ, -νῦ. So gen. Οαμοῦ acc. Οαμοῦν *Plat. Phædr.* p. 274. D. E. from Οαμοῦς; and so the Jewish and Christian writers inflected Oriental names, Μωϋσῆς, Μωϋσῆ· Ἰησοῦς, Ἰησοῦ, Ἰησοῦν. This declension of names in ας resembles the Doric declens. 1. of names in ας, Κομάτας, gen. Κομάτα, dat. Κομάτᾳ in Theocritus.

§. 71. *The Third Declension.*

The third declension is distinguished from the two preceding, in making the rest of the cases, except the nominative, longer by one syllable. Thence it is called imparisyllabic.

SINGULAR.

Nom.	α, ι, υ, ω, ν, ρ, ς (ξ, ψ)
Gen.	ος
Dat.	ι
Accus.	α and ν
Voc. as Nom.	

DUAL.

Nom. Accus.	ε
Gen. Dat.	οιν

PLURAL.

Nom.	ες	α
Gen.	ων	
Dat.	εσι	
Accus.	ας	α

[a] Chœrob. ap. Bekk. Anecd. p. 1186. 1188. 1195. 1196.

The inflexion of words of this declension depends chiefly upon the consonants which precede the termination *ος* of the genitive, and are retained through all the other cases, except some deviations in the accus. sing.[a] In general the terminations of the third declension are *ος, ι, α,* &c.

1) either annexed immediately to the termination of the nominative, as chiefly in words in *ν* and *ρ*, e. g. *μὴν μην-ός, Ἕλλην Ἑλλην-ος, ψάρ ψαρ-ός, σωτήρ σωτῆρ-ος.* In the greater part also the long vowel of the termination of the nominative is changed into the corresponding short vowel, e. g. *λιμήν λιμέν-ος, μήτηρ μητέρ-ος, χελιδών χελιδόν-ος.* In the same manner words in *ω, ἠχώ ἠχό-ος, πειθώ ὁ-ος,* and this termination is contracted, especially by the Attics, into *οῦς, ἠχοῦς, πειθοῦς.*

Obs. 1. In some the *ε* which comes from *η* is rejected in the genitive and dative (syncope), e. g. *ἀρήν ἀρένος ἀρνός*[b], *κύων κυόνος κυνός*[c], *πατήρ πατέρος πατρός, θυγάτηρ θυγατέρος θυγατρός.*

Obs. 2. Many words, particularly monosyllables, retain the long vowel, e. g. *μήν, σπλήν, χήν, κλών, αἰών, χειμών, μελεδών, Ποσειδῶν, Ἀπόλλων, Μαραθών, κῶδων, κώθων, πώγων, αὐλών, γλήχων, μήκων, ἰχώρ*[d], &c. In Homer the forms *ωνος* and *ονος* are interchanged in the same word. The word which is otherwise *Κρονίωνος* is in *Il.* Ξ, 247. *Od.* Λ, 619. *Κρονίονος.* So *Ἀκταίωνος* and *Ἀκταίονος Eur. Bacch.* 230. 337[e].

or 2) when the nominative already has a *ς*, this in the genitive is changed into *ος*; in which case the long vowel in the termination of the nominative case is also changed into its corresponding short one, e. g. *τριήρης τριήρεος.*

When the nominative ends in a double consonant *ξ* (*γς, κς, χς*), or *ψ* (*βς, πς, φς*), this is separated, and *ς* changed into *ος*; *ξ* is changed into *γος, κος, χος, ψ* into *βος, πος, φος,* e. g. *αἴξ αἰγός, ἀλώπηξ ἀλώπεκος, θρίξ τριχός, φλέψ φλεβός, ὤψ ὠπός, κατῆλιψ κατήλιφος.* Thus also *φάλαγξ φάλαγγος,*

[a] Markland de Græc. Decl. Quinta, p. 279. (ed. 1775.) assumes that the nominative always ended in *s*, preceded by the consonant which now precedes *o* in the genitive.

[b] Fisch. 1. p. 382.

[c] Fisch. 1. p. 384.

[d] Eustath. ad Il. Λ, p. 859, 18.

[e] See Matthiæ ad Eur. Alc. 856.

λάρυγξ λάρυγγος: yet instead of these, which were the regular forms, they were sometimes written with one γ; φάρυγος *Od.* ι', 373. τ', 480. *Eur. Cycl.* 592. λάρυγος *Schweigh. ad Ath.* t. 4. p. 545. Except: λύγξ 'the lynx', λυγκός and λυγγός. Νύξ also and ἄναξ, make νυκτός and ἄνακτος. From the regular declension of the latter comes Ἄνακες, the name of the Dioscuri.

3. The nominatives in ᾱς, εις, ους are, for the most part, formed from the terminations ανς, ενς, ονς, in which the ν before the ς is rejected, and the preceding short vowel becomes long, or is changed into a diphthong, according to §. 39. Obs. 2; and the genitive is formed in αντος, εντος, οντος.

§. 72. There are, however, many deviations from these general rules, which chiefly consist in this, that the terminations δος, θος, τος are used instead of the termination ος, if it would immediately follow a vowel, in order to retain the length of the termination of the nominative in the rest of the cases. Which of these terminations a word receives, is best learned from the Lexicon, and from reading. The following examples, however, may serve as a standard:

1) Words which end in α, ι, υ add the syllable τος in the genitive, to the termination of the nominative; and besides this, those in υ change υ before τος into α, e. g. σῶμα σώματος, μέλι μέλιτος, γόνυ γόνατος, δόρυ δόρατος. But the two latter are commonly derived from the obsolete nominatives γόνας, δόρας.

Exceptions. 1. γάλα makes γάλακτος, as from γάλαξ. 2. σίνηπι makes, according to the general rule, §. 71, 1. σινήπιος, and in Attic σινήπεως. 3. ἄστυ makes ἄστεος (*Xen. Hellen.* 2, 4, 7. and elsewhere) ἄστεως (*Thuc.* 8, 92. &c.) So also πῶϋ, whence πώεα, in Homer and Hesiod, &c.

2) Words in αρ make a) ατος, e. g. ὄνειαρ -είατος, ἄλειφαρ -φατος, ἧπαρ -πατος, ἦμαρ -ματος, φρέαρ -έατος, στέαρ -έατος (dissyllable *Od.* φ', 178. 182.), κτέαρ -έατος, δέλεαρ -έατος (*Luc. D. M.* 8.). b) according to §. 71, 1. those chiefly whose penult in the nomi-

native is short, make αρος, e. g. ἔαρ ἔαρος, θέναρ θέναρος[a]: δάμαρ, however, makes δάμαρτος[b].

3) Masculines in ας make a) αντος §. 71, 3. So also the Attic πελεκᾶς -ᾶντος, instead of which other dialects say πελεκᾶν -ᾶνος[c]. b) τάλας and μέλας make τάλανος, μέλανος. c) Neuters, with α short, make partly ατος, e. g. κρέας κρέατος, κέρας κέρατος, partly, and indeed more commonly, αος, e. g. κνέφαος *Od.* σ', 369. γήραος; in which case the Attics contract the termination αος into ως, κέρως, κρέως, γήρως[d]. d) Feminines, with ας short, make δος, e. g. ἡ παστάς παστάδος.

4) αυς makes αος and ηος, e. g. ναῦς ναός and νηός. γραῦς only γραός.

5) εις makes a) εντος in masculines, §. 71, 3. τιμήεις -εντος, αἱματόεις -εντος. b) ενος, in κτείς κτενός, εἷς ἑνός. c) ειδος, in ἡ κλεῖς κλειδός.

6) ευς makes έως, Ion. ῆος, e. g. βασιλεύς βασιλέως, Ion. βασιλῆος.

7) ινς makes ινθος in ἔλμινς -ινθος, πείρινθος *Od.* ο', 131. So Τίρυνς has -υνθος.

8) ις makes a) ιος §. 71, 1. particularly in substantives derived from verbs. The Attics change these terminations into εως, e. g. ὄφις ὄφιος, ὄφεως. b) ιδος, e. g. ἐλπίς ἐλπίδος, ἀσπίς ἀσπίδος, Θέτις -ιδος, Ἄρτεμις -μιδος. c) ιθος with ι long, e. g. ὄρνις ὄρνῖθος, μέρμις μέρμῖθος. d) ιτος, e. g. χάρις χάριτος, which is considered as Doric for χάριδος, as Ἀρτέμιτος for Ἀρτέμιδος, but was the only form used in all the dialects. Hence the Homeric Θέμιστος *Od.* β', 68. Θέμιστι *Il.* ο', 87. and θέμιστας, which is very frequent[e]. e) ινος, e. g. ἑρμῖνος *Od.* ψ', 198. ῥίς ῥινός, ἀκτίς ἀκτῖνος, Ἐλευσίς, Σαλαμίς, of which the nom. in ιν occurs not at all, or only in later writers. *Buttm. L.*

[a] Fischer 1. p. 388.
[b] Fischer 1. p. 403.
[c] Suid. s. v.
[d] Fisch. 1. p. 392.
[e] Fisch. 1. p. 394 seq. 410.

Gr. p. 164. *Obs.* 4. The old nom. was probably in νς, e. g. ῥίνς.

Obs. 1. In the Homeric, and the Ionic dialect generally, and also in the Doric, the form ιος for ιδος often occurs, e. g. μήριος *Od.* γ', 135. for μήριδος *Plat. Rep.* 3. p. 390 E. Θέμιος *Herod.* 2, 50. Κύπριος *Theoc.* 11, 16. Πάριος *Pind. P.* 6, 33. So Ἀνάχαρσις Ἀναχάρσιδος *Aristot.* t. 1. p. 485. *Bip.* and Ἀναχάρσιος *Plat. Rep.* 10. p. 600. A. On the contrary, the form ιτος was peculiar to the Doric, as has been just observed, e. g. Θέμιτος *Pind. Ol.* 10, 29.

Obs. 2. Adjectives compounded with substantives in ις, have, in the genitive, ιδος, although the substantive have εως, e. g. ἄπολις ἀπόλιδος.

9) ης makes a) in masculines εος, Attic ους §. 71, 2. Δημοσθένης -σθένεος -σθένους; also in adjectives, ἀληθής -θέος. b) ητος, e. g. φιλότης φιλότητος, Κρής Κρητός, πένης πένητος, ἀβλής ἀβλῆτος. c) ηθος in Πάρνης Πάρνηθος, a mountain on the confines of Attica.

Obs. The later Greeks declined the Roman names in *ens*, ης εντος, as Κλήμης Κλήμεντος.

10) Neuters in ος make εος, and according to the Attic contraction ους, e. g. τεῖχος τείχεος τείχους.

11) Words in ους make a) οος, e. g. βοῦς βοός, χροῦς χροός, χοῦς χοός[a]. b) οντος, when ους arises from ονς, e. g. διδούς διδόντος §. 71, 3. c) οῦντος, when οῦς arises, by contraction, from όεις, όεντος §. 71, 5. e. g. Ὀποῦς, Ἀνθεμοῦς, Τραπεζοῦς, μελιτοῦς.

Obs. The genitive ὀδόντος is derived from ὀδών *Herod.* 6, 107. (ὀδόνς *dens*)[b]. ποῦς makes in the genitive ποδός; words, however, compounded with ποῦς, make in Attic also που, and in the accus. πουν, as πολύπους -που, Οἰδίπους, τρίπους. The genitive plural πουλύπων is also quoted. These forms point to a nominative πός, as τρίπος, ἀελλόπος, to which also the Æolic accus. πολύπον[c] is to be attributed. οῦς ὠτός is contracted from οῦας οὔατος.

12) υν has υνος only in μόσυν μόσυνος, Φόρκυνος; υνς has υνθος in Τίρυνς -υνθος.

[a] Fisch. 1. p. 399.
[b] Fisch. 1. p. 400.
[c] Athen. 7. 316. Schw. Anim. t. 4. p. 360 sqq. Fisch. 1. p. 411. 2. p. 182.

13) υξ has υχος in διώρυξ, κατώρυξ (as in the adj. *Soph. Ant.* 1100.), in later writers διώρυγος *Lob. ad Phryn.* p. 230. So the derivatives of ὄνυξ, σαρδόνυξ, μώνυχες ἵπποι, πτύχες, from πτύξ which is not in use. Others have -υγος, as πομφόλυξ, Στύξ.

14) υς makes 1. ύος, as ὀσφύς ὀσφύος, ὀφρύς ὀφρύος, δρῦς δρυός, &c. 2. ύδος, particularly feminines with a short termination, χλαμύς χλαμύδος. 3. υθος, κόρυς κόρυθος, κώμυς κώμῡθος *Theocr.* 4, 18[d]. 4. υνος in Φόρκυς Φόρκυνος.

15) ως makes 1. ωος, e. g. δμώς δμωός, θώς θωός, Τρώς Τρωός, κάλως κάλωος, ἥρως ἥρωος, Μίνως Μίνωος. 2. ωτος, as φώς φωτός, ἔρως ἔρωτος, χρώς χρωτός. 3. the feminines make όος *contr.* οῦς, ἡ αἰδώς -όος -οῦς. 4. The partic. perf. act. makes ότος, τετυφώς τετυφότος.

Obs. 1. In some substantives the genitive is formed from an obsolete form of the nominative, as γάλα γάλακτος from γάλαξ, γυνή γυναικός from γύναιξ, ὕδωρ ὕδατος from ὕδας, σκώρ σκατός from σκάς[e], Ζεύς Διός from Δίς, Ζηνός from Ζήν.

Obs. 2. The following remarks serve to assist in finding the form of the nominative, the form of the genitive or of another case being given.

In general the genitive in

δος, θος, τος	comes from the nominative in ς				
γος, κος, χος, κτος	—	—	—	—	ξ
γγος	—	—	—	—	γξ
βος, πος, φος	—	—	—	—	ψ
ντος	—	—	—	ς, ν	with the last syllable long.

[d] Fisch. 1. p. 398.

[e] Fisch. 1. p. 391.

In particular:

ανος, αος, αντος	comes from the nom. in			ας, αν αῦς, e. g. ναός, γραός, from ναῦς, γραῦς.
ενος, εντος	—	—	—	ην, εις
εος	—	—	—	ευς, ης, ος, υ, υς
ερος	—	—	—	ηρ
εως	—	—	—	ι, υ, υς, ευς
ιος	—	—	—	ι, υ, ις
ιτος	—	—	—	ι
ινος	—	—	—	ις
νος	—	—	—	ν
ονος	—	—	—	ων
οντος	—	—	—	ων, ους
όος	—	—	—	ώ, ώς, οῦς
ορος	—	—	—	ωρ, ορ
ος	—	—	—	ς, Τρωός Τρώς, ἁλός ἅλς
ους	—	—	—	ης, ος, ως
ρος	—	—	—	ρ
τρος	—	—	—	τηρ
υντος, υος, υδος, υθος	—	—	—	υς
ωνος, ωντος	—	—	—	ων
ωος, ωτος	—	—	—	ως

Obs. 1. In regard to *quantity* the following forms of the genitive have the penult long:

1) Of those in αγος, ἡ ῥάξ, ῥαγός[a], but στάξ σταγός, ἅρπαξ, διασφάξ -ἄγος.

ἄδος from ἄς has α short.

2) Those in ακος in masculine monosyllables βλάξ βλακός, (Θρᾴξ

[a] Draco, p. 80, 18.

Θρᾳκός, on account of the diphthong ᾳ, from Θρῄξ -ῑκος,) in ἴεραξ, φαίαξ, οἴαξ, θώραξ, πόρπαξ, -ᾱκος, Ionic ἴερηξ (ἴρηξ) ἴρηκος, φαίηκος, οἴηκος, θώρηξ, -ηκος, πόρπηκος. So also φένᾱκος, πάσσᾱκος *Arist. Ach.* 763. from φέναξ, πάσσαξ. On the contrary, πλάξ, αὖλαξ, πίδαξ, χάραξ, λείμαξ, θρίδαξ, κάμαξ, κλῖμαξ, κόραξ, ἄνθραξ, φύλαξ, δόναξ, κόλαξ[b], all make -ᾰκος.

3) Those in ανος, as παιάν παιᾶνος, Τιτάν Τιτᾶνος (Τιτῆνες *Hom.*), Πάν Πανός, Αἰνιάν -ᾶνος *Soph. El.* 714. (*Hom.* Ἐνιῆνες[c]).

4) Monosyllables in αρος, ψάρ ψᾱρός (ψῆρας *Il.* π′, 583.), Κάρ Κᾱρός.

Of κέρας κέρᾱτος, see §. 84. *Obs.* 3.

5) Those in ιγος, τέττιξ -ῑγος, μάστιξ -ῑγος, πέμφιξ -ῑγος.

6) Those in ῑδος from dissyllable oxytones in ις, σφραγίς (Ion. σφρηγίς), κνημίς, κηλίς, ἀψίς, βαλβίς, νησίς, κρηπίς, κηκίς, χειρίς *Od.* ω′, 230. σχοινίς *Theocr.* 23, 51. σφραγῖδος, &c.: κληΐς (Ion. for κλεῖς) κληῖδος. Of polysyllables, βλεφαρίς, κεραμίς, πλοκαμίς, ῥαφανίς, make gen. ῐδος in Attic Greek, ῑδος in Ionic and the common dialect. Aristophanes, however, *Plut.* 544. has ῥαφανῖδων with ι long. The following have also ι short; βολίς, ῥανίς, σανίς, θυρίς, αἰγίς, μηλίς, κιγκλίς *Arist. Vesp.* 124. 775. Δωρίς, ὁμωΐς, ἡρωΐς, μῆνις, Λαΐς, Ναΐς, Χαλκίς, patronymics in ις, as Οησηΐς, Παγασηΐς, feminine derivatives στρατηγίς, αὐλητρίς, and the paroxytones and proparoxytones ἀσπῖδος, ἔρῐδος, Θέμῐδος, τυραννῖδος, &c. κάριδος and ῥίπιδος had ι long in the common dialect, in Attic ι short[d]. νεβρίδος, βαθμίδος, have ι short in the older poets, e. g. *Eur. Bacch.* 696. *Pind. Nem.* 5, 3. in the later ι long, e. g. *Dionys. Perieg.* 946. 703.

7) Those in ιθος, as ὄρνις -ῑθος, μέρμις *Od.* κ′, 23. ἄγλις, δέλλις[e].

8) Those in ικος, φρίξ, βέμβιξ, πέρδιξ, σκάνδιξ, φοῖνιξ, gen. φρῑκός, βέμβῑκος, &c. On the contrary, Θρῄῑκος (in Homer, but in the later poets, e. g. *Apoll. Rhod.* 1, 24. Θρῄῑκι[f]), χοίνῐκος, and where λ precedes the termination, ἥλῐκες, ἕλῐκος, κύλῐκος[g].

9) Those in ινος from nominatives in ις or ιν, θινός, ῥινός, ἀκτῖνος, γλωχῖνος, Τραχῖνος, from θίς, ῥίς or ῥίν, ἀκτίς, γλωχίν, Τραχίν. In

[b] Draco, p. 18, 10. 19, 12. 47, 3. 51, 6. 76, 7. Etym. M. p. 109, 45. 460, 55.

[c] Draco, p. 88, 13.

[d] Draco, p. 23, 8 seq. 45, 11. 47, 12. Comp. p. 15, 24. 96, 14. Etym. M. p. 184, 4. 518, 15.

[e] Draco, p. 10, 11. 34, 1.

[f] Buttm. p. 169, note.

[g] Draco, p. 27, 1 seq. 44, 5 seq. 93, 5 seq.

σταμ νεσσιν *Od.* ε', 252. the ι is probably shortened on account of the verse[a].

10) Those in ιπος, as ἵπες *Od.* φ', 395. ῥῖπός *Od.* ε', 256. from ῥίψ. On the contrary, ῥιπὸς *Hes.* Εργ. 535. λιβός, χέρνιβος, κατήλιψος *Arist. Ran.* 566. from νίψ, λίψ, χέρνιψ, κατῆλιψ, have ι short.

11) Those in ιχος, ψίξ ψῖχός, to which belongs the Doric ὄρνῖχος, from ὄρνιξ, for ὄρνῖθος, ὄρνις.

Of those in υγος, κόκκυγος from κόκκυξ, alone has υ long. Of those in υδος, ἀαγῦδος from ἀαγύς alone occurs in *Theocr.* 2, 110. Of those in υθος, κώμυς κώμῡθος alone has υ long *Theocr.* 4, 16. κόρυς κόρῡθος, υ short[b].

12) Those in υκος, as δοίδῡκος, κήρῡκος, Κήϋκος, βάμβῡκος, from δοίδυξ, κῆρυξ, Κήϋξ, βόμβυξ; but ἄμπῡκος, κάλῡκος, Ἔρῑκος, from ἄμπυξ, κάλυξ, Ἔρυξ. In Βέβρυκες υ is chiefly long, but short in *Theocr.* 22, 29. 77. 91. 110. and *Apoll. Rhod.* 2, 98[c].

13) Those in υνος, from υν or υς, e. g. φόρκῡνος, μόσσῡνος.

14) Those in υπος in the monosyllable γύψ γῡπός, with which γρυπός may also be reckoned, according to *Virg. Ecl.* 8. 27. Jungentur jam gryphes equis.

Obs. 2. The quantity of the vowel in the gen. is usually the same as in the nom. as ὄρνῖς, ὄρνῑθος. According to this analogy perhaps ὄφιν *Æsch. Choeph.* 925. κόνις and κόνιν *Suppl.* 796, 195. are used with long final syllables[d]. But even in this respect there are varieties. Monosyllables have a long vowel in the nominative, but shorten it in the genitive, as πῦρ πυρός, σῦς, σύος. So from λῖς (or λίς according to Aristarchus) Callimachus had λίες, λίεσι with ι short *Etym. M.* p. 567, 9. The words whose genitive ῖος has ι long, have ι short in the nom. as κνημῖς, κρηπῖς, βαλβίς, &c.[e] The termination ύος has υ short, but the nominatives in υς are generally long. Of φοῖνιξ, κῆρυξ see §. 22. *Obs.* 3.

§. 73. 1. In the dative case the ι, which, after the rejection of δ or τ, is preceded by a vowel, is often written under the preceding vowel, or contracted with it, e. g. μήτι for μήτιϊ *Il.* ψ', 316. Οέτι *Il.* σ', 407. Ἴσι for Ἴσιδι or Ἴσιϊ *Herodot.* 2, 59. Δί for Διΐ *Pind. Ol.* 13, 149. γήρᾳ for γήραϊ, γήρατι[f].

[a] Draco, p. 81, 4.
[b] Draco, p. 33, 22. 40, 11. Etym. M. p. 532, 4.
[c] Draco, p. 27, 23 seq. 56, 1 seq.
[d] Blomfield ad Æsch. Prom. 1120.
[e] Draco, p. 47, 14.
[f] Fisch. 1. p. 410. Herman. de Em. Gr. Gr. p. 49.

2. In the accusative, words in ις, υς, αυς and ους, when a vowel precedes ος, the termination of the genitive takes ν instead of α, at least in Attic, e. g. πόλιν, ἡδύν, ναῦν, βοῦν. The terminations ῦς and ῖς have always ῦν ῖν, μῦς μῦν, δρῦν, σῦν, ῦν, λῖν. In the Ionic writers, εὐρέα also occurs *Il.* β′, 159. ἁδέα *Theocr.* 20, 44. ἰχθύα *id.* 21, 45. and frequently νέα *Od.* ι′, 283. χρόα, from χροός χροῦς, is more commonly used than χροῦν. Other words which have a consonant before the termination of the genitive, have, 1) if the last syllable is not accented, α and ν, the latter particularly in the Attic dialect, e. g. ὄρνις ὄρνιθα *Eur. Iph. A.* 609. Att. ὄρνιν; also κλείς κλεῖδα Att. κλεῖν[g], χάρις χάριτα *Herod.* 9, 107. *Eur. El.* 61. *Hel.* 1398. Att. χάριν, ἔρις ἔριδα (*Il.* γ′, 7.) and ἔριν[h]. γέλως, commonly γέλωτα, poet. γέλων *Eur. Ion.* 1199. Ἀναχάρσιδα and Ἀνάχαρσιν *Lucian. Scytha.* So the compounds of πούς, βραδύπους βραδύποδα, Att. βραδύπουν, Οἰδίπους Οἰδίποδα, Att. Οἰδίπουν[i], οἴδα *Theocr.* 1, 9. ὄιν *ib.* 11. 2) If the accent is on the last syllable of the nominative, they always have α, e. g. ἐλπίς ἐλπίδος ἐλπίδα, πατρίδα, πόδα. Later poets said also πάϊν, δάϊν, the Æolians κλάϊν, κναμίν, σφραγίν, or more correctly κνάμιν, σφράγιν, *Chœrob. in Bekk. Anecd.* p. 1207. For Αὐλίδα *Eur. Iph. A.* 121. 350. has Αὖλιν, for ἀψῖδα *Hes.* Ἔργ. 424. ἄψιν. Adjectives compounded with ἐλπίς, πατρίς, which draw back the accent, as εὔελπις, φιλόπατρις, have ν, although the radical words make in the accusative φροντίδα, πατρίδα, ἐλπίδα.

Obs. Sometimes in the accusative of words in ν, the syllable να is omitted, e. g. Ἀπόλλω for Ἀπόλλωνα *Xen. Anab.* 3, 1, 6[j]. Ποσειδῶ for Ποσειδῶνα, as the Attics and Dorians said[k]. Homer, *Od.* κ′, 290. 316. has κυκεῶ for κυκεῶνα, which *Thom. M.* recommends as pure Attic, p. 557. *ubi v. Interpr.*; also ἱερῶ for ἱερῶτα *Il.* λ′, 620. which remained Attic[l], particularly in ἐλάσσω for ἐλάσσονα, and all comparatives in ων. Æschylus said αἰῶ for αἰῶνα[m]. Ἰχῶ for ἰχώρ is found *Il.* ε′, 416.

3. In the vocative the ς is rejected a) from words in ευς, ις §. 74.

[g] Thom. M. p. 536. Herodian. Pierson, p. 467. Moeris, p. 230.
[h] Fisch. 1. p. 411.
Fisch. 1. p. 411. 2. p. 182.
[j] Thom. M. p. 96. Fisch. 2. p. 194.
Koen ad Gregor. p. (70 seq.) 164.
[k] Gregor. p. (71) 165. (142) 308.
[l] Moeris, p. 202.
[m] Koen ad Greg. p. (142) 303.

and υς, and from those in (ους and) αῖς, e. g. βασιλεῦ, Πάρι, πόλι §. 80. *Obs.* 4. Τῆθυ, πρέσβυ *Aristoph. Ach.* 1226. γένυ *Eur. Andr.* 1184. παῖ, γύναι from γύναιξ. So γραῦ *Arist. Lys.* 797. ἄναξ has in the vocative ἄνα, yet only in addressing a deity. Οἰδίπου is found *Soph. Œd. T.* 405. *Col.* 550. *Eur. Phœn.* 1628. for Οἰδίπους, which is more common[a]. Πλακοῦ and βοῦ are also mentioned, but without authority.

b) Words also in ας and εις, which arise from ανς and ενς, and have αντος and εντος in the genitive, throw away ς and resume ν, Αἶαν, Θόαν, τάλαν. Εὐρυδάμαν from Alcæus, *Bekk. Anecd.* p. 1183. Yet we find Πουλυδάμᾱ *Il.* ν. 751. Λαυδάμα *Od.* θ', 141. 153. as Ἄτλας, Ἄτλᾱ. The participles in ας, and some others, have the termination of the nom. in the voc., and generally the Attics make the voc. like the nom.

c) Words which have ω or η in the termination of the nominative, and are not oxytones, take in the vocative instead of the long vowel of the nominative, the corresponding short one, particularly if it enter also into the genitive, e. g. μῆτερ, κύον, τλῆμον, Ἰᾶσον, κτίστορ, αὐτόκρατορ, Πολύνεικες, Σώκρατες. Participles in ων keep ω, *Etym. M.* p. 226, 43. Oxytones keep the long vowel: χελιδόν, Πόσειδον is given by *Greg.* p. (93) 209. (279) 595. as Æolic from χελίδων, Ποσείδων according to the Æolic accentuation. Σαρπῆδον *Il.* ε', 633. seems to come from Σαρπήδων -οντος. Some throw back the accent at the same time, e. g. ἄνερ, δᾶερ, πάτερ, from ἀνήρ, δαήρ, πατήρ. A few also have the short vowel, although the genitive has the long vowel, e. g. σωτήρ σωτῆρος, voc. σῶτερ. Ἄπολλον, from Ἀπόλλων -ῶνος. Proper names in κλῆς make κλεις in the vocative; for the nominative was properly -κλέης, consequently the vocative -κλεες, contracted -κλεις, e. g. Ἡράκλεις, Νικόκλεις.

Obs. The Æolians reject ς in the vocative, e. g. Σώκρατε, Ἀριστόφανε, Δημόσθενε[b].

d) Words in ω and ως make οι, e. g. Λητοῖ, Σαπφοῖ, αἰδοῖ[c].

[a] Reisig Comm. Crit. in Soph. Œd. C. 550. Elmsl. ad Œd. T. 405. Œd. C. 557.

[b] Fisch. 1. p. 413 sq.

[c] Fisch. 1. p. 414.

4. In the genit. dual the poets use οιῖν for οιν, e. g. Σειρήνοιῖν *Od.* μ', 52. ποδοῖῖν *Hes. Sc. H.* 158.

5. The Ionic genitive plural often ends in εων, μυριαδέων *Herod.* 8. 71. θεμιστέων *Hes. Th.* 235. χηνέων, ἀνδρέων, Εἰλωτέων, χιλιαδέων in Herodotus, where the ε is interpolated, as in ἐκεινέων §. 69. *Obs.* 5. But for ᾶν, e. g. αἰγᾶν *Theocr.* 5. 148 (R). κρανιαδᾶν *Id.* 1, 22. θηρᾶν *Pind. Isthm.* 4, 78. *Eurip. Hel.* 385. we now read κρανιάδων, θηρῶν.

The dative plural appears to have been formed originally from the nominative plural, by annexing the syllable σι, or the vowel ι; so that in the neuter, instead of α, ες was considered the termination. This form occurs with a single σ, ἀνάκτεσι *Od.* ο', 556. χείρεσι *Il.* υ', 468. π', 704. ἴνεσι *Il.* ψ', 191. δαιτυμόνεσι *Her.* 6, 57. without various reading (4, 43. 8, 51. one MS. has μήνεσι; 7, 224. two πλεόνεσι) πάντεσι *Bacchyl. ap. Stob.* 98. *Grot. Fr.* vi. Were the form even more rare, we might assume it, as is often done in grammar, to explain the common origin of various forms. To this form that with σσ stands in the same relation as ὅσσον to ὅσον, &c. The double σ remained in use among the Ionians, Dorians and Æolians[d], e. g. κύων κύνες κύνεσ-σιν *Il.* ά, 4. θυγατέρεσ-σιν *Il.* ο', 197. παίδεσ-σι, χείρεσ-σι, ἄνδρεσ-σι, πολίεσ-σι, ἱππήεσ-σι[e]. Νηρείδεσ-σι *Pind. Isthm.* 6, 8. comp. 8, 93. 1, 27. πτερύγεσ-σι *id. Isthm.* 1, 90. ἀγκώνεσ-σι *id. Nem.* 5, 76. Πανελλήνεσ-σι *Isthm.* 4, 49. παλαισμάτεσ-σι *Pyth.* 8, 48. σωμάτεσ-σι *ib.* 118. When two ε came together there arose three forms, in εεσσι, εσσι and εσι, e. g. βέλεα (βέλεες) βελέεσσι *Il.* ε', 622, &c. βέλεσ-σι *Il.* α', 42, &c. βέλεσι *Od.* π', 277. ἔπεα (ἔπεες) ἐπέεσσι *Il.* δ', 137, &c. *Theocr.* 1, 35. ἔπεσσι *Od.* δ', 597, &c. ἔπεσι *Il.* α', 77, &c. εσι remained in the later dialects. §.75.

In the form with a single σ the ε preceding the σ was omitted, e. g. δεπάεσσιν δεπάεσιν δέπασιν, θήρεσσι θήρεσι θηρσί, σωτῆρσι, γαστῆρσι, except in words in ης and ος (vid. *Obs.*), and the consonant immediately before σι was changed, according to the rules of euphony, viz. δ θ τ ν ντ were omitted before σ,

[d] Koen ad Gregor. p. (154) 335. [e] Fisch. 1. p. 416 seq. v. Koen (287) 610.

πόδεσσι *Il.* ε', 599. (*Pind. Nem.* 10, 118. comp. *Isthm.* 1, 27.) πόδεσι ποσί, ὀρνίθεσσι *Il.* ρ', 757. (ὀρνίθεσι ὄρνιθσι) ὄρνῖσι *Il.* η', 59. with ι long. φρένεσσι *Pind. Isthm.* 3, 9. (φρένεσι φρενσί) φρεσί. πάντεσσι (πάντεσι πάντσι) πᾶσι. κύνεσσι *Il.* α', 4. (κύνεσι κυνσί) κυσί *Il.* μ', 303. τεμένεσσι *Pind. Nem.* 5. 138. δαιμόνεσσι *Isthm.* 8, 49. &c. commonly τεμένεσι, δαίμοσι. Even after the shortening the poets use the double σ, δέπασσιν *Il.* ο', 86. νεκύεσσι in Homer, νέκυσιν in the Attics, νέκυσσιν *Od.* λ', 568. χ', 401. ἴρισσι *Il.* λ', 27. θέμισσιν *Pind. Pyth.* 4, 96. (Χαρίτεσσι *Pyth.* 9, 3.) Χάρισσιν *Nem.* 5 extr. The quantity in the dative plur. was regulated by the quantity in the rest of the oblique cases, and the nominative plural. Hence κτείς, in the dative plur. does not make κτεισί, but κτεσί, from nomin. plur. κτένες; ποῦς, not πουσί, but ποσί, from πόδες; δαίμων δαίμονες δαίμοσι, δρῦς δρῦες δρυσί. If therefore, after the rejection of the consonants ντ before σι, the foregoing syllable is short, the doubtful vowels α, ι, and υ, become long, e. g. πᾶσι, Γιγᾶσι, ζευγνῦσι, or αέ is changed in words in αῦς into αυ, γραές γραῦς γραυσί, ναυσί, and from ε and ο are made the diphthongs ει (εῦ in words in εύς) and ου, e. g. τυφθέντες (τυφθέντεσσι τυφθέντεσι τυφθέντσι) τυφθεῖσι, ἱππέες ἱππέεσι ἱππέσι ἱππεῦσι, Δωριέες Δωριέεσσι *Theocr.* 15, 93. Δωριέσι Δωριεῦσι, ἑκόντεσι ἑκόντσι ἑκοῦσι. χερσί for χείρεσσι has originated from the Ionic-Attic form χείρ χερός, v. §. 106[a].

When β π φ or γ κ χ precede the termination σι, they are contracted with the σ which follows, into the double consonants ψ and ξ, e. g. Ἄραβες Ἀράβεσι Ἄραψι, αἶγες αἴγεσι αἰξί, μέροπες μερόπεσι μερόψι, κόρακες κοράκεσι κόραξι, τρίχες τρίχεσι θριξί.

Of those which do not reject ε before σι, some change the faint ε into the more sonorous α, e. g. πατέρες (πατέρεσι, *per syncopen* πατρέσι) πατράσι, ἄνδρες ἄνδρεσσι (ἀνδρέσι) ἀνδράσι. γαστῆρσι *Hipp. de Morb.* 4, 27. γαστράσι *Dio Cass.* 54, 22. So also μητράσι, θυγατράσι, ἀστράσι, υἱάσι *Il.* ε', 463. and elsewhere, *Soph. Antig.* 571. from υἱς, υἱος, for υἱέσι, not from υἱεύς.

[a] Herodian. Herm. 306. xv. There is an exception in φωνήεσι from φωνήεντες Plat. Crat. p. 393. D. and regularly in the grammarians. See Apollon. π. συντ. p. 6. 7. 8. Schæf. ad Greg. p. 678. and infr. §. 121. Obs. 1.

Obs. 1. The Dorians declined the dative plural of substantives in *εύς* in *έσι*, e. g. *βασιλέσι*, *Δωριέσι*[b]. In the common language also *δρομεύς* makes *δρομέσι*, not *δρομεῦσι*.

Obs. 2. Words in *ης* and *ος*, which have in the nominative plural *εες*, or its equivalent in declension *εα*, reject only an *ε*, e. g. *ἀληθέες ἀληθέσι*, *τείχεα τειχέεσσι* (*-έεσι*) *τείχεσι*.

Obs. 3. In regard to the accent it is to be observed,

1) Dissyllable and polysyllable nouns keep the accent upon the syllable on which the nominative had it, unless the nature of the accent requires a transposition, e. g. *κόραξ κόρακος*, but *κοράκων*; *ἐλπίς ἐλπίδος*. The long vowel then receives the circumflex, *κνημίς κνημῖδος κνημῖδας*; and so the adjectives and participles oxytone in the feminine receive the circumflex upon the penult, *ἡδύς ἡδεῖα*, *τετυφώς τετυφυῖα*.

Exceptions: a) *γυνή* (*γύναιξ*), *γυναικός*, *γυναικί*, *γυναῖκα*, *γυναῖκες*, *γυναικῶν*. b) *οὐδείς*, *οὐδενός*, *οὐδενί*, *οὐδένα*. c) In paroxytones in *-ηρ -ερος* the full form has the accent on the *ε*, *μητέρος*, *θυγατέρος*, *Δημητέρος*, but the syncopated follows the rule 2.

2) Monosyllables in the gen. and dat. of all numbers throw the accent on the termination of case, *μήν μηνός μηνί*, *θήρ θηρός θηρί*, *φλέψ φλεβός φλεβί*, but in the acc. sing. nom. and acc. dual. and plur. *μῆνα μῆνε μῆνες μῆνας*. *θῆρα θῆρε θῆρες θῆρας*. *φλέβα φλέβε φλέβες*, *φλέβας*. The terminations *-οιν* and *-ων* receive the circumflex, *μηνοῖν μηνῶν*, *θηροῖν θηρῶν*, *φλεβῶν*, except *πᾶς παντός παντί*, but gen. pl. *πάντων*, dat. *πᾶσι*.

So words in *-ηρ*, when syncopated, take the accent in the gen. and dat. sing. on the last syllable, *ἀνήρ ἀνέρος ανδρός*, *πατήρ πατέρος πατρός*, *μητρός*, *θυγατρός*. *ἀνήρ* and *θυγάτηρ* in the acc. sing. and nom. acc. plur. on the penult and antepenult, *ἄνδρα*, *ἄνδρες*, *ἄνδρας*. *θύγατρα*, *θύγατρες*; in the gen. plur. in *ῶν*, *ἀνδρῶν*, *θυγατρῶν*, *πατρῶν*; in the dat. plur. in *α*, *πατράσι*, *ἀνδράσι* (but *ἄνδρεσσι*), *μητράσι*, *θυγατράσι* (but *θυγατέρεσσι*). *Δημήτηρ* throws the accent back not only like *θυγάτηρ* in the syncopated acc. voc. sing., but also in the gen. and dat. *Δήμητρος*, *Δήμητρι*, *Δήμητερ*.

Exceptions: a) Monosyllabic participles which keep the accent on the same syllable throughout, *θείς θέντος*, *στάς στάντος*, *δούς δόντος*, *ὤν ὄντος*. b) Some of those which have become monosyllabic by contraction, e. g. *ἦρ* (from *ἔαρ*) *ἦρος*, *κῆρ* (from *κέαρ*) *κῆρος*, but *Ορῄξ*, *Ορᾴξ*, *Ορῃκός* from *Ορήϊκος*, *στῆρ στητός* from *στέατος*, and others.

[b] Gregor. p. (154 seq.) 333.

c) The gen. plur. of παῖς, θώς, ὁ δμώς, ὁ Τρώς, τὸ φῶς, ἡ φῷς, ἡ δᾷς, τὸ οὖς, and πᾶς πᾶσα πᾶν, which are paroxytones, consequently παίδων, θώων, δμώων, Τρώων, φώτων, φῷδων, δᾷδων, ὤτων, πάντων, probably to distinguish them from δμωῶν (δμωή), Τρωῶν (Τρωαί), or because several of them have become monosyllabic by contraction, as παῖς, δαῖς, φῷς from πάϊς, δαΐς, φωΐς, τὸ φῶς from φάος, οὖς from οὔας. The Dorians, however, accented παιδῶν, Τρωῶν, παντῶν[a]. d) In the full datives plur. in εσι and εσσι the accent is placed on the antepenult; e. g. ἄνδρεσσι, θυγατέρεσσι, ἀνάκτεσι, παίδεσι, &c.

§. 76. EXAMPLE.

1. *Simplest Declension.*

SINGULAR.

Nom. ὁ θήρ 'the wild beast'.
Gen. τοῦ θηρ—ός
Dat. τῷ θηρ—ί
Acc. τὸν θῆρ—α
Voc. θήρ

DUAL.

Nom. Acc. τὼ θῆρ—ε
Gen. Dat. τοῖν θηρ—οῖν

PLURAL.

Nom. οἱ θῆρ—ες
Gen. τῶν θηρ—ῶν
Dat. τοῖς (θήρεσσι, θήρ—εσι) θηρσί
Acc. τοὺς θῆρ—ας.
Voc. θῆρ—ες.

2. Declensions with the rejection of the consonant before σι in the dative plural.

a) termination α ι υ.

SINGULAR.

Nom.	τὸ σῶμα 'the body'.	τὸ μέλι 'the honey'.
Gen.	τοῦ σώμα—τος	τοῦ μέλι—τος
Dat.	τῷ σώμα—τι	τῷ μέλι—τι
Acc.	τὸ σῶμα	τὸ μέλι
Voc.	σῶμα	μέλι

[a] Greg. p. (146) 317. c. n. Schæfer. Bekk. Anecd. p. 581, 21. 29. Comp. Koen. ib. p. (144 seq.) 314.

DUAL.

Nom. Acc.	τὼ σώμα—τε	τὼ μέλι—τε
Gen. Dat.	τοῖν σωμά—τοιν	τοῖν μελί—τοιν

PLURAL.

Nom.	τὰ σώμα—τα	τὰ μέλι—τα
Gen.	τῶν σωμά—των	τῶν μελί—των
Dat.	τοῖς σώμα—σι (from σωμάτεσι, σώματσι)	τοῖς μέλι—σι
Acc.	τὰ σώμα—τα	τὰ μέλι—τα
Voc.	σώμα—τα.	μέλι—τα.

SINGULAR.

Nom.	τὸ γόνυ
Gen.	τοῦ γόν—ατος
Dat.	τῷ γόν—ατι
Acc.	τὸ γόνυ
Voc.	γόνυ

DUAL.

Nom. Acc.	τὼ γόν—ατε
Gen. Dat.	τοῖν γον—άτοιν

PLURAL.

Nom.	τὰ γόν—ατα
Gen.	τῶν γον—άτων
Dat.	τοῖς γόν—ασι[b]
Acc.	τὰ γόν—ατα
Voc.	γόν—ατα.

b) termination ν ρ ς (ξ ψ)

SINGULAR.

Nom.	ὁ μήν 'the month'.	ὁ ποιμήν
Gen.	τοῦ μην—ός	τοῦ ποιμ—ένος
Dat.	τῷ μην—ί	τῷ ποιμ—ένι
Acc.	τὸν μῆν—α	τὸν ποιμ—ένα
Voc.	μήν	ποιμήν

DUAL.

Nom. Acc.	τὼ μῆν—ε	τὼ ποιμ—ένε
Gen. Dat.	τοῖν μην—οῖν	τοῖν ποιμ—ένοιν

[b] γονάτεσσι Theocr. 16. 11. Of γούνασι see §. 84. Obs. 3.

PLURAL.

Nom.	οἱ μῆν—ες	οἱ ποιμ—ένες
Gen.	τῶν μην—ῶν	τῶν ποιμ—ένων
Dat.	τοῖς (μήνεσι) μη—σί	τοῖς ποιμ—έσι
Acc.	τοὺς μῆν—ας	τοὺς ποιμ—ένας
Voc.	μῆν—ες.	ποιμ—ένες.

SINGULAR.

Nom. ἡ χείρ 'the hand'.
Gen. τῆς χειρός.
Dat. τῇ χειρί (χερί *Il.* θ', 289, &c. *Eur. Or.* 271.)
Acc. τὴν χεῖρα (χέρα *Eurip. Ion.* 132.)
Voc. χείρ

DUAL.

Nom. Acc. τὰ χεῖρε
Gen. Dat. ταῖν (χειροῖν *Soph. El.* 1394. *Solon. El. v.* 50.) χεροῖν

PLURAL.

Nom. αἱ χεῖρες
Gen. τῶν χειρῶν
Dat. ταῖς (χείρεσσι *Il.* γ', 271, &c. *Soph. Ant.* 1297. *Eur. Alc.* 772. doubtful. χείρεσι *Il.* υ', 468. *Od.* ο', 461. χέρεσσι *Hesiod. Th.* 247.) χερσι
Acc. τὰς χεῖρας
Voc. χεῖρες.

χερός, χερί, χέρα, χερῶν, χέρας, are quite as common in the tragic writers as χειρός, &c. After the model of χείρ χειρός, is declined φθείρ, only that this has φθειρσί in the dat. plur., not φθερσί.

SINGULAR.

Nom.	ὁ λέων 'the lion'.	ὁ γίγας 'the giant'.
Gen.	τοῦ λέον—τος	τοῦ γίγ—αντος
Dat.	τῷ λέον—τι	τῷ γίγ—αντι
Acc.	τὸν λέον—τα	τὸν γίγ—αντα
Voc.	λέον	γίγαν

DUAL.

Nom. Acc.	τὼ λέον—τε	τὼ γίγ—αντε
Gen. Dat.	τοῖν λεόν—τοιν	τοῖν γιγ—άντοιν.

PLURAL.

Nom.	οἱ λέοντες	οἱ γίγ—αντες
Gen.	τῶν λεόντων	τῶν γιγ—άντων
Dat.	τοῖς λέ—ουσι	τοῖς (γιγ—άντεσι, γίγ-αντσι) γίγ—ασι
Acc.	τοὺς λέ—οντας	τοὺς γίγ—αντας
Voc.	λέοντες.	γίγ—αντες.

SINGULAR.

Nom. ὁ παῖς 'the boy'.
Gen. τοῦ παι—δός
Dat. τῷ παι—δί
Acc. τὸν παῖ—δα
Voc. παῖ

DUAL.

Nom. Acc. τὼ παῖ—δε
Gen. Dat. τοῖν παί—δοιν

PLURAL.

Nom. οἱ παῖδες
Gen. τῶν παί—δων
Dat. τοῖς (παίδεσσι, παίδεσι) παισί
Acc. τοὺς παῖ—δας
Voc. παῖ—δες.

SINGULAR.

Nom. ὁ κόραξ
Gen. τοῦ κόρα—κος
Dat. τῷ κόρα—κι
Acc. τὸν κόρα—κα
Voc. κόραξ

DUAL.

Nom. Acc. τὼ κόρα—κε
Gen. Dat. τοῖν κορά—κοιν

PLURAL.

Nom. οἱ κόρα—κες
Gen. τῶν κορά—κων
Dat. τοῖς κόρα—ξι
Acc. τοὺς κόρα—κας
Voc. κόρα—κες.

§. 77. 3. Declension, in which the ε originating from η is rejected. (*Syncope.*)

SINGULAR.

Nom.	ὁ πατήρ
Gen.	τοῦ πατέρος (*Od.* λ′, 500.) πατρός
Dat.	τῷ πατέρι (*Il.* ε′, 156.) πατρί
Acc.	τὸν πατέρα
Voc.	πάτερ

DUAL.

Nom. Acc.	τὼ πατέρε
Gen. Dat.	τοῖν πατέροιν

PLURAL.

Nom.	οἱ πατέρες
Gen.	τῶν πατέρων (rarely πατρῶν *Od.* δ′, 687. θ′, 245.)
Dat.	τοῖς (πατέρεσσι) πατράσι §. 75.
Acc.	τοὺς πατέρας
Voc.	πατέρες.

SINGULAR.

Nom.	ὁ ἀνήρ
Gen.	τοῦ ἀνέρος (*Il.* γ′, 61, &c.) ἀνδρός §. 72.
Dat.	τῷ ἀνέρι (*Il.* π′, 516, &c.) ἀνδρί
Acc.	τὸν ἀνέρα (*Il.* ν′, 131.) ἄνδρα
Voc.	ἄνερ

DUAL.

Nom. Acc.	τὼ ἀνέρε (*Il.* λ′, 328.) ἄνδρε
Gen. Dat.	τοῖν ἀνέροιν, ἀνδροῖν

PLURAL.

Nom.	οἱ ἀνέρες (*Il.* ε′, 861, &c.) ἄνδρες
Gen.	τῶν ἀνέρων, ἀνδρῶν
Dat.	τοῖς (ἀνέρεσσι ἄνδρεσσι *Il.* ε′, 874, &c. ἄνδρασσι *Il.* ρ′, 308.) ἀνδράσι
Acc.	τοὺς ἀνέρας (*Il.* α′, 262, &c.) ἄνδρας.
Voc.	ἀνέρες, ἄνδρες.

After πατήρ are declined ἡ μήτηρ, ἡ γαστήρ (which in the dative plural makes γαστῆρσι and γαστράσι §. 75.), Δημήτηρ, θυγάτηρ. The two latter often occur syncopated throughout, e. g. Δήμητρος for Δημητέρος *Il.* β′, 696, &c. *Eurip. Alc.* 359.

Suppl. 173, &c. *Δήμητρα Hymn. Hom. in Cer. Eurip. Suppl.* 362. This accusative afterwards served for a new form of the nominative *Δήμητρα, Δημήτρας, Δήμητραν Plat. Cratyl.* 21. *Apollod.* 1, 5, 1. 2[a]. *θύγατρα* for *θυγατέρα Il. α′*, 13. 95. 372. &c. *θύγατρες Il. ζ′*, 238. *ι′*, 144. 286. *χ′*, 155. *θυγατρῶν Il. β′*, 715. *γ′*, 124. *ζ′*, 252. *ν′*, 365, &c. To this head belong also the forms *ἀρνός, ἀρνί*, plur. *ἄρνες, ἀρνάσι* (*ἄρνεσσιν Il. π′*, 352.) from APHN, *ἀρένος*. So *υἱάσι* dat. plur. §. 89.

4. Contracted declension. §. 78. (79.)

a. The termination *ης* and *ος*.

SINGULAR.

contr.

Nom.	*ἡ τριήρης*		*τὸ τεῖχος*
Gen.	*τῆς τριήρεος*	*τριήρους*	*τοῦ τείχεος, τείχους*
Dat.	*τῇ τριήρεϊ*	*τριήρει*	*τῷ τείχεϊ, τείχει*
Acc.	*τὴν τριήρεα*	*τριήρη*	*τὸ τεῖχος*
Voc.	*τρίηρες*		*τεῖχος.*

DUAL.

N. A.	*τὰ τριήρεε*	*τριήρη*	*τὼ τείχεε, τείχη*
G. D.	*ταῖν τριηρέοιν*	*τριηροῖν*	*τοῖν τειχέοιν, τειχοῖν*

PLURAL.

Nom.	*αἱ τριήρεες*	*τριήρεις*	*τὰ τείχεα, τείχη*
Gen.	*τῶν τριηρέων*	*τριηρῶν*	*τῶν τειχέων, τειχῶν*
Dat.	*ταῖς τριήρεσι*		*τοῖς τείχεσι*
Acc.	*τὰς τριήρεας*	*τριήρεις.*	*τὰ τείχεα, τείχη.*

Obs. 1. Like *τριήρης* are declined also proper names which are not patronymics, e. g. *ὁ Σωκράτης, Δημοσθένης*. Yet these have sometimes the accusative according to the first declension, *τὸν Σωκράτην, τὸν Ἀντισθένην, τὸν Ἀριστοφάνην Elmsl. ad Soph. Œd. C.* 375.

Obs. 2. The dative of *σπέος* is *σπῆι Il. σ′*, 4; the dative plural *σπέσσι Od. α′*, 15. 73. &c. and *σπήεσσι Od. ι′*, 141. the gen. sing. *σπείους Od. ι′*, 141. from the form *σπεῖος Od. ε′*, 194. The *η* has arisen from the double *ε*, as *Ἡρακλῆος*.

[a] Van Staveren ad Hygin. f. 147. Dind. Schæf. App. Dem. p. 308. Dobree ad Arist. Plut. p. 61. ed.

Obs. 3. The Dorians and Ionians, in the genitive, use the contraction ευς for ους; from θάρσος Homer has *Il.* ρ', 573. θάρσευς for θάρσεος, θάρσους *Od.* ω', 394. θάμβευς for θάμβεος, γένευς *Od.* ο', 533. σάκευς *Hes. Sc.* 334. 460. So Ἀριστοφάνευς *Pind. Nem.* 3, 35. Εὐμήδευς *Theocr.* 5, 134. χείλευς 7, 20. ὄρευς *ib.* 46. θέρευς 9, 12.

Obs. 4. The Æolians in the genitive and vocative omit *s*, e. g. Σωκράτου, Σώκρατε. Hence in Latin *Pericle, Cic. Off.* 1, 40, 8. with Heusinger's note.

Obs. 5. The contraction in the dual εε into η is found in *Arist. Thesm.* 24. *Pac.* 820. τὼ σκέλη. *Thesm.* 282. ὦ περικαλλῆ Θεσμοφόρω, and so it must be for the sake of the metre *Av.* 368. ξυγγένη for ξυγγένεε. *Plat. Polit.* p. 258 C. *Rep.* 9. p. 572 A. δύο εἴδη. *Rep.* 8. p. 547 B. ἑκατέρω τὼ γένη. This is acknowledged also as a regular contraction by Chœroboscus, *Bekk. Anecd.* p. 1190, 8. On the contrary, *Polit.* p. 260. A. we find τούτω τὼ γένεε (*MS. ap. Bekk.* p. 313. γένε), and in an inscription published by Chandler, II. 4. (*Bœckh Publ. Econ. Inscr. No.* 12. a.) κατωρεῦε δυο, τω σκελε, τω ζευγε, which are more probably for σκέλεε, ζεύγεε, than for σκέλει, ζεύγει. Comp. *Chœrob. ap. Bekk. Anecd.* p. 1130. 1190. 8. 1205. *Buttmann Larger Gr.* p. 187. *Bœckh Publ. Econ.* 2, 293.

Obs. 6. If a vowel precedes εα, it is contracted only into α, not into η, e. g. τὰ χρέα *Plat. Rep.* 7. p. 555 D. from χρέος, κλέα (κλεῖα *Hes. Th.* 100.) from κλέος[a], for χρέεα, κλέεα. In the Attics this α, as originating in contraction, appears to be long, as *Arist. Nub.* 442. in the epic poets who rejected one ε, short, as *Apollon. Rh.* 1, 1. 4, 36. Analogous in all respects are the abbreviations ὀυσκλέα, ἀκλέα §. 113. *Obs.* 1. Εα is made one syllable *Hes.* Ἔργ. 150.

Obs. 7. The contracted form is Attic: yet the Attics frequently do not use the contraction in the genitive plural. Thus τριήρεων *Xen. H. Gr.* 1, 4, 11. but τριηρῶν *Thuc.* 6, 46. ὀρέων *Xen. Anab.* 4, 3, 1. *Cyrop.* 3, 2, 1. ὀρῶν *Plat. Leg.* 8. p. 833 B. In particular they did not say ἀνθῶν from ἄνθος, but ἀνθέων, because ἀνθῶν might easily have been confounded with the participle from ἀνθέω, or with ἀνθ' ὧν[b].

Obs. 8. Like τριήρης are also declined the proper names compounded with κλέης, Ἡρακλέης Ἡρακλῆς, Θεμιστοκλῆς, Περικλῆς, Νεοκλῆς. κλέης is the Ionic, κλῆς the Attic form. We find, however, Ἡρακλέης *Eur. Herc. F.* 924. *Ion.* 1144. and elsewhere.

[a] Thom. M. p. 864.
[b] Herodian. Herm. p. 304. Piers. p. 456. Koen ad Greg. p. (175) 380. Dorvill. ad Charit. p. 399.

Nom. —κλέης, κλῆς.

Gen. —κλέος Ion. (Ἡρακλέος *Herod.* 7, 200. 204. Θεμιστοκλέος *id.* 7, 143. The termination κλεος in the tragedians should probably always be changed into κλεους[c]. Ἡρακλῆος always in Homer; also *Eur. Heracl.* 542. but doubtful. Θεμιστοκλῆος *Herod.* 8, 63.) Attic κλέους (from κλέεος *Orph. Arg.* 224. Θεμιστοκλέους *Herod.* 8, 61.).

Dat. —κλέϊ Ion. (Θεμιστοκλέϊ *Herod.* 7, 144. Ἡρακλῆϊ *Od.* θ', 224.) Att. κλεῖ and κλέει, as it should always be in the tragedians instead of -κλέϊ. See *Pors. l. c.*

Acc. —κλέα (Ion. κλῆα, as Θεμιστοκλῆα *Herod.* 8, 57. 61. 79. rarely κλῆ, e. g. Ἡρακλῆ *Soph. Trach.* 476. *Plat. Phædon.* p. 89 C.) *Theocr.* 13, 73. has Ἡρακλέην. The form -κλῆν occurs only in later writers[d].

Voc. —κλεες (Θεμιστόκλεες *Herod.* 8, 59. Ἡράκλεες *Eur. Herc. F.* 175.) —κλεις[e], in later prose writers Ἡρακλες as an exclamation.

The genitive -κλους which is found in the common grammars, does not occur, yet Chœroboscus quotes Σωκλοῦς, Προκλοῦς, *Bekk. Anecd.* p. 1188. *Plato Theæt.* p. 169 B. has Ἡράκλεες, nom. plur.

The accusative -κλεα has a long α, as Ἐτεοκλέα *Soph. Ant.* 23. 194[f].

b. The termination ω and ως, gen. οος. The singular only of this is used; the dual and plural are taken from the form ος, according to the second declension; e. g. τὰς εἰκούς *Arist. Nub.* 559. but for the most part these substantives, from their signification, admit of no plural. §. 79. (80.)

Nom.	ἡ αἰδώς 'shame'.	ἡ ἠχώ
Gen.	τῆς αἰδόος, αἰδοῦς	τῆς ἠχόος, ἠχοῦς
Dat.	τῇ αἰδόϊ, αἰδοῖ	τῇ ἠχόϊ, ἠχοῖ
Acc.	τὴν αἰδόα, αἰδῶ	τὴν ἠχόα, ἠχώ
Voc.	αἰδοῖ.	ἠχοῖ.

1. In the same manner are declined ἡ ἠώς 'the dawn', ἡ πειθώ 'persuasion', and the proper names Λητώ, Σαπφώ. The uncontracted form seldom occurs even in the Ionic writers.

[c] Pors. ad Eur. Med. 675.
[d] Thom. M. p. 423. Phryn. p. 156.
[e] Porson ad Eurip. Med. p. 449.
[f] Valck. ad Eur. Ph. 1258.

2. The Ionians made the accusative in *ουν*, e. g. *τὴν Ἰοῦν Herod.* 2, 41. *Λητοῦν id.* 2, 156. *κακεστοῦν, ἀεισστοῦν* in Hesychius[a]. The Æolians said *Λατῶν* (not *Λάτων*) *Chœrob. Hort. Adon.* p. 268. and *Λάτω* according to the same author *Bekk. Anecd.* p. 1203.

3. In the genitive, Pindar, *Pyth.* 4, 182, has *Χαρικλοῖς* for *Χαρικλοῦς* (in Bœckh *Χαρικλοῦς*). Compare §. 27. The Æolians are said to have used *ῶς* for *οῦς*, thus *Αχῶς Mosch.* 6. 1[b].

4. In the same manner are declined the Attic forms in *ώ* for *ών, όνος*, e. g. *Γοργώ Γοργοῦς, ἀηδώ ἀηδοῦς Soph. Aj.* 636. *χελιδώ* (*χελιδοῖ* voc. *Anacr. Fr. Heph.* p. 22.), *εἰκώ*, for *Γοργών, ἀηδών, χελιδών, εἰκών, -όνος*[c]. See §. 89.

5. The accus. of nouns in *ώ*, though derived from *όα*, has not the circumflex but the acute, *τὴν ἠχώ, τὴν Λητώ*[d].

§. 80. *c.* The termination *ις* and *ι*.

SINGULAR.

	Ion.	Att.
Nom.	*ἡ πόλις* 'the city'.	
Gen.	*τῆς πόλιος, πόλεος*	*πόλεως*
Dat.	*τῇ πόλιϊ (πόλι), πόλεϊ*	*πόλει*
Acc.	*τὴν πόλιν*	

DUAL.

Nom. Acc.	*τὰ πόλιε, πόλεε*	
Gen. Dat.	*ταῖν πολίοιν, πολέοιν*	*πόλεῳν*

PLURAL.

Nom.	*αἱ πόλιες, πόλεες*	*πόλεις*
Gen.	*τῶν πολίων, πολέων*	*πόλεων*
Dat.	*ταῖς πόλισι, πόλεσι*	
Acc.	*τὰς πόλιας, πόλεας*	*πόλεις.*

[a] Valck. ad Herod. p. 181. 8. Gregor. p. (200) 427. c. n. Sch. Fisch. 1. p. 411. Schæf. Melet. in Dion. p. 93.

[b] Dorville Vann. Cr. p. 461. 528. Toup. ad Longin. p. 391 seq. (245.) Bekk. Anecd. p. 1201.

[c] Valck. ad Eurip. Ph. p. 168. Fisch. 2. p. 174.

[d] Schol. ad Il. *β'*, 262. Chœrob. in Bekk. Anecd. p. 1203 seq.

SINGULAR.

	Ion.	Att.
Nom.	τὸ σίνηπι 'mustard'[e].	
Gen.	τοῦ σινήπιος, σινήπεος	σινήπεως
Dat.	τῷ σινήπιϊ, σινήπεϊ	σινήπει
Acc.	τὸ σίνηπι	

DUAL.

Nom. Acc.	τὼ σινήπιε, σινήπεε	
Gen. Dat.	τοῖν σινηπίοιν, σινηπέοιν	σινήπεῳν

PLURAL.

Nom.	τὰ σινήπια, σινήπεα	
Gen.	τῶν σινηπίων, σινηπέων	σινήπεων
Dat.	τοῖς σινήπισι, σινήπεσι	
Acc.	τὰ σινήπια, σινήπεα.	

Obs. 1. In the same manner are declined ὁ μάντις, ὁ ὄφις, ἡ δύναμις, ἡ στάσις, ἡ φύσις, ἡ ὕβρις, ἡ πρᾶξις, &c. According to the old grammarians[f], πόλιος πόλιϊ is the common dialect (κοινόν), but πόλεος πόλεϊ, with ε Ionic. But in the Ionic and Doric writers the declension in ι[g] in the genitive, nominative, accusative plural, is almost exclusively found; rarely in ε, e. g. πόλεων *Il.* ε′, 744. In the dative εἰ, ει or ι is more frequent. The termination ηος also occurs in the genitive, and other cases, e. g. πόληος *Od.* ζ′, 40. α′, 185. *Il.* β′, 811. πόληϊ *Il.* γ′, 50. In the Attic writers the form εος is found, though seldom; as ὕβρεος *Aristoph. Plut.* 1045. πόλεος *Eurip. Hec* 860. ὄφεος *Suppl.* 703. 1329[h]. κόνεος *Eur. Cycl.* 641. which the neuter requires instead of κόνεως. From εος comes the Doric ευς, πόλευς *Theogn.* 754. *Br.* The form πόλεως is frequently a dissyllable in the Attic poets, ∪ –, and so *Il.* β′, 811. φ′, 567. where some read πόληος, others πόλεως or πόλεος, or πόλιος (as πόλιας *Od.* θ′, 560.).

Obs. 2. The dative very frequently occurs in Ionic writers with a single ι, long because contracted from ι ι, e. g. Θέτι *Il.* σ′, 407. μήτι for μήτιϊ *Il.* ψ, 315. πόλι *Herod.* 1, 105. 2, 30. Δί *Pind. Ol.* 13, 149. δυνάμι *Herod.* 2, 102. ὄψι *Herod.* 2, 141. στάσι *Herod.* 7, 153. ἀνακρίσι 8, 69. Homer has always πόσεϊ *Il.* ε′, 71. and πόσει *Od.* λ′, 430. but in the gen. only πόσιος, and so ἀΐδρεϊ *Il.* γ′, 219[i]. We find in *Herod.* στάσει 1, 150. 173. ἀκροπόλει 1, 154. δυνάμει 1, 192.

[e] Lobeck. ad Phryn. p. 288.
[f] Gregor. p. (186) 401 seq.
[g] Fisch. 1. p. 406.
[h] Fisch. 1. p. 405 seq.
[i] Eust. Il. γ′, p. 407, 38. Schol Ven. Il. γ′, 219.

Obs. 3. Instead of the accusative in ιν, the form α also occurs, e. g. πόληα *Hes. Sc.* 105.

Obs. 4. The vocative in ῖ is required by the metre *Il.* α′, 106. *Æsch. Eumen.* 164. μάντι. *Soph. Œd. T.* 380. τυραννί. *ib.* 151. φάτι. *Eur. Andr.* 1179. *Arist. Ach.* 971. πόλι. So ὦ νεᾶνι is found without various reading *Eur. Andr.* 192. πόσι *Eur. Alc.* 330. χρύσασπι *Pind. Isthm.* 1. 1. In other places the MSS. vary between this form and that in -ις, as *Soph. El.* 785. *Eur. Ph.* 190. *Arist. Ran.* 920.

Obs. 5. In the dual φύση occurs *Plat. Rep.* 3. p. 410 E. (with the var. reading φύσει) and τὰ πόλη *Isocr. de Pac.* p. 183 C. in a MS. *ap. Bekk.* (p. 246. *Oxon.*) So τῷ πόλει §. 78. Obs. 4. In the genitive is found τοῖν γενεσέοιν *Plat. Phædon.* p. 71 E. τοῖν κινησέοιν *Legg.* 10. p. 898 A. and ταιν πολέοιν *Isocr. Paneg.* p. 55 C. *ed. Steph.* (c. 21.)

Obs. 6. In the plur. in Herodotus we find nom. -ιες, αἱ συμβάσιες 1, 74. accus. τὰς ἀποκρίσιας 1, 90. So πόλιας *Eur.* 484. in a chorus, and dissyllable *Od.* θ′, 560. In the accusative ἀκοίτις for ἀκοίτιας *Od.* κ′, 7. and in the common close of an hexameter, βοῦς ἥτις εὐρυμετώπους. So also πόλις for πόλιας *Herod.* 2, 41. 7, 109. Σάρδις *id.* 1, 15. ὄφις *id.* 2, 75. πίστις *id.* 3, 7. πανηγύρις *id.* 2, 58[a]. The dative πολίεσι is found in Pindar, *P.* 7, 8. and in a treaty of the Argives and Lacedæmonians *Thuc.* 5, 77. where others read πολίεσσι[b], as in *Od.* φ′, 252. πόλισι is found in *Herod.* 1, 151. otherwise πόλεσι is more common, even in the Ionic writers.

Obs. 7. The Ionic ὕις, ὕος (acc. sing. οἴδα *Theocr.* 1, 9. and ὕιν *ib.* 11. dat. plur. ὕεσσι in Homer, οἴεσι *Od.* ο′, 385. and ὕεσσι *Il.* ζ′, 85. λ′, 106. *Od.* ι′, 418. acc. ὕις for ὕιας *Od.* ι′, 244. *Theocr.* 9, 17.) is contracted throughout by the Attics, οἷς, οἱός, οἱί, οἷν, Pl. οἷς, οἱῶν, οἱσί, οἷας, and οἷς[c].

Obs. 8. Words which generally have ιος, ιθος, ιτος in the gen., are sometimes inflected in this way. Θέμιος *Herod.* Κύπριος *Theocr.* 11, 16. (in most MSS. -ιος). μήνιος in Homer, μήνιος *Plat. Rep.* 3. p. 390 E. Ἀναχάρσιος *Plat.* -ιος *Aristot.* Θέτιος *Pind. Ol.* 9, 115. *Isthm.* 8, 60. 104. Πάριος *Il.* γ′, 325. *Pind. Pyth.* 6, 33[d]. τοὺς φθοῖς like τὰς οἷς for τοὺς φθοίας *Arist. Plut.* 677[e]. τοὺς ἄνω κλάζοντας ὄρνις *Soph. Œd. T.* 966. for ὄρνιθας. comp. *Eur. Hipp.* 1072. *Arist. Av.* 1250. 1609. and ὄρνεις *Athen.* 9. p. 373 D. E. ὄρνεων *Arist. Ach.* 291. 305.

[a] Koen ad Greg. p. (225) 475.
[b] Bœckh ad Pind. p. 486. Buttm. L. Gr. p. 182, note.
[c] Piers. ad Mœr. p. 274.
[d] Gregor. p. (144) 311.
[e] Suid. s. v. Piers. ad Mœr. p. 386

d. The termination υς and υ, gen. εος, εως, and υος. §. 81. (85.)

SINGULAR.

1. υς, εος.

Nom.	ὁ πῆχυς		τὸ ἄστυ
Gen.	τοῦ πήχεος	Att. πήχεως	τοῦ ἄστεος, ἄστεως
Dat.	τῷ πήχεϊ	πήχει	τῷ ἄστεϊ, ἄστει
Acc.	τὸν πῆχυν		τὸ ἄστυ
Voc.	πῆχυ		ἄστυ

DUAL.

Nom. Acc.	τὼ πήχεε	τὼ ἄστεε
Gen. Dat.	τοῖν πηχέοιν	τοῖν ἀστέοιν

PLURAL.

Nom.	οἱ πήχεες	πήχεις	τὰ ἄστεα, ἄστη
Gen.	τῶν πηχέων		τῶν ἀστέων
Dat.	τοῖς πήχεσι		τοῖς ἄστεσι
Acc.	τοὺς πήχεας	πήχεις	τὰ ἄστεα, ἄστη
Voc.	πήχεες	πήχεις.	ἄστεα, ἄστη.

Only πέλεκυς, πρέσβυς, and the plur. of ἔγχελυς, are declined after this model.

Obs. 1. Both forms of the genitive of ἄστυ occur in Attic, ἄστεος *Xen. Hist. Gr.* 2, 4, 7. *Plat. Leg.* 5. p. 746 A. *Eurip. Or.* 729. 801. and *passim.* ἄστεως *Eurip. Or.* 761. *Phœn.* 870. *Thuc.* 8, 92. See *Elmsl. ad Soph. Œd. T.* 762.

Obs. 2. The accus. plur. of nouns in υς is not always contracted by the Attics: πήχεας occurs in *Aristoph. Ran.* 811. The genitive plur. also is not contracted in Attic[f]. ἄστη is found *Eur. Suppl.* 954. On the contrary -εας forms only one syllable, πελέκεας *Od.* τ', 573. φ', 120. as -εων in πελέκεων *ib* τ', 578.

SINGULAR. §. 82. (86.)

2. υς, υος.

Nom.	ὁ ἰχθύς 'the fish'.
Gen.	τοῦ ἰχθύος
Dat.	τῷ ἰχθύϊ
Acc.	τὸν ἰχθύν
Voc.	ἰχθύ

[f] Mœris, p. 327. ubi v. Pierson. Phryn. p. 245. c. n. Lob.

DUAL.

Nom. Acc.	τὼ ἰχθύε
Gen. Dat.	τοῖν ἰχθύοιν

PLURAL.

Nom.	οἱ ἰχθύες
Gen.	τῶν ἰχθύων
Dat.	τοῖς ἰχθύσι
Acc.	τοὺς ἰχθύας, ἰχθῦς
Voc.	ἰχθύες.

Obs. 1. The terminations -ύς -ύν of substantives are generally long, e. g. *Eur. Ion.* 1024. ἰσχὺν ἔχοντ' ἄν - - - Instances occur, however, in which they are short, as *Soph. Ant.* 1144. κλιτύν. *Eur. Cycl.* 574. νηΐν, and elsewhere [a]. Barytones, on the contrary, have a short termination, except *Eur. Herc. F.* 5. στάχῦς, of which corrections have been proposed.

Obs. 2. The acc. in να for νν occurs only in later writers, e. g. *Theocr.* 26, 17 [b].

Obs. 3. The vocative in υ is very rare; ἰχθύ with long υ occurs in a fragment of Crates *Athen.* 6. p. 267 F. γένυ with short υ *Eur. Androm.* 1184.

Obs. 4. The υ often coalesces into one syllable with the following vowel, as in *Il.* π', 526. νέκυι. *Od.* η', 270. ὀϊζυῖ. θ', 253. ὀρχηστυῖ. ω', 105. πληθυῖ. *Hes. Theog.* 533. Φόρκυι. In the gen. pl. this seems to take place in Ἐριννύων *Iph. T.* 938. 977. 1468. unless we should there write Ἐρινύων; in *Eur. Troad.* 461. Ἐριννύν (not Ἐριννῦν for Ἐριννύων) is the accusative. In *Pind. Pyth.* 4, 401. γενύων is perhaps a dissyllable [c]. Νεκύεσσι, as a trisyllable, was formerly found *Od.* λ', 568. where now νέκυσσιν stands, like γένυσσιν *Il.* λ', 416. πίτυσσιν *Od.* ι', 186 [d]. In the accus. γένυας *Od.* λ', 320. ἰχθῦς *Od.* ε', 53. κ', 124, &c. ὀρῦς *Il.* λ', 494. νέκυς *Od.* ω', 417. ἴτυς *Herod.* 7, 89 [e]. The contracted nom. plur. αἱ ἄρκυς is found in *Xenoph. de Venat.* 2, 5. 6, 2. 10, 2.

[a] Spitzn. de Prod. Brev. Syll. p. 67. Matthiæ ad Eur. Hipp. 226.

[b] Schæf. ad Theocr. l. c.

[c] Bœckh ad Pind. Ol. 13, 82. Herm. Elem. D. M. p. 53.

[d] Herm. de Em. Rat. Gr. Gr. p. 46. Jacobs ad Anthol. Palat. 1. p. 93.

[e] Maittaire, p. 336. Fisch. 1. p. 364. Heyne Obs. ad Il. t. 5. p. 522 seq.

e. The termination ευς. §. 83. (81.)

SINGULAR.

	Ion.	Att.
Nom.	ὁ βασιλεύς	
Gen.	τοῦ βασιλέος, βασιλῆος	βασιλέως
Dat.	τῷ βασιλέϊ, βασιλῆϊ	βασιλεῖ
Acc.	τὸν βασιλέα, βασιλῆα	βασιλέα & -σιλῆ
Voc.	βασιλεῦ	

DUAL.

Nom. Acc.	τὼ βασιλέε, βασιλῆε
Gen. Dat.	τοῖν βασιλέοιν

PLURAL.

Nom.	οἱ βασιλέες, βασιλῆες	βασιλεῖς & -σιλῆς
Gen.	τῶν βασιλέων	
Dat.	τοῖς (βασιλήεσσι) βασιλεῦσι	
Acc.	τοὺς βασιλέας, βασιλῆας	βασιλεῖς & -σιλέας
Voc.	βασιλέες.	

Obs. 1. Words which have a vowel before the termination ευς, in the genitive contract έως into ῶς, and in the acc. sing. and plur. έα into ᾶ, e. g. Πειραιεύς, Πειραιέως (*Plat. Rep.* 4. p. 439 E.) Πειραιῶς (*Xen. Hist. G.* 2, 2, 3. *Thuc.* 2, 93.) Accus. Πειραιᾶ. χοεύς, gen. χοῶς (*Aristoph. Thesm.* 347.), accus. χοᾶ (*Aristoph. Equ.* 95.) ἁλιῶς in *Pherecr. ap. Bekk. Anecd.* p. 383, 30. Μηλιᾶ *Æsch. Pers.* 484[f]. ἀγνιᾶς for ἀγνιέας, χοᾶς *Arist. Eccl.* 44. and elsewhere. Ἑστιαῖας *Thuc.* 1, 114[g].

Obs. 2. The gen. -εος occurs even in the Attic poets. Θησέος *Eur. Supp.* 986. ἀριστέος *Iph. A.* 27. Νηρέος *Jon.* 1101. in anapæsts. υἱέος (which, however, does not come from υἱεύς) is the only correct form, and is found *Plat. Rep.* 2. p. 387 E. without various reading, and often as a various reading to υἱέως, e. g. *Thuc.* 1, 13[h]. So according to *Thom. Mag.* we should write δρομέος, not -ως. This termination is often monosyllabic, *Il.* β', 566. Μηκιστέος. α', 489. Πηλέος, as π', 21,

[f] Etym. M. p. 189, 50. Pierson ad Mœrin, p. 6. 314 seq. 412. Koen ad Gregor. p. (70) 163. Fisch. 1. p. 129. 409.

[g] Harpocr. v. Ἀγνιᾶς. Piers. ad Mœr. p. 6. Duk. ad Thuc. 1, 107. Hemst. ad Luc. 1. p. 472. Bip. not. x.

[h] Thom. Mag. p. 865. Bekk. Anecd. p. 68, 12. Lobeck. ad Phryn. p. 68. Of -εος see Greg. p. (28) 67.

203. *Od.* λ', 477. (On the contrary, Πηλέος is a dactyl *Il.* σ', 18. υ', 2. φ', 139. χ', 8. 250. *Od.* ω', 36.) Ὀδυσεῦς is found only once, *Od.* ω', 397. after the analogy of *θάμβευς, θάρσευς, γένευς.* The form *-ηος* was in use in the old Attic dialect in Solon's time. See *Lysias*, p. 361. *ed. R.* In the Attic poets it occurs only once, *Eur. Iph. A.* 1063. The MSS. of Herodotus vary between *βασιλέος* and *-ῆος*. Even in the epic writers *-ηος* is not universally used; Ἀτρῆος, Τυδῆος are never found: Πηλέως is pronounced as a monosyllable, *Eur. Iph. A.* 951.

Obs. 3. In the accus. sing. *-α* in the Ionic form (after *η*) is short, in the Attic (after *ε*) is long, according to the change of quantity already noticed[a]. Examples, however, are found of the short *α*, as *Eur. Hec.* 882. *φονέα.* Comp. *El.* 603. 768[b]. I know no instance of the lengthening of the accus. plur. *-εα* sometimes makes only one syllable; Γηρυονέα *Hes. Th.* 981. *Eur. Iph. A.* 1351. Ἀχιλλέα. *Arist. Ran.* 76. Σοφοκλέα. See Brunck's note[c]. This is always the case at the end of an heroic verse[d]. For *-έα ῆ* is written, but not at the end of an heroic verse. Τυδῆ *Il.* δ', 384. Μηκιστῆ *Il.* ο', 339. Ὀδυσῆ *Od.* τ', 136. *βασιλῆ Herod.* 7, 220. *ἱερῆ Eur. Alc.* 25. Ὀδυσσῆ *Rhes.* 708. Ἀχιλλῆ *El.* 439. *ξυγγραφῆ Arist. Ach.* 1150[e].

Obs. 4. The Attic nom. plur. *-ης* appears to have originated from the Ionic *-ῆες* or *-έες* (as *τριήρη* from *τριήρεε* §. 79. Obs. 4.) not from *-εις*[f]. The grammarians found this form (*Chœrob. l. c. Draco*, p. 115, 18.) only in *Soph. Aj.* 390. *βασιλῆς* (*Br. Erf. Herm. βασιλεῖς*), and Xenophon *τοὺς νομῆς* (probably *Cyr.* 1, 1, 2. where the editions have *νομεῖς* and *νομέας*). It is, however, found also in *Thuc.* 2, 76. *τοὺς* Πλαταιῆς, with the various reading Πλαταιεῖς *Xen. Hell.* 3, 4, 14. *ἱππῆς*, where Wolf reads *ἱππέας*. The form *-εῖς* is found once in Homer *Il.* λ', 151. *ἱππεῖς*, and once in *Hes.* Ἔργ. 246. once *-ηες* is pronounced in one syllable *Hes.* Ἔργ. 261. *βασιλῆες.* See *Herm. Hom. Hym. in Cer.*

[a] Drac. p. 26, 7. 115, 6. Pierson ad Mœrid. p. 192. Etym. M. p. 189, 5.

[b] Markl. ad Suppl. 37. Valck. ad Phœn. 1258. Piers. l. c. Porson ad Eur. Hec. 876. Monk. ad Hipp. 1148.

[c] Monk ad Eur. Hipp. 1148. Alc. 25.

[d] Herm. in Add. ad Greg. Cor. p. 879 seq.

[e] Fisch. 1. p. 121. 129 seq. Schæf. ad Greg. p. 162. Matthiæ ad Eur. Alc. 25. Eust. ad Il. δ', 487, 10. assumes an apocope from Τυδῆα. Etym. M. p. 670, 7. calls the *ῆ* Doric.

[f] This is maintained by Eustathius ad Il. α', p. 50, 18. and Brunck ad Soph. Œd. T. 18. Erf. ad Soph. Aj. 186. The other opinion by Chœrobosc. in Bekk. Anecd. p. 1195. (comp. Etym. M. p. 473, 37.) Dawes Misc. Cr. p. 122. Lob. ad Soph. Aj. l. c. Comp. Markl. ad Eur. Suppl. 666. Schæf. ad Greg. p. 101. Comp. Int. ad Thuc. 1, 67.

137. *Plato Theæt.* p. 169 B. has the Ionic form -εες, Θησέες, and Euripides -ηες *El.* 882. βασιλῆας *Phœn.* 857. but in anapæstics.

Obs. 5. Δωριεύς makes Δωριέεσσι in *Theocr.* 15, 93. υἱέσι belongs to a different declension; δρομέσι is quoted by Chœroboscus from Callimachus, but Plato, *Legg.* 7. p. 822 B. has δρομεῦσι[g].

Obs. 6. The accus. plur. according to the observations of the old grammarians[h], was in the genuine Attic dialect -έας, not -εῖς. Yet the form -εῖς also in the accus. is very frequent, e. g. βασιλεῖς *Xen. Mem. S.* 3, 9, 10. *Plat. Alcib.* 1. p. 120 A. ἱππεῖς *Xen. Ages.* 2, 13. (but *ib.* 3. ἱππέας). *Plat. Legg.* 12. p. 943 A. B. we read ἱππέας δὲ εἰς τοὺς ἱππεῖς, but some MSS. *ap. Bekk.* have εἰς τοὺς ἱππέας. Once only -εας is found as a single syllable *Eur. Rhes.* 480. ἀριστέας, where two MSS. read ἀριστεῖς.

f. The termination ας, ατος. 83 *b.* (84.)

SINGULAR.

Nom.	το κέρας 'the horn'.	τὸ κρέας 'the flesh'.
Gen.	τοῦ κέρατος, κέραος, κέρως	τοῦ κρέατος, κρέαος, κρέως
Dat.	τῷ κέρατι, κέραϊ, κέρᾳ	τῷ κρέατι, κρέαϊ, κρέᾳ
Acc.	τὸ κέρας	τὸ κρέας
Voc.	κέρας	κρέας

DUAL.

N. A.	τὼ κέραε, κέρα
G. D.	τοῖν κεράοιν, κερῷν

PLURAL.

Nom.	τὰ κέρατα, κέραα, κέρα	τὰ κρέατα, κρέαα, κρέα
Gen.	τῶν κεράτων, κεράων[i], κερῶν	τῶν κρεάτων, κρεάων, κρεῶν
Dat.	τοῖς κεράεσσι[j], κέρασσι,	τοῖς κρέασι, &c.
Acc.	τὰ κέρατα, κέραα, κέρα	
Voc.	κέρατα, κέραα, κέρα.	

[g] Lob. ad Phryn. p. 69. Thom. M. p. 866. Chœrob. in Bekk. Anecd. p. 1185.

[h] Thom. M. p. 354. Fisch. 1. p. 122. 414 seq. Bekk. Anecd. 87, 14. p. 1191.

[i] Il. ρ', 521. Od. γ', 439. τ', 566.

[j] Il. ν', 705. Od. τ', 563.

Obs. 1. Τέρας and οὖας (Ion. for οὖς) are declined like κέρας. Οὔατος οὔατα is as common in Homer as the Attic ὠτός, ὦτα, which arose out of it. From this flexion in τ came the adjectives ὑψικέρατα *Arist. Nub.* 597. See *Pind. Fr. ed. Heyn.* p. 139. πυργοκέρατα in Bacchylides, *Koen ad Greg.* p. (208) 443. κεράτινος, τερατοσκόπος, τερατώδης. But the forms without τ are more in use, as in Homer κέρας is always declined without it; κέρα, κέρᾳ, κεράεσσι κέρασι. κεράων *Od.* τ', 566. τέρατα is found *Od.* μ', 394. but τέρα *Apoll. Rhod.* 4, 1410[a]. τεράων *Il.* μ', 229. τεράεσσι *Il.* ε', 398, &c. The grammarians, *Mœris* p. 366. 369. *v. Piers. Thom. M.* p. 840. call τέρα, τερῶν, Attic. Οὔατα is never found without τ. The α in κέρα is naturally long, and in *Il.* δ', 109. is shortened on account of the following vowel[b]. The form in τ has perhaps α long on account of the preceding ρ in *Anacr.* 2. (φύσις κέρατα ταύροις) and *Eur. Bacch.* 919. The later poets, Aratus, Oppian, Dionysius Perieg., Q. Calaber, lengthened these forms after the analogy of κρατός κράατος, into κεράατος, &c.

Φρέαρ is declined in a similar way, only that it keeps the τ throughout, φρέατος, φρέατι with short α *Il. in Cer.* 99. with long α *Arist. Pac.* 578. as φρεάτων *id. Eccl.* 1004. φρέατα *Thuc.* 2, 38. Instead of φρέατος, &c. the grammarians (*Chœrob. in Bekk. Anecd.* p. 1221. 1265. and *Etym. M.* p. 800, 14.) quote the contraction φρητός, φρητῶν, in accent like Κρητός.

§. 84. *Obs.* 2. Like κρέας are declined γῆρας, δέπας, γέρας, and others which never take τ, e. g. δέπαϊ *Il.* ψ', 196. γήραος, γήραϊ in Homer. σέλαος *Hom. H. in Cer.* 189. κνέφαος *Od.* σ', 370. In the dative Homer has often γήρᾳ, δέπᾳ (as κέρᾳ *Il.* λ', 385. and so we probably ought to write where we now read γήρα', δέπα *Od.* κ', 316. λ', 136.) σέλᾳ, which forms were alone in use among the Attics. κνέφᾳ *Xen. Cyrop.* 4, 2, 15. *Hist. Gr.* 7, 1, 15. In the plural only the form with one α is found, sometimes short, as κρέα *Od.* ι', 162. and elsewhere; *Eur. Cycl.* 126. *Arist. Nub.* 339. as a monosyllable *Od.* ι', 347. σκέπα *Hes.* Ἔργ. 550. sometimes long, especially in the Attic writers, *Soph. El.* 443. *Eur. Phœn.* 902. γέρα[c]. κρεάων *Hom. H. in Merc.* 130. γεράων *Hes. Theog.* 393. *H. in Cer.* 311. κρειῶν *Od.* ξ', 28.

Obs. 3. The Ionians declined τὸ κέρας, κέρεος *Herod.* 6, 111. κέρεα *id.* 2, 38. 4, 191. κερέων *id.* 4, 183 (R). τέρεος and τέρεα 8, 37. in

[a] Ruhnk. ad H. in Cerer. 12.

[b] Drac. p. 116, 16. Heph. p. 6. ed. Gaisf.

[c] Buttm. L. Gr. p. 200. Brunck ad Eur. Bacch. 921. ad Soph. El. 443.

Homer *τείρεα.* So also *κρέεσσι id.* 1, 47. in an oracle. *γέρεα* 6, 56. From *κῶας* and *οὖδας, κώεα, κώεσιν, οὔδεος, οὔδει.* Hence *τὸ βρέτας,* of which the dative *βρέταϊ* occurs in Hesychius, has *βρέτεος Æsch. Suppl.* 898. *βρέτει id. Eum.* 253. *βρέτεα Eum.* 167. *Suppl.* 479. *βρετέων Theb.* 96. 98. *Suppl.* 443. From *κνέφας, κνέφους Arist. Eccl.* 290.

Some declensions have the general character of the third, but vary in some particulars. §. 85. (78.)

SINGULAR.

	Ionic.	Attic.
Nom.	*ἡ νηῦς*	*ναῦς*
Gen.	*τῆς νηός* (*νεός Il. ο′,* 423, &c.)	*νεώς*[d]
Dat.	*τῇ νηΐ*	
Acc.	*τὴν νῆα* (*νέα Od. ι′,* 283. as one syllable)	*ναῦν*
Voc.	*νηῦ*	*ναῦ*

DUAL.

Nom. Acc. wanting		
Gen. Dat.	*ταῖν νεοῖν Thuc.*	

PLURAL.

Nom.	*αἱ νῆες*	
	Ion. also *νέες Il. β′,* 509. and elsewhere.	
Gen.	*τῶν νηῶν* (*νεῶν*)	*νεῶν*
Dat.	*ταῖς νηυσί* (*νέεσσιν Il. ο′,* 409. 414. *νήεσσι* often in Homer)	*ναυσί*
Acc.	*τὰς νῆας* (*νέας Il. α′,* 487. and often)	*ναῦς.*

Obs. 1. The form here considered as Attic is the only one which occurs in the prose writers of that dialect. The poets sometimes use also the proper Ionic, e. g. *νηός Æsch. S. c. Th.* 62. *Eurip. Med.* 523. In the dative sing. and nominat. plur. the Ionians and Attics have a common form *νηΐ, νῆες* (*ναῦς* only in later writers). On the contrary, in the accus. plur. *ναῦς. νῆας* only *Eurip. Iph. A.* 254. in a chorus[e].

The Doric form was *ναῦς*[f], the oblique cases of which occur in the Attic poets also, and not only in the choruses, e. g. *ναός Soph. Ant.* 715.

[d] Gregor. p. (27) 67.

[e] Wesseling ad Diod. Sic. 1, 130. Mœris, p. 110. 266. c. n. Piers. Phryn. p. 170. & Lob. Osann. ad Philem. p. 80. Fisch. 1. p. 127.

[f] Koen ad Gregor. p. (145) 315.

Eurip. Hec. 1253. as it probably should always be[a]. *ναῖ Iphig. T.* 891. in the chorus, *αἱ ναῖες Iphig. A.* 242. in the chorus. The accus. *ναῦας* occurs in *Theocr.* 7, 152. 22, 17[b]. The Hellenistic writers use *νάα* in the accus. sing., and *ναῦας* accus. plur. A rare Ionic form of the accusative is *νηῦν Apollon. Rh.* 1, 1358.

Obs. 2. In the same manner is declined *ἡ γραῦς* (Ion. *γρηῦς*), *τῆς γραύς Plat. Gorg.* p. 527 A. *τῇ γραΐ* and *γρηΐ*, *τὴν γραῦν*, *γραῦ* (Ion. *γρηῦ*), *αἱ γράες* and *γρῆες* (not *αἱ γραῦς*[c]), *τῶν γραῶν*, *ταῖς γραυσί*, *τὰς γραῦς*. Yet of this in general only the nom. sing. accus. sing. and plur. and the genitive plur. *Plat. Theæt.* p. 276 B. occur; in the rest of the cases *γραῖα* is more common.

So also *ἡ βοῦς*, *τῆς βοός*, *τῇ βοΐ*, *τὴν βοῦν*, *αἱ βόες* (not *βους*[d]), *τῶν βοῶν*, *ταῖς βουσί*, *τὰς βοῦς*, not *βόας*. The Dorians said *βῶς*, accus. *βῶν*. This acc. is also found *Il.* η′, 238. in the sense of 'a hide', and *Her.* 6, 67. with the various reading in the latter case of *βοῦν*, and 2, 40. A gen. *βοῦ* (like *νοῦ*) is quoted by Chœroboscus (*Bekk. Anecd.* p. 1196.) from the Inachus of Sophocles and from Æschylus, and *βόα* acc. from the Athenian Pherecydes. Like *βοῦς* is declined *χοῦς*, Dor. *χῶς*, but without contraction, plur. acc. *τὰς χόας*. See §. 91, 2.

§. 86. The Ionians and the Attic poets declined also the substantives *γόνυ* and *δόρυ*, gen. *τοῦ γόνατος* (*Il.* φ′, 591.) and *γουνός* (*Il.* λ′, 546. *Od.* τ′, 450.) dat. *τῷ γόνατι*, plur. nom. *τὰ γόνατα* (*Il.* ε′, 176. and frequently also in the tragedians *Soph. Œd. C.* 1607.), or *γοῦνα* (*Il.* ζ′, 511, &c. *Eurip. Phœn.* 866. but only in Porson), *γουνάτων* (*Eur. Andr.* 893. and frequently[e]) *γούνων* (*Il.* α′, 407. and frequently, *Eurip. Med.* 325. ed. Porson), *γούνασι* and *γούνασσι* (*Il.* ν′, 484. ρ′, 451. 569.)[f]. *Δόρυ*, gen. *δουρός* (*Il.* γ′, 61, &c.), *δορός* (*Eur. Hec.* 699. *Or.* 1603, &c. never *δόρατος*) dat. *δουρί* (*Il.* α′, 303, &c.) *δορί* (*Eurip. Hec.* 5. 9. 18, &c.) (B) dual *δοῦρε* (*Il.* κ′, 76, &c.) plur. nom. *δοῦρα* (*Il.* λ′, 570.) gen. *δούρων* (*Il.* χ′, 243.) dat. *δούρασι* and *δούρεσσι* (*Il.* μ′, 303. *Od.* θ′, 528.)[g]. The *Etym. M.* and *Chœrobosc. ap. Bekk. Anecd.* p. 1364. adduce also a dative *δόρει*, from Aristophanes, as from *τὸ δόρος*, which modern criticism has adopted in the tragedians (*Herm. ap. Erf. ad Soph. Aj.* p. 627 seq.). Hence *δόρη Eur. Rhes.* 274. adopted by Musgr. *Soph. Œd. C.* 620. and perhaps *δορῶν* in Hesychius.

[a] Elms. ad Eur. Med. 510.

[b] Valck. ad Theocr. 10. Id. p. 122 seq.

[c] Piers. ad Mœr. p. 110. Heindorf. ad Plat. Gorg. p. 276. On the other side, Thom. M. p. 195.

[d] Thom. M. p. 169 seq. *Βόας* however is found Hes. Ἔργ. 452.

[e] Porson Advers. p. 231.

[f] Fisch. 2. 195.

[g] Fisch. 2. 194 seq.

In the same manner is declined λᾶας 'a stone', gen. λάαος, *contr.* λᾶος (*Il.* μ', 462.) dat. λάαϊ, *contr.* λᾶϊ (*Il.* π', 739.) acc. λᾶαν (*Il.* β', 319. &c.) plur. nom. λάαες, λᾶες, gen. λαάων, λάων, dat. λάεσσι (*Il.* γ', 80.). Sophocles has also the gen. λάου *Œd. C.* 196. as if from λᾶος.

In the genitive and dative sing. and plur. the epic poets annex the syllable φι, or, with ν ἐφελκυστικόν, φιν (φι *paragogicum*), to the principal vowel of the word, after rejection of the characteristic consonants ς ν, in which case, in substantives in η the ς of the genitive is omitted, in those in ος, ον, and the genitive in -ος of the 3rd decl. ο only remains before φι, and in those in ος gen. εος, ους, in the gen. ες (or ευς the Ionic contraction from εος §. 78. *Obs.* 3.) enters; e. g. ἐξ εὐνῆφι *Od.* β', 2. for ἐξ εὐνῆς. κατὰ Ἰλιόφι for Ἰλίου *Il.* φ', 295. dat. φρήτρηφιν *Il.* β', 363. ἀπὸ στρατόφιν *Il.* κ', 347. dat. θεόφιν *Il.* η', 366. ἐξ ἐρέβευσφιν *Il.* ι', 568. ἀπὸ στήθεσφι *Il.* λ', 374. plur. ἀπ' ὀστεόφιν *Od.* ξ', 134. dat. κλισίῃφι (otherwise κλισίῃσφι) *Il.* ν', 168. σὺν ὄχεσφι *Il.* δ', 297. παρὰ ναῦφιν *Il.* θ', 474. ἐπ' ἐσχαρόφιν *Od.* ε', 59. Also in the accus. ἐπὶ δεξιόφιν, ἐπ' ἀριστερόφιν *Il.* ν', 308 seq. εἰς ἔνηφιν *Hes.* Ἔργ. 408.[h] §. 87.

Apollonius π. ἐπιῤῥημ. in *Bekk. Anecd.* p. 275, 29. quotes as a vocative οὐρανίαφιν from Alcman, Μῶσα Διὸς θύγατερ οὐρανίαφι λίγ' ἀείσομαι Schol. *Il.* ν', 588, which, however, is more correctly a dative, οὐρανίᾳ ἀείσομαι, as δαιμονίᾳ γεγάμεν *Pind. Ol.* 9, 164. So ἑτέρῃφι *Hes.* Ἔργ. 214. is a dative. This termination therefore is used in all the senses of the gen. and dat. not only with prepositions, even doubled, ἦφι βίηφι *Il.* χ', 107. κρατερῇφι βίηφιν *Il.* φ', 501. as ὅνδε δόμονδε §. 259. *Obs.* 2. but nowhere as an adverbial termination of local reference[i].

θεν appears to be an appendage of a similar nature, but is found only in the genitive, e. g. ἐξ Αἰσύμηθεν *Il.* θ', 304. ἐξ ἁλόθεν *Il.* ω', 492. ἐξ οὐρανόθεν *Il.* θ', 19. ἀπὸ κρήθεν *Hes. Sc. Il.* 7. and κατὰ κρήθεν *Hom. H. in Cerer.* 182. ἐξ Ἀργόθεν *Soph. Antig.* 106. without ν, ἀπὸ Τροίηθε *Il.* ω', 492. In the same manner the syllable θεν is annexed to the genitive of the pronouns ἐγώ, σύ, οὗ, ἐμέθεν (from ἐμέο), σέθεν, ἕθεν (ἕο). Afterwards those forms of nouns were used as adverbs, Ἀθή-

[h] Heyne Obss. ad Il. t. 5. p. 522 seq. Maitt. p. 336. Fisch. 1. p. 364.

[i] See Buttm. L. Gr. p. 201, 205. who justly omits the ι subscr. and the υ in ἐρέβευσφι. According to Herm. ad Viger. p. 886. φι is the same as θι differently pronounced.

νηθεν, Θήβηθεν. The termination θι is similar to this, but is almost always used in an adverbial signification, except in ἠῶθι πρό, Ἰλιόθι πρό. See §. 257 a.

§. 88. The terminations of the cases often vary from the nominative, which is alone in use, so that to explain their formation it is necessary at least to assume obsolete nominatives; these are called ἀνώμαλα, *anomalous* or *irregular* nouns. Of others only particular cases are found (*defectives*), of which also, if an explanation is required, the cases which are wanting must be presumed to exist, formed according to analogy. Of others, double forms of some cases are found, sometimes even in the nominative (*abundantia*), occasionally further distinguished by difference of gender. The line of separation between the *anomala* and the *abundantia* cannot always be drawn with certainty.

Anomala.

To this class belong

γάλα, gen. γάλακτος, &c. as if from γάλαξ §. 72, 15. *Obs.* 1. γόνυ and δόρυ, gen. γόνατος, δόρατος, as if from γόνας, δόρας. As the Ionians decline γουνός, δουρός, the Attics δορός §. 76, both words belong to the *abundantia.*

γυνή, gen. γυναικός, -ναικί, -ναῖκα, voc. γύναι, &c. Pherecrates used also the accus. sing. and plur. τὴν γυνήν and τὰς γυνάς, and Philippides αἱ γυναί[a]. In this respect it might also be considered as an *abundans.*

δέμας only in the nom. and acc. (*defectivum*) in Homer in the sense of the Latin *instar.*

Ζεύς, gen. Διός, dat. Διΐ (*Pind.* Δί §. 8. *Obs.* 2.), acc. Δία, voc. Ζεῦ. A nom. Δίς is assumed for Διός, but Rhinthon, who used it, probably formed it from Διός, Διΐ. A more probable etymology is from Δεύς, which remained in the Bœotian dialect (§. 15. p. 43.) gen. Διός for Δέος (p. 35[b].). Æschrion (*Brunck. Anal.* t. 1. p. 189.) used the accus. Ζεῦν[c]. Another form (Ζήν?) Ζηνός, Dor. Ζάν Ζανός, is declined regularly.

[a] Eustath. ad Il. α', p. 113, 33. Od. λ', p. 1680, 43. Etym. M. p. 243, 24. Bekk. Anecd. p. 86, 10. Fisch. 2. p. 177.

[b] Chœrobosc. in Bekk. Anecd. p. 1194. Etym. M. p. 409, 18.

[c] Schweigh. ad Athen. t. 4. p. 504.

ὕδωρ, gen. ὕδατος, as if from ὕδας. This inflected in the Ionic manner (§. 84. *Obs.* 3.) gives in the dat. ὕδει (as οὖδας, οὔδει), which is found *Hes.* Ἔργ. 61. From this ὕδει Callimachus probably first formed a nominative, ἔστιν ὕδος καὶ γαῖα καὶ ὀπτῆρα κάμινος *Chœrob. in Bekk.* p. 1209.

Defectiva.

To this class belong especially gen. στιχός, plur. στίχες -ας, as a femin. of the same meaning as στίχος 'the row'; λιτί, λῖτα masc. which some regard as singular, on account of *Od.* α', 130 seq. ὑπὸ λῖτα πετάσσας, Καλὸν δαιδάλεον, others as neuter plur. See *Wolf. Anal.* 4. p. 501 seq. ὕσσε §. 91. also λῖς, acc. λῖν, i. e. λέων, to which later writers, as Callimachus and others, added the plural cases λίες, λίεσι, λίεσσι[d]. ἁλός, ἁλί, ἅλα has no nomin. in the sense of 'sea', but in the sense of 'salt', ὁ ἅλς *Herod.* 4, 185. Commonly, however, only the plural οἱ ἅλες is used.

Abundantia. §. 89.

These are often found in the nominative, e. g. ὁ ταώς 'the peacock' and ταών (*Athen.* 13. p. 606 C.), ταῶνος, whence ταῶσι *Aristoph. Ach.* 63. (The Attics circumflexed and aspirated the last syllable. *Athen.* 9. p. 397 E.)[e]. The plural nom. οἱ ταοί is quoted by *Athen.* 14. p. 655. from a later writer. In the same manner λαγός, in Sophocles *ap. Athen.* 9. p. 400 C. λαγωός Ion. and λαγώς Attic[f]. So ναός and νεώς, λαός and λεώς, and with a different gender ὁ σίελος, Attic τὸ σίαλον[g]. So also δάκρυον and δάκρυ, both in Homer; from the former δακρύοις *Eurip. Iphig. A.* 1175; from the latter δάκρυσι *id. Troad.* 315[h]. Of ἔρως -ωτος, γέλως -ωτος, there was another Æolic form ἔρος ἔρου (also in Homer *Il.* ξ', 315.) and γέλος -ου[i]. So also Ion. ἠώς, but Attic ἕως, ἀδελφός and ἀδελφειός in Homer. The Ionians and Dorians lengthened the terminations α and η of the first declension into -αίη, -αια, -εια, e. g. ἀναγκαίη, σελήναια, Ἀθηναίη, which the Attic poets pro-

[d] Chœrob. in Bekk. Anecd. p. 1194. Etym. M. p. 567, 9.
[e] Fisch. 2. p. 189.
[f] Lex. Gr. Herm. p. 320, 9. Thom. M. p. 564. et Interpr. Lob. ad Phryn. p. 186.
[g] Mœris, p. 347. Thom. M. p. 791.
[h] Thom. M. p. 198.
[i] Greg. p. (286) 608. v. K.

nounced Ἀθηναία; Περσεφόνεια, Πηνελόπεια, ψαμάθεια *Pind. Nem.* 5, 23; and on the other hand Ἰφιγένη for Ἰφιγένεια[a]. Substantives derived from verbs have often a form in ος and in ευς, e. g. πομπός πομπεύς (whence πόμπης in Homer), ἡνίοχος and ἡνιοχεύς (ἡνιοχῆς in Homer). Τροφός is commonly fem. 'the nurse', τροφεύς masc. 'he who nourishes'. Yet Euripides *Herc. F.* 45. *El.* 412. has τροφόν masc. for τροφέα.

The Attics particularly declined nouns in ών, όνος, in ώ, οῦς, e. g. χελιδώ -οῦς, for χελιδών -όνος. ἀηδώ, Γοργώ, εἰκώ[b]. This was done even in the Ionic dialect; εἰκώ occurs in Herodotus 7, 69. Comp. §. 79, 4.

Frequently a new form of the nominative arises from an oblique case of the old form, e. g. φύλαξ φύλακος, and φύλακος -ου *Il.* ω', 566. φυλάκους *Her.* 9, 93. μάρτυς (μάρτυρ) μάρτυρος, and μάρτυρος μαρτύρου *Il.* α', 338. *Od.* π', 423. διάκτωρ -ορος, and διάκτορος -όρου, δμώς δμωός, and δμωός δμωοῦ[c]. θύλαξ θύλακος, and θύλακος θυλάκου. χέρνιβον *Il.* ω', 304. So from the accus. Δημητέρα Δήμητρα, a new nominative Δημήτρα -ας, has arisen. §. 77.

In *Bekk. Anecd.* p. 382, 30. the accus. ἀλάστορον is quoted from Æschylus as if from ἀλάστορος, which is elsewhere the gen. of ἀλάστωρ; and so in ἀλαστόροισιν ὄμμασιν *Soph. Ant.* 974. So Sophocles has λάου as if from ὁ λᾶος §. 86. So πρεσβύτης, the common form in prose, but also common in the poets, appears to have been lengthened from ὁ πρέσβυς, which is common in the tragedians in the nom., acc., and voc.; of πρέσβυς, a gen. is also found πρέσβεως *Aristoph. Ach.* 93. Πρεσβευτής is 'an ambassador', in which sense πρέσβυς also occurs in the singular, but only in the poets, e. g. *Æsch. Suppl.* 741. In the plural, however, οἱ πρέσβεις is used in this sense (like πήχεις). Thucydides has πρέσβεις, but also πρεσβευταί 8, 77. 86. Πρεσβῆες, or πρέσβηες appears to have originated like βασιλῆες, from *metaplasmus*[d].

[a] Schæfer ad Greg. 393 seq.

[b] Valck. ad Phœn. p. 168. Thom. M. p. 194. Fisch. 2. p. 174.

[c] Koen ad Gregor. p. (278) 592 seq. Fisch. 2. p. 197 seq. Ruhnk. ad Longin. p. 264. Hemsterh. ad Lucian. t. 1. p. 527. Brunck ad Soph. Antig. 974.

[d] Thom. M. p. 734. Ammon. p. 120. Valck. ad Theocr. Adon. p. 319. Dorvill. ad Charit. p. 638. Of the dative πρεσβεῦσι see Lob. ad Phryn. p. 69, note.

The following appear to be old forms subsequently lengthened: δῶ, κρῖ, ἄλφι, ἔρι, γλάφυ, βρῖ, ῥᾴ, lengthened into δῶμα, κριθή, ἄλφιτον, ἔριον, γλαφυρόν, βριθύ, ῥᾴδιον[e].

Others have only one form of nominative in use, but in other cases, other forms, which presuppose a form different from the usual form of the nominative, e. g. υἱός is regularly declined υἱοῦ, υἱῷ, υἱόν, plur. υἱοί, &c.; but in the genitive and dative sing. and the nom., gen., dat. and accus. plur. amongst the Attics the forms υἱέος, υἱεῖ, υἱεῖς, υἱέων, υἱέσι (in the epic writers υἱάσι), υἱέας, υἱεῖς[f]. In Homer, besides these, υἱέα occurs *Il.* ν′, 250. In Homer also we find the forms υἷος, υἷϊ, υἷα, dual υἷε, plur. υἷες, υἱάσι, υἷας, as if from υἷς. So in the Attic dialect, σέων, σέας, from the obsolete σεύς, which in other dialects was σής, σητός[g]. Thus also τὸ ὄνειρον, τοῦ ὀνείρου and ὀνείρατος, from ὄνειρας (R); whence ὀνείρατα *Od.* υ′, 87. *Soph. El.* 460. *Eur. Or.* 618. ὀνείρασι *Eur. Alc.* 361. *Iph. T.* 453. ὀνείραϊ in *Quint. Cal.* 12, 106. §. 90. (39.)

There are various forms of the declension of Ἄρης, of which the old nominative, retained in the Æolic dialect, was Ἄρευς (in *Alcæus ap. Eustath.* p. 518. 36. *Valcken. ad Theocr. Adoniaz.* p. 303.) Ἄρης and Ἄρευς were interchanged, as Τήρης and Τηρεύς. From Ἄρευς, used by Alcæus (*Eust.* p. 518, 36.), comes gen. Ἄρεος and Ἄρηος *Il.* ε′, 441. Attic Ἄρεως, dat. Ἄρεϊ and Ἄρηϊ *Il.* β′, 479. Att. Ἄρει, acc. Ἄρηα. From Ἄρης, on the other hand, comes the Attic accus. Ἄρη, Ἄρεα *Soph. Œd. T.* 190. and Ἄρην, (*Hemsterh. ad Aristoph. Plut.* p. 103. *Valck. ad Phœn.* 1013. *Porson ad Phœn.* 134. 950.) as Σωκράτη and Σωκράτην §. 91, 1. of which the latter form occurs in Homer; also the vocative Ἄρες, never Ἄρευ, and the old genitive Ἄρεω, in Archilochus. The patronymic Ἀρητιάδης (*Hes. Sc. Herc.* 57.) presupposes a genitive Ἄρητος *Eust.* ll. cc. and *Il.* σ′, p. 1133, 13. Χόος χοῦς has properly χόου χοῦ, but it was also declined after the third, χοῦς, χοός, χοΐ *Athen.* 2. p. 131 B. χοῦν in a fragment of Menander

[e] This view has been very ably maintained by Buttmann, L. Gr. p. 217 seq.

[f] Thom. M. p. 865 seq. Lobeck ad Phryn. p. 68 seq.

[g] Thom. M. p. 790. et Interpr. Mœris, p. 339.

Athen. 10. p. 426 C. χόος *Plat. Theæt.* p. 173 D. as βοῦς βοός; but also χοῦς (from χοέως), χοεῖ, χοᾶ. accus. plur. χοᾶς, as if from χοεύς. The latter form is considered more Attic. On the contrary, τοῦ νοός, νοΐ, νόα, τοῦ πλοός, τοῦ ῥοός, ῥόϊ, like βοῦς, instead of τοῦ νοῦ, νῷ, νοῦν, τοῦ πλοῦ, τοῦ ῥοῦ, ῥῷ, are found only in later writers[a].

Under this class may be reckoned τὸ κάρη, Att. κάρᾱ, which in the other cases makes κάρητος *Od.* ζ', 230. ψ', 157. καρήατος *Il.* ψ', 44. κράατος *Il.* ξ', 177. and κρατός (the latter also in the tragic writers), κάρητι *Il.* ο', 75. καρήατι *Il.* τ', 405. χ', 205. κράατι *Od.* χ', 218. and κρατί (the latter also in the tragic writers) in the accus. in Homer only κάρη, in the Attics τὸ κάρα and τὸ κρᾶτα, e. g. *Soph. Phil.* 1001. κρᾶτ' ἐμὸν τόδ'. *Œd. T.* 262. ἐς τὸ κείνου κρᾶτα. Comp. *Eur. Bacch.* 1139 seq. also as masc. τὸν σὸν κρᾶτα *Eur. Archel. Fr.* 3. *Soph. Phil.* 1207. See *Schol. Eur. Phœn.* 1159. *ed. Matthiæ.* This is even the nominative *Soph. Phil.* 1456. In the plural is found καρήατα (κράατα *Il.* τ', 93.) in Homer, and κάρα *H. in Cer.* 12. like κέρα, τέρα, κράτων *Od.* χ', 309. in *Eur. Phœn.* 1184. *Herc. F.* 527. an accus. κρᾶτας, consequently masculine. Of κάρα only the dative κάρᾳ occurs[b].

§. 91. *Heteroclites*

are words which have only one form of the nominative, but are declined according to two different declensions, or different kinds of one declension. In this manner are declined,

1) after the first and third declension substantives in ης, yet only in the accus. and vocative, e. g. Σωκράτης (third declension) makes Σωκράτην after the first, *Xen. Mem.* I. 1, 1. 2, 18, &c. and Σωκράτη after the third, *Plat. Symp.* p. 200 B. So Ἀριστοφάνην *Plato, ib.* p. 185 C. 189 A. Ἀριστοφάνη *ib.* p. 189 B. and in the vocative Ἀριστόφανες *ib.* p. 188 E. Στρεψίαδες *Arist. Nub.* 1208. after the third, elsewhere always after the first. See §. 68. *Obs.* 1.[c] The Ionians espe-

[a] Schæf. ad Dionys. Hal. p. 112 seq. ad Lamb. Bos. p. 687. Lobeck ad Phryn. p. 453 seq.

[b] Valck. ad Schol. Phœn. p. 744.

[c] Wesseling ad Herod. p. 232, 21. Mœris, p. 134. et Pierson. Fisch. 2. p. 183 seq. Elmsley, Quart. Rev. 14. p. 453. following Brunck ad Soph. Œd. C. 375. has expressed doubts whether the Attics formed the accus.

cially declined various nouns of the first declension after the third, e. g. δεσπότεα δεσπότεας, Λευτυχίδεα *Herod.* 8, 114. κυβερνήτεα 8, 118. Πέρσεα 8, 3. for δεσπότην δεσπότας, Λευτυχίδην (Λεωτ.), κυβερνήτην, Πέρσην. Γύγεα 1, 10. 11. Γύγην 1, 8. 15. Ὀρέστεα 1, 68. Ὀρέστεω 1, 67.[d] So Θαλῆς, after the third declension, Θάλητος, Θάλητα (*Diog. L.* 1, 39, 34.), and in Attic particularly after the first, Θάλεω (*Herod.* 1, 170. *Plat. Rep.* 10. p. 600 A.), Θαλοῦ (*Diog. L.* 1, 40, &c.), Θαλῆν (*Aristoph. Nub.* 180.), as μύκης, μύκου (μύκεω *Archil.*) and μύκητος[e]. πτύχᾰς *Il.* λ′, 77. πτύχα *Eur. Supp.* 982. as if from πτύξ, elsewhere πτυχαῖς, as if from πτυχή. But neither πτυχή, πτύξ nor πτυξί is found.

2) after the first and second. From Πεισίστρατος, Κροῖσος, Herodotus has 6, 102. 8, 122. Πεισιστράτεω, Κροίσεω.

3) after the second and third. ἡ πρόχοος *Od.* σ′, 397. and προχόῳ *Od.* α′, 136. plur. πρόχουσιν in Aristoph. and Eurip. See §. 69. *Obs.* Μελάνθιος and Μελανθεύς *Od.* χ′, 152. 159. voc. Μελανθεῦ *Od.* φ′, 175 seq.

Ὄσσε in Homer is considered by the grammarians as the dual of τὸ ὄσσος ὄσσεος, for ὄσσεε, of which Eustathius *ad Il.* γ′, p. 58, 27. produces the dative ὄσσει, according to whom it followed the third declension. But we have ὄσσων, ὄσσοις, ὄσσοισι, in *Il.* ξ′, 94. *Hes. Scut. Herc.* 426. *Æsch. Prom.* 144, &c. as from ὄσσος, ὄσσου. So from τὸ ὄχος -εος, comes ὄχεα *Il.* ε′, 745. ὄχεσι, ὀχέεσσι *ib.* 722; but the dat. sing. ὄχῳ is found *Æsch. Prom.* 135. *Herod.* 8, 124. ὄχον *Eur. Bacch.* 1333. plur. ὄχοις *Æsch. ib.* 716. *Soph. El.* 727. ὄχους *Eur. Suppl.* 678. as from ὄχος, ὄχου.

Οἰδίπους, and all words compounded with ποῦς have -ποδος,

of the 3rd decl. in -ην, on the ground that no verse occurs in the poets in which a hiatus would arise from the removal of the ν, though there are some in which the addition of ν would injure it, e. g. Arist. Nub. 355. Comp. Elmsl. ad Œd. C. 375. The MSS. vary. Instead of Σωκράτη in Plato some have -ην, and *vice versâ*, for Ἀριστοφάνην Ἀριστοφάνη. Chœrobosc. Bekk. Anecd. p. 1190. quotes Δημοσθένην, Ἀριστοφάνην, ὦ Δημοσθένη, ὦ Ἀριστοφάνη, as Attic.

[d] Wessel. ad Herod. p. 56, 46. Fisch. 1. p. 84. 361. Maitt. p. 106.

[e] Mœris, p. 133. et Pierson. Menag. ad Diog. L. 1, 34. Fisch. 2. p. 179.

acc. -ποδα, but also, and especially in Attic, -που, -πουν[a]. Compare §. 72, 11. *Obs.* Another form of the genitive is Οἰδιπόδαο *Il.* ψ', 679. (whence Οἰδιπόδα, a common form in the tragic writers[b]) and Οἰδιπόδεω *Herod.* 4, 149. from Οἰδιπόδης.

Nouns in ως are declined partly after the second declension, particularly by the Attics, in ως, gen. ω, and partly after the third, ως, ωος, e. g. Μίνως, Μίνωος *Od.* ρ', 523. and Μίνω *Herod.* 1, 171. *Thuc.* 1, 8. *Isocr. Panath.* p. 241 C. *ed. Steph.*[c] In the same manner γάλως, γάλωος and -ω, κάλως, -ωος and -ω, dat. plur. κάλῳς *Eur. Herc. f.* 478. ἅλως, -ωος and -ω, ἥρω and ἥρως for ἥρωα and ἥρωας[d], ἥρως once in Aristoph. on account of the metre. Compare §. 70. *Obs.* 3. So probably we ought to write in Homer acc. ἥρω, δμῶ ἐμόν, not ἥρω' Εὐρύπυλ. δμῶ ἐμόν; and in the dative ἥρῳ *Il.* η', 453. Nouns in -ως -ωτος are also declined after the 2nd; ἱδρῶ ἀπεψύχοντο *Il.* λ', 621, &c. for ἱδρῶτα. γέλων ἔτευχεν *Od.* σ', 350. for γέλωτα, and γέλω *Od.* υ', 8. 346. whence dat. γέλῳ *Od.* σ', 100. ἱδρῷ *Il.* ρ', 385. ἔρῳ *Od.* σ', 212. may be from ἔρος. From Φλεγύας Euripides had a genitive Φλεγύαντος (*Bekk. Anecd.* p. 1185. *Schæf. ad Schol. Apoll. Rh.* p. 224.) for Φλεγύου. Hence Φλεγυαντίς.

4. Sometimes a noun is declined after different forms of the same declension, of which ὄρνις, plur. ὄρνεις and ὄρνιθες, has been already quoted as an example. §. 80. *Obs.* 8.

Ἔγχελυς was declined by the Attics, in the singular like ἰχθύς, in the plural like πῆχυς, e. g. ἐγχελέων *Arist. Nub.* 559. τὰς ἐγχέλεις *id. Equ.* 864. The dative ἐγχέλεσιν is quoted by Athenæus from *Aristoph. Vesp.* 510. where now, however, ἐγχέλυσιν is read[e]. Χρώς makes gen. χρωτός (*Eurip. Alc.* 172. *Androm.* 148.) and χροός (*Il.* ε', 130. *Eurip. Hec.* 548.) dat. χρωτί (*Eurip. Or.* 42. *Androm.* 258. *Xen. Symp.* 4, 55.) and χροΐ (*Hom. Eurip. Med.* 787. 1175.) acc. χρῶτα (*Eurip.*

[a] Mœris, p. 282. Fisch. 2. p. 181 sq.

[b] Valck. ad Eur. Ph. p. 306.

[c] Herodian. Piers. p. 439. Fisch. 2. p. 180.

[d] Thom. M. p. 424, et Interpr. Mœris, p. 176. et Piers. Phryn. p. 158 seq. et Lob.

[e] Athen. 7. p. 299 seq. Eustath. ad Il. φ', p. 1231. Fragm. Lex. Gr. Herm. p. 321. Brunck ad Aristoph. Nub. l. c. Hemsterh. ad Lucian. t. 1. p. 393.

Hec. 406.) and χρόα (*Hom. Eurip. Hec.* 718. 1126[f].). The dative has yet a third form χρῷ, in the phrase ἐν χρῷ κείρεσθαι. From Σαρπηδών Homer has Σαρπηδόνος -ῥι, and Σαρπηδόντος -οντι. From Φόρκυς or Φόρκυν Homer has Φόρκυνος, *Od.* ν', 96. Hesiod this gen. and in the dat. Φόρκυι *Th.* 270. 333. and accus. Φόρκων *Th.* 237. Adjectives compounded with χροῦς have usually, amongst the Attics, the termination χρως, λευκόχρως.

Metaplasmus. §. 92.

In other words the proper termination of case appears to have been changed for the sake of the metre, or of euphony, or from external resemblance into the termination of another declension, which might easily take place in a language not completely fixed. This change is called μεταπλασμὸς κλίσεως (transformation of the termination of case). The following are the principal kinds of metaplasm.

1. Proper names in -κλος are often declined like those in -κλῆς, and again, those in -κλῆς, like those in -κλος. From Πάτροκλος comes gen. Πατροκλῆος *Il.* ρ', 670. *Od.* λ', 467. for Πατρόκλου *Il.* π', 478. accus. Πατροκλῆα *Il.* λ', 601. π', 121. 818. for Πάτροκλον *Il.* ι', 201. voc. Πατρόκλεις *Il.* π', 7. 693. 754. as from Πατροκλῆς[g], which Theocritus has 15, 140. From Ἴφικλος *ap. Hes. Scut. Herc.* 54. Ἰφικλῆα and *ib.* 111. the patronymic Ἰφικλείδης, as in *Hom. Od.* λ', 289. 295. βίη Ἰφικληείη.

In a similar manner Ἀντιφάτης *Od.* ο', 243. has Ἀντιφατῆα κ', 114. as if from Ἀντιφατεύς. Γηρυών -όνος, Γηρυόνης -όνου, Γηρυονῆα -ῆι in Hesiod.

2. Some nouns of the first and second declension have, particularly in the dative and accus. sing. and in the genitive also, the termination of the third declension, e. g.

ἄϊδος ἄϊδι in Homer (as from ἄϊς, for which, however, only ἀΐδης or ᾄδης occurs), for ἀΐδου (ἀΐδεω) ἀΐδῃ.

[f] Herodian. Piers. p. 459. Suid. v. ἐν χρῷ κεκαρμένην. Alcæus Mess. Epigr. 19. has ἐν χροΐ κείρ.

[g] Valck. ad Theocr. Adoniaz. p. 411. Fisch. 2. p. 184. Ruhnk. ad H. in Cer. 153. Wyttenb. ad Plut. de s. num. vind.

ἀλκὶ *Il.* ε′, 299. as from ἄλξ ἀλκός, for ἀλκῇ.

θέραπες *Eur. Suppl.* 764. *Ion.* 94. for θεράποντες.

ἰῶκα *Il.* λ′, 600. from ἰωκή *Il.* ε′, 740[a].

κλαδί in the Scolion *Anal.* 1. p. 155. 7. *Aristoph. Lysistr.* 632. and κλάδεσι *Aristoph. Av.* 239. as from κλάς, κλαδός, for κλάδῳ, κλάδοις. So κρίνεσι *Aristoph. Nub.* 908. of which no other nominative than κρίνον occurs, is probably analogous to δένδρον, δένδρεσι.

κρόκα *Hes.* Ἔργ. 536. for κρόκην.

λιτί, λῖτα *Il.* θ′, 441. σ′, 352. ψ′, 354. for λιτῷ, λιτόν[b].

νίφα (τὴν) *Hes.* Ἔργ. 533. for τὸν νιφετόν.

ὑσμῖνι in Homer for ὑσμίνῃ[c].

3. In the same manner the plural of different neuters in ον, particularly in the dative, is formed after the third declension, e. g.

ἀνδραπόδεσσι *Il.* η′, 475. for ἀνδραπόδοις, from ἀνδράποδον, is formed like ποῦς, and the rest of its compounds, πόδεσσι, ποσί[d].

προσώπατα, προσώπασι *Il.* η′, 212. as from πρόσωπας, for πρόσωπα, προσώποις.

πρόβασι for προβάτοις, from πρόβατον[e], seems to have been in use only in the vulgar language. Whether ἔγκασι be for ἐγκάτοις is doubtful, as only ἔγκατα is found, not ἔγκατος, nor ἔγκατον. In Apollonius λίβα occurs for λιβάδα, στάγες for σταγόνες.

The Ætolians, an Æolic tribe, are said to have formed the nouns of the third declension in the plural, after the second, e. g. γερόντοις, παθημάτοις, for γέρουσι, παθήμασι, as the La-

[a] Fisch. 2. p. 182.
[b] Fisch. 2. p. 187.
[c] Fisch. 2. p. 186.
[d] Fisch. 2. p. 188.
[e] Herodian. Herm. p. 308. xxi.

tins also said *epigrammatis, dilemmatis,* for *epigrammatibus, dilemmatibus*[f].

Obs. Buttmann conjectures (*L. Gram. p.* 217 seq.) that most of these forms are derived from simpler nominatives which had fallen into disuse from their cacophony, or because the language always tended to the use of fuller forms. Thus of *μάστι, μάστιν Il.* ψ', 500. *Od.* ο', 182. the old nom. *μάστις* is found in Hesychius[g]. Of *δένδρει, δένδρεα, δένδρεων, δένδρεσι,* the old nom. *τὸ δένδρος* is found *Herod.* 6, 79. but with a various reading *ἐπὶ δένδρου,* and of *κοινῶνες -ας* found in Xenophon, we have the dat. sing. *κοινῶνι* (*κοινᾶνι*) *Pind. Pyth.* 3, 50[h]; and in the same way we might suppose old nominatives for the others, so that the only example of metaplasmus would be *ἀνδραπόδεσσι.* But as they no where occur, it is safer to consider these forms as the results of metaplasm, lest we should fall into the error of the grammarians who invented *καλλιγύναιξ, εὐπάτηρ,* to explain *καλλιγύναικα, εὐπατέρεια.* Other examples of metaplasm see below §. 124, 2.

There are also *Indeclinables,* or words which keep the same form in all cases, as most of the cardinal numbers, the names of the letters *ἄλφα, βῆτα,* &c.[i] Of genuine Greek substantives the only one of this kind is *τὸ χρεών* 'fate' *Eur. Hipp.* 1270. Comp. *Herc. F.* 21. *Θέμις* seems to have remained unchanged in the formula *θέμις ἐστί* with an infinitive, *Plat. Gorg.* p. 505 C. D. *Ἀλλ' οὐδὲ τοὺς μύθους φασὶ μεταξὺ θέμις εἶναι καταλείπειν.* So Buttmann (*L. Gr.* p. 232.) explains *Soph. Œd. C.* 1191. where we must not be misled by the repetition of *σέ.*

Of the Gender of Substantives. §. 93.

The gender of substantives is determined partly by the signification, and partly by the termination. Frequently the termination and the signification accord.

The following are determined by their significations:

Masculine 1. All names of male persons or animals.

2. The names of the months, as *ὁ μήν,* 'the month' itself, is masculine.

[f] Fisch. 2. p. 190. Zumpt's Latin Gr. §. 13. 8.

[g] Heyne Obss. ad Il. 8. p. 458. Fisch. 2. p. 193.

[h] Zeune and Poppo ad Xen. Cyr. 7, 5, 35.

[i] Of *σίγμα* see Pors. ad Eur. Med. 476. Schæf. Melet. p. 96.

3. The names of rivers, except some, in which the termination prevails, e. g. ἡ Λήθη 'the river Lethe'.

Feminine 1. All names of female persons or animals, e. g. ἡ Ἀσπασία, ἡ Λεόντιον, except *diminutives*, e. g. τὸ κοράσιον 'the little girl'.

2. Names of trees, which mostly end in η and α. But the names also of trees in ος are feminine, except ὁ ἐρινεός 'the wild fig-tree', ὁ φελλός 'the cork-tree', ὁ κέρασος 'the cherry-tree', ὁ λωτός 'the lotus-tree', ὁ κύτισος.

Some are both *masculine* and *feminine* (*generis communis*), ὁ, ἡ πάπυρος 'the papyrus', ὁ, ἡ κότινος 'the wild olive-tree', *Arist. Av.* 619. *Theocr.* 5, 100.

3. The names of countries, islands, and towns, e. g. ἡ Αἴγυπτος (ὁ Αἴγυπτος in Homer is the name of the river Nile)[a], ἡ Σάμος, ἡ Ῥόδος, ἡ Δάμασκος, ἡ Τροιζήν, ἡ Τίρυνς; also Ἴσθμον Δωρίαν *Pind. Nem.* 5, 69. *Isthm.* 1, 45. elsewhere ὁ Ἰσθμός.

Observations.

1. The following are excepted: a) Names of towns in οῦς, ὁ Σελινοῦς, ὁ Σκιλλοῦς, ὁ Ἐλεοῦς, ὁ Πεσσινοῦς, &c. b) Names of towns in ων, ὁ Μεδεών, ὁ Μαραθών, except ἡ Βαβυλών. Μαραθών is *masculine* in *Herod.* 6, 107. 111. &c. *feminine* in *Pind. Ol.* 13, 157[b]. In like manner Σικυών is *masculine* and *feminine*[c]. c) Those in ης ητος, ὁ Μάσης, *Strabo* 7, 376. d) Names of towns which have only the plural, are *masculine* when they end in οι, *feminine* when in αι; *neuter* when in α, τὰ Λεῦκτρα. e) Names of towns in ας, e g. ὁ Ἀκράγας 'the city of Agrigentum' *Thuc.* 7, 46. 50. also ἡ Ἀκρ. *Pind. Pyth.* 6, 6. ὁ Τάρας 'the city of Tarentum' *Thuc.* 6, 104. also ἡ Τάρας *Dionys. Periег.* 376. v. *Steph. Byz. s. v.* Ἔρυξ is both masc. and fem.[d] Ἄργος -εος, is of the neuter gender.

2. Many names of islands and cities are of both genders, ὑλήεσσα Ζάκυνθος *Od.* θ', 24. ἐν ὑλήεντι Ζακύνθῳ *Od.* α', 246. π', 123. Ἐπίδαυρος occurs in Homer, *Il.* β', 561. as *masculine*, ἀμπελόεντ' Ἐπίδαυρον: in other writers, e. g. Strabo, it is *feminine*. Ὠρωπός occurs as *masculine* in *Thuc.* 8, 60. 95. and Πύλος *Od.* α', 93. The usual

[a] Eustath. ad Od. γ', 30.
[b] Thom. M. p. 597. et Interpr. Wessel. ad Herod. p. 435, 73.
[c] Schweigh. ad Ath. t. 7. p. 425.
[d] Valck. ad Theocr. Adon. p. 392.

name τὸ Ἴλιον is in Homer ἡ Ἴλιος, except in the suspected passage, *Il.* ο', 71.

3. Names of animals, which are of the *common gender*, are frequently used in Greek in the *feminine*, when nothing depends on the determination of the sex, but the name of the animal is given generally.

The following rules are observed in the terminations: §. 94.

Words in *α*, which have a vowel or ζ, δ, θ, λ, ν, ρ, σ before the termination, are *feminine*, and follow the first declension; e. g. ἡ τράπεζα 'the table', ἡ διφθέρα 'the parchment', ἡ ἅμιλλα 'the contest', ἡ ἔχιδνα 'the viper', &c. Those which have μ before their termination are *neuter*, and follow the third declension; e. g. τὸ σῶμα, τὸ λῆμα 'the will', τὸ λῆμμα 'the gain'. They are mostly derived from verbs, and from the first person perf. pass. Also τὸ γάλα, γάλακτος.

αις. Of these παῖς is *common*, ὁ and ἡ παῖς, δαῖς *feminine*, and σταῖς *neuter*. They all follow the third declension.

αν are all *masculine*, except that this is also the termination of the neuter of adjectives in ας.

αρ mostly neuter, τὸ ἦμαρ 'the day', τὸ εἶδαρ 'the victuals', τὸ φρέαρ 'the well', &c. But ἡ δάμαρ and ἡ ὄαρ 'the wife', take their gender from their signification. ὁ ψάρ is masc.

ας 1) partly *masculine*, which have the genitive in αντος, e. g. ὁ ἱμάς ἱμάντος, ὁ ἀνδριάς ἀνδριάντος. So also ὁ Τάρας αντος 'the city of Tarentum', and Ἀκράγας 'the city of Agrigentum', are *masculine*, §. 93. and *feminine*.

2) partly *feminine*, which have the genitive in άδος, e. g. ἡ λαμπάς άδος, ἡ πελειάς, παστάς. φυγάς -άδος 'the fugitive', is of the *common gender*.

3) *neuter*, only dissyllables[e], which make ατος in the genitive, τὸ γῆρας, τὸ κρέας, τὸ κέρας.

αυς in the genitive αός, are *feminine*, ἡ γραῦς γραός, ναῦς.

ειρ. Concerning φθείρ see §. 95. χείρ is *feminine*, but the compounds ἀντίχειρ, &c. are *masculine*[f].

[e] Etym. M. p. 491. [f] Fisch. 1. p. 388.

εις mostly *feminine*, except ὁ κτείς κτενός 'the comb'. In adjectives εις is the *masculine* termination.

ευς genitive έως, are all *masculine*.

η genitive ητος, τὸ κάρη.

ην genitive ηνος and ενος are *masculine*, e. g. ὁ λιμήν, ὁ αὐχήν, ὁ σπλήν, ὁ ποιμήν; except ἡ Σειρήν, ἡ φρήν 'the intellect', and ὁ, ἡ χήν 'the goose', *common*.

ηρ are chiefly *masculine*, except ἡ γαστήρ 'the belly', ἡ κήρ 'fate', and those which from their signification are *feminine*, e. g. ἡ μήτηρ, ἡ θυγάτηρ. Ἀήρ 'the mist' and 'the air', is *masc.* and *femin.*[a] So also ὁ, ἡ αἰθήρ[b], e. g. *Soph. Œd. T.* 866. κῆρ for κέαρ 'the heart', ἦρ for ἔαρ 'the spring', στῆρ for στέαρ 'the tallow', are *neuter*.

ης in the first declension *masculine*, e. g. ὁ ἀκινάκης, ὁ δεσπότης, &c. In the third declension also, mostly *masculine*, except those in ης ητος, as ἡ ἐσθής, and substantives in ότης and ύτης, which are *feminine*. In adjectives this is the termination of the *masculine* and *feminine*.

ι are all *neuter*, e. g. σίνηπι, μέλι.

ιν are mostly *feminine*, e. g. ἡ ῥίν, ἡ ᾠδίν, ἡ ἀκτίν, ἡ θίν (or θίς) 'the shore', (θίν 'the heap', is *masculine* and *feminine*[c],) δελφίν is *masculine*.

ις *feminine*, except ὁ κίς 'the weevil', ὁ λῖς 'the lion', ὁ δελφίς. Others, from their signification, are *masculine* and *feminine*, e. g. ὁ, ἡ ὄφις, ὁ, ἡ πρόμαντις, ὁ, ἡ ὄρνις[d].

ξ are, 1) *masculine*, ὁ πίναξ, ὁ μύρμηξ, ὁ ἱέραξ, ὁ θώραξ, ὁ φοῖνιξ 'the palm-tree'[e]. 2) *feminine*, as ἡ νύξ, ἡ βῶλαξ, ἡ διασφάξ, ἡ διώρυξ, ἡ θρίδαξ, ἡ κάλυξ, ἡ κλάξ, ἡ κλίμαξ, ἡ κύλιξ, ἡ λάρναξ, ἡ πήληξ, ἡ πτέρυξ, ἡ πτύξ, ἡ σήραγξ, ἡ φλόξ, ἡ λύγξ, ἡ σμῶδιξ, ἡ ἀλώπηξ, ἡ φόρμιγξ, ἡ σύριγξ, ἡ χοῖνιξ, ἡ θρίξ, ἡ φάραγξ, ἡ ἄντυξ, ἡ στίξ, ἡ κάμαξ,

[a] Fisch. 1. p. 389.
[b] Fisch. 1. p. 390.
[c] Fisch. 1. p. 382.
[d] Fisch. 1. p. 394 seq. 397.
[e] Brunck ad Poët. Gnom. p. 275. Fisch. 1. p. 385.

ἡ μάστιξ, ἡ προίξ[f]. 3) Others are *common*. a) names of men and animals, ὁ, ἡ αἴξ, ὁ, ἡ Θρᾴξ, ὁ, ἡ δέλφαξ, ὁ, ἡ μείραξ, ὁ, ἡ φύλαξ, ὁ, ἡ σκύλαξ, ὁ, ἡ πέρδιξ. b) ὁ, ἡ αὖλαξ, ὁ, ἡ βήξ, ὁ, ἡ φάρυγξ, ὁ, ἡ λάρυγξ, ὁ, ἡ στύραξ, ὁ, ἡ φάλαγξ[g].

ον are *neuter*, except the names of women, ἡ Δόρκιον, ἡ Γλυκέριον, ἡ Λεόντιον §. 93.

ορ are *neuter*, as τὸ ἄορ.

ος are mostly *masculine*. The following are *feminine*, 1) the names of islands and cities, like ἡ νῆσος 'the island'. 2) the names of trees, plants, flowers, ἡ κέδρος, ἡ φηγός, ἡ κυπάρισσος, ἡ ἄμμος and ψάμμος 'the sand', ἀσάμινθος 'the bathing-tub', ἄσβολος 'the soot', ἄσφαλτος 'asphaltus', ἀτραπός or ἀταρπός 'the way', βάλανος 'the acorn', βάσανος 'the touchstone, the proof', βίβλος, γνάθος 'the jaw-bone', γύψος 'the gypsum', δέλτος 'the writing-tablet', δόκος 'the beam', δρόσος 'the dew', κάμινος 'the oven', κάπετος 'the pit', κάρδοπος 'the kneading-trough', κέλευθος 'the path', κέρκος 'the tail', κιβωτός 'the chest', κόπρος 'the manure', λέκιθος 'the yolk of an egg', λήκυθος 'the oil-flask', μίλτος 'a red colour', ἡ νόσος 'the disease', ἡ ὁδός 'the way', and its compounds; πλίνθος 'the tile', πρόχοος -χους 'the water-pot', πύελος 'the trough', ῥάβδος 'the staff', σορός 'the coffin', σποδός 'the ashes, dust', τάφρος 'the trench' *Elmsl. ad Soph. Œd. C.* 1596. ὕαλος 'amber, glass', χηλός 'the chest', ψῆφος 'the pebble'[h].

The following are *common:* 1) denominations of persons, which may be either male or female, e. g. ἄγγελος 'the messenger', male or female; ἀμφίπολος 'the servant, the maid-servant'. 2) Names of animals, e. g. ὁ, ἡ γέρανος, ὁ, ἡ ἄρκτος. Again, ὁ, ἡ ἄτρακτος 'the spindle', ὁ, ἡ βάρβιτος 'the lyre', ὁ, ἡ θάμνος 'the bush', ὁ, ἡ θεός 'the god, the goddess', ὁ, ἡ λίθος 'the stone', &c. The greater number are adjectives of two terminations[i].

[f] Fisch. 1. p. 386 seq.
[g] Fisch. 1. p. 386 seq.
[h] Fisch. 1. p. 365.
[i] Fisch. 1. p. 367 seq.

Substantives in *ος*, which follow the third declension, are all *neuter*.

ους are *masculine*, except *τὸ οὖς*, which comes from *οὖας*. *βοῦς* is *common*, since it signifies 'a bull' and 'a cow'.

υ are *neuter*, *πῶϋ*, *νάπυ*, *γόνυ*, *δόρυ*, *ἄστυ*.

υν are *masculine*.

υρ are *masculine*, except *τὸ πῦρ*, *ὁ*, *ἡ μάρτυρ*. *Pind. Nem.* 3, 40.

υς are *feminine*, except *ὁ βότρυς* 'the bunch of grapes', *ὁ θρῆνυς* 'the stool', *ὁ ἰχθύς* 'the fish', *ὁ μῦς* 'the mouse', *ὁ νέκυς* 'the corpse', *ὁ στάχυς* 'the ear of corn', *ὁ πῆχυς* 'the ell', 'the arm'; *ὗς* and *σῦς* are *common*.

ψ are *masculine*, except *ἡ λαίλαψ* 'the storm', *ἡ φλέψ* 'the vein', *ἡ χέρνιψ* 'the water for washing', *ἡ ὄψ* 'the voice', *ἡ καλαῦροψ* 'the shepherd's crook'.

ω are *feminine*, e. g. *ἡ πειθώ*, *ἡ ἠχώ*.

ων are *masculine*. 1) those which make *οντος* in the genitive, e. g. *δράκων*, *δράκοντος*. 2) the greater part of those which have *ωνος* in the genitive: except *ἡ ἅλων* 'the threshing-floor', *ἡ γλήχων* 'penny-royal', *ἡ μήκων* 'the poppy', [*ἡ τρήρων* 'the shy dove']. Those which have *ονος* in the genitive are *feminine*, e. g. *ἡ χελιδών* 'the swallow'; except *ὁ ἄκμων* 'the anvil'. Many are *common*, as *ὁ*, *ἡ ἡγεμών* 'the guide', male or female; *ὁ*, *ἡ ἀλεκτρυών* 'the cock', 'the hen'[a], *ὁ*, *ἡ ἀηδών* 'the nightingale'[b], *ὁ*, *ἡ δαίμων* 'the god, the goddess', *ὁ*, *ἡ κύων*[c]. So also *ὁ*, *ἡ κώδων*, *ὁ*, *ἡ αὐλών*[d].

The Attic termination *ων* for *ον* in the second declension is of the *neuter gender*, e. g. *τὸ ἀνώγεων*, *τοῦ -γεω*.

ωρ are *masculine*, except *ἡ ἀλέκτωρ* 'the consort', 'the unmarried virgin', *ὁ ἀλέκτωρ* 'the cock', *ἡ ἄωρ* 'the bride', and the *neuter* *τὸ ἕλωρ* 'the capture, game, spoil', *τὸ ἔλδωρ* or *ἐέλδωρ* 'the wish', *τὸ ὕδωρ* 'the water', &c.

[a] Athen. 9. p. 373 seq.
[b] Schæf. Melet. p. 65.
[c] Fisch. 1. p. 383 seq.
[d] Fisch. 1. p. 384 seq.

ως are, in the third declension, 1) ώς, όος *feminine*, e. g. ἡ αἰδώς, ἡ ἠώς. 2) ως, ωτος and ωος *masculine*, e. g. ὁ ἔρως 'love', ὁ γέλως, -ωτος 'laughter', ὁ φώς, φωτός 'the man', ὁ χρώς, χρωτός 'the skin', ὁ κάλως, -ωος 'the rope', ὁ θώς, θωός 'the jackal', ὁ δμώς, -ωός 'the slave', ὁ ἥρως, -ωος. Except τὸ φῶς, φωτός 'the light'. 3) In the second declension the Attic termination ως, ω, is of the *masculine gender*. The following are *feminine*, ἡ γάλως, γάλω and γάλωος, and ἡ ἅλως, ἅλω and ἅλωος. χρέως, gen. τοῦ χρέως, is *neuter*.

The dialect varies also the gender of the substantives, e. g. §. 95.

ἀήρ, in the epic writers *feminine*, in the later writers *masculine*.

αἰών, commonly *masculine* in Homer, Pindar, and the tragedians, but also feminine *Il.* χ', 58. *Eur. Ph.* 1522[e].

βάτος is *masculine* in Attic, otherwise *feminine*[f].

βῶλος is *feminine* in Attic, in the others *masculine*[g].

δρῦς, which otherwise is *fem.*, was used as *masc.* by the Peloponnesians[h].

κίων 'the column', is *masc.* in the Attic dialect, but *fem.* in Ionic (in Homer only *Od.* α', 127. *Herod.* 1, 92, &c.) and Doric[i] *Pind. Pyth.* 1, 36. *fem.*

λιμός, which otherwise is *masc.*, was *feminine*[j] in Doric. It is used so by the Megarensian in Aristoph. *Acharn.* 743.

ὄμφαξ 'an unripe grape', was *fem.* in Attic; otherwise *masc.*[k]

ὄχος *masc.* and *neut.* See §. 91.

σκότος also *masculine* in Attic; in other dialects *neuter*.[l]

[e] Valck. ad Phœn. 1490. Bœckh ad Pind. Pyth. 1, 15.

[f] Thom. M. p. 148. Mœris, p. 99.

[g] Thom. M. p. 176. Mœris, p. 95. Phrynich. p. 54. Hemsterh. ad Lucian. Tim. 1. p. 400. ed. Bip. Fisch. 1. p. 368.

[h] Schol. Aristoph. Nub. 401.

[i] Porphyr. Quæst. Hom. p. 290. Fisch. 1. p. 383.

[j] Fisch. 1. p. 368.

[k] Phrynich. p. 54. c. n. Lobeck. Eustath. ad Od. α', p. 1390. lin. 5 ed. Rom.

[l] Schol. Eurip. Hec. 1. ad Mœr. p. 354 seq. Fisch. 2. p. 172.

σκύφος as *masculine* and *neuter* in Euripides and others.

στάμνος 'a wine vessel', used as *fem.* by the Attics, as *masc.* by the Peloponnesians[a]. Yet Aristophanes used it as *masc. Plut.* 545. See the Scholiast.

τάριχος 'salted meat', was used as *masc.* by the Dorians, Ionians, and others; by the Attics alone as *neuter* also[b].

Τάρταρος *feminine, Pind. Pyth.* 1, 29. *Nicand. Ther.* 204[c].

ὕαλος, or ὕελος, was also *fem.* in Attic; in other dialects only *masc.*[d]

φάρυγξ *feminine* in the older writers; *masculine* also in later writers[e].

φθείρ 'the louse', was used as *masculine* by the Attics; by the others only as *feminine*[f].

Substantives were often used by later writers in a different gender from that in which they had been used by the older writers and by the Attics, a practice frequently condemned by the Atticists. Of this class are τὸ ἐλλέβορον (*Thom. M.* p. 296.), τὸ ῥύπος (*Lobeck. ad Phryn.* p. 150 seq.), and others. When the gender was thus changed, the form was frequently changed too, as for αἶνος 'praise', (ἔπαινος *Od.* φ', 110.) ἡ αἴνη was used, in the phrases so common in Herodotus (3, 74. 8, 112. 9, 16.) ἐν αἴνῃ εἶναι, ἐν αἴνῃ μεγίστῃ εἶναι 'to be in respect and honour'. See §. 97. Ὁ βίοτος was also ἡ βιοτή, in Hom. only *Od.* δ', 565. (even the accus. βιότητα *Hom. H. in Mart.* 10.), Pindar, Herodotus (only 7, 47.), and the tragic writers[g], only however in lyric passages. Thus ἡ κοίτη and ὁ κοῖτος are both used *Od.* ξ', 455. τ', 510. *Herod.* 1, 9. κοῖτον, *ib.* 10. κοίτην, also *Eur. Rhes.* 740. Ὄνειρος and ὄνειρον sing. and plur. in Hom. and the tragedians, to which in the plural is added the form ὀνείρατα §. 89. πλάνος and

[a] Sext. Empir. adv. Gr. p. 247. 256.

[b] Pollux 6, 48. Thom. M. p. 834. Mœris, p. 369. et Interpr. Fisch. 2. p. 174.

[c] Bœckh ad Pind. p. 434.

[d] Eustath. ad Od. α', p. 19. ad Mœr. p. 373 seq.

[e] Lob. ad Phryn. p. 65.

[f] Thom. M. p. 894. Mœr. p. 392. Phrynich. p. 307. Fisch. 1. p. 388.

[g] Hemst. ad Luc. t. 1. p. 376.

πλάνη both in the Attics[h]; ὁ πόθος and ἡ ποθή both in Homer, ὁ φθόγγος and ἡ φθογγή both in Homer and the tragedians. The nouns in -σμός and -σμα, derived from the first pers. of the perf. pass. are used both as masc. and neut., as ὁ ἀσπασμός and τὸ ἄσπασμα in Euripides; also ἡ βλάβη, and in Herodotus and the tragedians τὸ βλάβος. οἱ θεμέλιοι *Thuc.* 1, 93. more commonly τὰ θεμέλια[i] (elsewhere ὁ θεμέλιος, sc. λίθος 'the foundation stone'); τὸ νῶτον in the Attics, ὁ νῶτος in the common dialect and in later authors[j]. Feminines have very commonly also a neuter form. Instead of the common ἡ γνώμη the tragedians had also τὸ γνῶμα *Æsch. Ag.* 1361. *Soph. Trach.* 595. *Eur. Heracl.* 408. which in *Herod.* 7, 52. means 'knowledge'. ἡ δίψα and τὸ δίψος are both equally in use[k], as *Plat. Rep.* 4. p. 437 D. comp. with p. 438 seq. τὸ νάπος and ἡ νάπη both in the tragedians, the latter also in Homer and the other Attics; τὸ πάθος and ἡ πάθη, the latter in Herodotus, Pindar, and the tragedians (*Æsch. Soph.*), in the sense of 'misfortune'. ἡ πλευρά had also a plural τὰ πλευρά, as from τὸ πλευρόν, along with the form αἱ πλευραί[l].

Heterogenea.

§. 96. (98.)

Several substantives have, in the plural, a different gender and termination from the singular. This is called μεταπλασμὸς γένους (transformation of the gender), and the words themselves ἑτερογενῆ. This metaplasmus is founded probably on different forms of the same substantive, of which one remains in use in the singular, the other in the plural[m]. The following are of this nature:

ὁ βόστρυχος, plur. τὰ βόστρυχα, only however in later writers instead of οἱ βόστρυχοι[n].

[h] Thom. M. p. 717. Mœris, p. 315. c. n. Interp.

[i] Thom. M. p. 437. Mœr. p. 185.

[j] Thom. M. p. 637. Mœr. p. 267. Phrynich. p. 290. c. n. Lobeck. Fisch. 2. p. 170. Schweigh. ad Athen. t. 7. p. 135.

[k] Hemsterh. ad Luc. t. 2. p. 497. Duker ad Thuc. 7, 87. Blomf. ad Æsch. Pers. 490.

[l] Pors. ad Eur. Hec. 820. Or. 217. Herm. ad Soph. Aj. 1389.

[m] These words are treated of by Eustath. ad Il. α', p. 108, 17. Etym. M. v. κέλευθος, p. 502. Schol. Ven. ad Il. α', 312.

[n] Schæf. ad Dion. de Comp. p. 407.

ὁ δεσμός, in the plural τὰ δεσμά, which was used chiefly in the Attic dialect; the plural δεσμοί was the common Greek. Yet we find δεσμούς also *Od.* θ′, 724. and *Æschyl. Prom.* 524[a]. There is also the form τὰ δέσματα *Od.* α′, 204. θ′, 278.

ὁ δίφρος, in the plural τὰ δίφρα *Callim. II. in Dian.* 135.

ὁ θεσμός 'the decree', plur. τὰ θεσμά *Soph. Fragm.* p. 595. *ed. Brunck.*[b]

ἡ κέλευθος 'the way', plur. τὰ κέλευθα, as ὑγρὰ κέλευθα in Homer[c].

ὁ κύκλος 'the circle', plur. τὰ κύκλα 'the wheels[d]; also κύκλοι *Il.* ν′, 280.

ὁ λύχνος 'the lamp', plur. τὰ λύχνα *Herod.* 2, 62. 133. *Eurip. Cycl.* 512[e].

ὁ σῖτος 'corn', plur. τὰ σῖτα[f].

ὁ σταθμός, plur. τὰ σταθμά *Soph. Œd. T.* 1139. *Demosth.* 1. *p.* 784, &c. also σταθμούς *Eur. Or.* 1492. *Andr.* 281. In the sense of 'balance' the neut. form is alone in use in the plural.

ὁ ταρσός, plur. τὰ ταρσά in later authors[g].

ὁ Τάρταρος, plur. τὰ Τάρταρα.

Of these substantives the singular does not occur as neuter. But the following, which are considered as belonging to this class, are found neuter in the singular: τὰ νῶτα from τὸ νῶτον. See §. 95. τὰ ἐρετμά from τὸ ἐρετμόν *Od.* λ′, 77. μ′, 15. ψ′, 268. τὰ ζυγά from τὸ ζυγόν *Plat. Cratyl.* 31[h].

The following neuters in the plural are more rare, and are chiefly found in later authors; τὰ δρυμά from ὁ δρυμός *Il.* λ′,

[a] Fisch. 2. p. 169. Thom. M. p. 204.
[b] Porson ad Eurip. Med. 494.
[c] Bekker in Jen. Lit. Zeit. 1809. No. 249. p. 171. calls in question the correctness of the form κέλευθοι.
[d] Fisch. 2. p. 170.
[e] Wess. ad Herod. p. 132, 25. Porson l. c. Fisch. 2. p. 171.
[f] Musgr. ad Eurip. Hel. p. 428.
[g] Schæf. ad Mosch. 2, 60. p. 235.
[h] Valck. ad Ammon. p. 65.

118. &c. τὰ δάκτυλα from ὁ δάκτυλος *Theocr.* 19, 3. τὰ τράχηλα from ὁ τράχηλος *Callim. Fr.* 98. τὰ ῥύπα from ὁ ῥύπος *Od.* ζ', 93[i]. τὰ χαλινά from ὁ χαλινός.

The difference in the meaning of a word has also sometimes an influence in varying the gender. §. 97. (96.)

ὁ αἶνος means only 'discourse', 'narrative', 'praise'; ἡ αἴνη occurs only in the kindred sense of 'good reputation'. See §. 95.

ὁ δεσμός 'bond', 'fetter'; ἡ δέσμη 'bundle'.

ὁ ζυγός 'the yoke'; τὸ ζυγόν 'the balance'[j].

ὁ θόλος 'dirt'; ἡ θόλος 'the sweating-bath', 'the coved roof'[k]; (according to *Sext. Empir.* p. 248. ἡ θόλος is Attic, ὁ θόλος Doric.)

ὁ ἶπος 'the press', 'the mouse-trap' *Arist. Plut.* 815. *Pollux*, p. 1317. ἡ ἶπος *Pind. Ol.* 4, 11. 'burden', 'load'.

ὁ ἵππος 'the horse'; ἡ ἵππος 'the mare', 'cavalry'.

ὁ λέκιθος 'pottage made of pulse'; ἡ λέκιθος 'the yolk of an egg'.

ὁ λίθος 'the stone'; ἡ λίθος 'the precious stone'[l].

ὁ μηρός, μηροί 'the thighs', τὰ μηρία or μῆρα 'the thighbones'[m].

ὁ στύραξ 'the shaft of the javelin'; ἡ στύραξ 'the storax'[n].

ὁ χάραξ 'the palisade'; ἡ χάραξ 'the stake to which the vine is fastened'[o].

In some substantives, which are not *common*, the *feminine* §. 98. (97.)

[i] Fisch. 2. p. 171.
[j] Valck. ad Amm. p. 65.
[k] Steph. Thes. L. Gr. t. 1. p. 1571 sqq.
[l] Steph. Thes. L. Gr. t. 2. p. 705.
[m] Voss. Myth. Br. 2. p. 303 seq. and on the other side Schneid. Lexicon, s. v. μηρίον.
[n] Ammon. p. 132. et Valck. Thom. M. p. 811. Mœris, p. 357.
[o] Thom. M. p. 911. Phryn. p. 61.

gender is indicated by a peculiar termination, so that either the termination ις is annexed to the *masculine*, as Ἕλλην, Ἑλληνίς, or the termination of the *masculine* is changed. In the latter case the following are changed:

ης:
- into ις, e. g. δεσπότης δεσπότις, πολίτης πολῖτις, ἀρτοπώλης ἀρτόπωλις[a], ἱκέτης ἱκέτις, δραπέτης δραπέτις, &c.
- into τρια, ποιητής ποιήτρια, κιθαριστής κιθαρίστρια[b]. This takes place in substantives which are formed from the third person perf. pass. of verbs (R).
- into τρις, as ἀλέτης ἀλετρίς, ὀρχηστής ὀρχηστρίς, αὐλητής αὐλητρίς[c].

  Obs. The form τρις was more frequently used by the Attics in some words than τρια[d].

  From πένης and θής come the forms πένησσα and θῆσσα[e] (R).

ος:
- into α, when a vowel or a ρ precedes the termination, e. g. ἔκυρός ἔκυρά in Attic.
- into η, in all other cases, e. g. δοῦλος δούλη.
- into ις, e. g. στρατηγός στρατηγίς, αἰχμάλωτος αἰχμαλωτίς, κάπηλος καπηλίς, ξύμμαχος ξυμμαχίς as an adjective, τύραννος τυραννίς, &c.[f]
- into αινα only in some, e. g. θεός θέαινα, λύκος λύκαινα. In the Alexandrian dialect the form ισσα was used, διάκονος διακόνισσα.

αξ and αψ into ασσα, e. g. ἄναξ ἄνασσα, φάψ φάσσα: in the others -κος of the gen. is changed into -κις, as from κόλαξ, κολακίς, from φύλαξ, φυλακίς[g].

[a] Fisch. 2. p. 63. Valck. ad Eurip. Hippol. p. 285. b. A.

[b] Fisch. 2. p. 69. Valck. ad Eur. Hipp. 589. Elms. ad Med. 156. Monk ad Hipp. 585. Bast. ad Greg. C. p. 259.

[c] Lob. ad Phryn. p. 256.

[d] Mœris, p. 279. et Piers. Valck. ad Il. χ', p. 61 seq.

[e] Fisch. 2. p. 70.

[f] Fisch. 2. p. 71.

[g] Lob. ad Phryn. p. 452.

ευς { into ια, e. g. ἱερεύς ἱέρεια, βασιλεύς βασίλεια.
into ις and ισσα, βαλανεύς βαλανίς, βασιλεύς βασιλίς and βασίλισσα; the latter, however, rarely in Attic[h]. So also βαλάνισσα, πανδόκισσα, Αἰθιόπισσα[i]. Aristophanes has even said ἡ γραμματεύς *Thesm.* 432. but in jest.
The Doric or Macedonic dialect had, besides, the form βασίλιννα, which Menander once used[j].

ηρ into ειρα, e. g. σωτήρ σώτειρα, δοτήρ δότειρα[k]. σημαντρίς as an adjective, e. g. σημαντρὶς γῆ, comes from σημαντήρ.

ιξ into ισσα, e. g. Φοῖνιξ Φοίνισσα, Κίλιξ Κίλισσα. So Θρῄξ Θρῇσσα.

υς into υσσα, e. g. Λίβυς Λίβυσσα.

ωρ into ειρα, e. g. πανδαμάτωρ πανδαμάτειρα. The *fem.* of συλλήπτωρ is συλλήπτρια. Yet probably the basis of these is in the obsolete forms πανδαματήρ (as ὀλετήρ *Il.* σ′, 114. ὀλέτειρα) and συλλήπτης (as συμπαίστωρ and συμπαίστης, συμπαίστρια).

ων into αινα, e. g. λέων λέαινα, δράκων δράκαινα, Λάκων Λάκαινα, θεράπων θεράπαινα, ἀλεκτρυών ἀλεκτρύαινα[l].

Note. For θεράπαινα also occurs θεράπνη[m].

ως { into ωΐς, ωΐνη, e. g. δμώς δμωΐς, ἥρως ἡρωΐς and ἡρωΐνη or ἡρῳνη. Also ἡρῴσσα (*Apoll. Rh.* 4, 1309. *Anal. Br.* 1. *p.* 416. *Valck. ad Theoc. Adon. p.* 321.).
into ωας, e. g. Τρώς Τρωάς.

Classes of Substantives. §. 99.

Besides the common substantives, there are some which change their form, and hence receive a new meaning. Of

[h] Mœris, p. 96. Thom. M. p. 144. Hemsterh. ad Lucian. t. 1. p. 313. Bip. Dorv. ad Charit. p. 471. ed. L. Valck. ad Adon. p. 321.

[i] Hemsterh. Add. ad Thom. M. p. 144. Brunck. ad Arist. Eccl. 870.

[j] Hemsterh. l. c.

[k] Fisch. 2. p. 72.

[l] Fisch. 2. p. 73.

[m] See Matthiæ Animadv. in H. Hom. p. 141. Eurip. Hec. 482.

this nature are *Patronymica, Gentilia, Diminutiva,* and *Amplificativa.*

I. *Patronymics*

are substantives, which signify a son or a daughter. They are derived from the proper names of the father, and sometimes also of the mother, viz.

1. From nouns in *ος* of the second declension come the forms of patronymics in *ίδης* and *ίων*, e. g. from Κρόνος comes Κρονίδης and Κρονίων 'the son of Kronos', Jupiter. So also Κυδρίδης, Ταντα̃λίδης, Αἰακίδης, &c. So Πανθοίδης for -οΐδης, from Πάνθοος -θου. The form *ίων* is said to have been peculiar to the Ionians.

From nouns in *ιος* comes the form *ιάδης*, e. g. Ἥλιος Ἡλιάδης, Ἅγνιος Ἁγνιάδης, Ἀσκλήπιος Ἀσκληπιάδης. So also Λαερτιάδης from Λαέρτιος, for Λαέρτης (in *Aristoph. Plut.* 312. *Soph. Philoct.* 401. *Aj.* 1.)[a].

Obs. Ἀλκείδης (from Ἀλκαῖος) comes from the form Ἀλκεύς, mentioned by *Eust. ad Il.* p. 128, 37. Pindar has Ἀλκαΐδης *Ol.* 6, 115. from Ἀλκάος, see § 12. or as Πειραΐδης from Πείραιος *Il.* ζ', 228. but Ὀϊλιάδης implies a form Ὀΐλιος *Eust. p.* 13, 37.

2. From nouns in *ης* and *ας* of the first declension come the *patronymics* in *άδης*, e. g. Ἱππότης Ἱπποτάδης, Βούτης Βουτάδης, Ἀλεύας Ἀλευάδης[b]. Θυεστιάδης *Od.* δ', 518. Ἀγχισιάδης *Il.* ρ', 754, &c. are formed on a different analogy. See *Obs.* 1. From those in *ας* the Æolians formed patronymics in *αδιος*, e. g. Ὑρράδιος from Ὕρρας[c].

3. In nouns of the third declension the genitive serves as the basis of the derivation. If the penult of the genitive be short, the patronymic form *ος* is formed in *-ίδης*, e. g. Ἀγαμεμνονίδης, Αἰσονίδης, Θεστορίδης, Λητοΐδης, from Ἀγαμέμνων -ονος, Αἴσων -ονος, Θέστωρ -ορος, Λητώ Λητόος. If it is long, in *-ιάδης*, e. g. Ἀμφιτρυωνιάδης, Τελαμωνιάδης, from Ἀμφιτρύων -τρύωνος, Τελαμών -ῶνος[d]. Hence from nouns in *εύς*,

[a] Koen. ad Greg. p. (231) 487.
[b] Fisch. 2. p. 5.
[c] Eust. ad Il. p. 13, 46. Fisch. 2. p. 4.
[d] Dawes's Misc. Crit. p. 173. Koen ad Gregor. l. c. Vid. Valck. Diatr. p. 287 C.

which in Ionic have the genitive in ῆος, the patronymics are formed in -ηϊάδης, e. g. Πηλεύς Πηλῆος, Πηληϊάδης. So also Περσεύς Περσῆος, Περσηϊάδης (*Il.* τ', 116.), Νηλεύς Νηλῆος, Νηληϊάδης. But since these have also the termination έως in the genitive, which continued the prevailing one in the Attic, and in the common dialect, hence arose Περσέως, Περσείδης, Περσείδης, Ἀτρείδης (not Ἀτρηϊάδης, from Ἀτρέως, not Ἀτρῆος), Ἡρακλείδης, &c. In Pindar the patronymics in ειδης have the *diæresis*, e. g. Κρηθείδας *Pyth.* 4, 271. Instead of the form -ιάδης the form -ίδης also is used, particularly in Attic, e. g. Αἰαντίδαι, Ἀλκμαιωνίδαι, Λεοντίδαι, Ἀφαρητίδαι[e], *Pind. Nem.* 10, 121.

Obs. 1. The origin of the different forms -ίδης and -ιάδης was probably in the cultivation of the Greek language by means of the hexameter verse, since neither Θεστορϊάδης nor Τελαμῶνϊδης could enter into that measure. (See *Eust. ad Il. p.* 13, 10. 31.) The Attics, on the contrary, to whom the iambic verse was native, said for a similar reason Αἰαντίδης, &c. Ἀσκληπίδαι *Soph. Phil.* 1333.

Obs. 2. Αὐγηϊάδης in Theocritus 25, 193. is from Αὐγείας, Αὐγειάδης by *diæresis*, and the form Πελοπηϊάδης for Πελοπίδης, in Pindar, *Nem.* 8, 21. *Theocr.* 15, 142. is probably formed from the obsolete nominative Πελοπεύς (as in Homer *Il.* α', 422. Αἰθιοπῆας from Αἰθιοπεύς, for Αἰθίοπας from Αἰθίοψ[f]). 100.

Obs. 3. The forms -ίδης, -ιονίδης, and ιωνιάδης, are often interchanged. Instead of Ἰαπετίδης from Ἰαπετός, we find Ἰαπετιονίδης *Hes.* Ἔργ. 54. *Theog.* 528. for Ἐλατίδης from Ἔλατος, Ἐλατιωνίδης *Hymn. Hom.* 2, 32. for Ταλαΐδης from Ταλαός, Ταλαϊονίδης *Il.* β', 566. ψ', 678. *Pind. Ol.* 6, 24. Instead of Ἀνθεμιωνιάδης from Ἀνθεμίων, we find in Homer, *Il.* δ', 488. Ἀνθεμίδης; for Ἠετιωνιάδης, in Herod. 5, 92, 5. Ἠετίδης; for Δευκαλιωνιάδης, Δευκαλίδης *Il.* μ', 117.[g] For Ὑπεριονίδης *Od.* μ', 176. is often found Ὑπερίων[h]. We find even Λαμπετίδης *Il.* ο', 526. for Λαμπίδης from Λάμπος. The adjective form is joined with a substantive as a patronymic, τοῦ Θεστορείου μάντεως *Soph. Aj.* 801.

Obs. 4. A Doric form of patronymics was -ώνδας, e. g. Ἐπαμινώνδας[i].

[e] Fisch. 2. p. 6. Of the form Ἀλωάδαι for Ἀλωεῖδαι from Ἀλωεύς, see Hemst. ad Luc. t. 3. p. 379.

[f] Valcken. ad Adoniaz. p. 414.

[g] Hemsterh. ad Aristoph. Plut. p. 207. Valck. ad Schol. Eurip. Phœn. p. 625. ad Herod. p. 421.

[h] Heyne ad Il. θ', 480.

[i] Hemsterh. ad Callim. p. 590. ed. Ernest. Valcken. ad Schol. Eurip. Phœn. p. 764.

Obs. 5. In Homer perhaps the only example of a name formed from the mother's name is Μολίονε *Il.* λ', 709. 750. 'sons of Molione': but see Heyne. In the Homeric hymns we have Λητοΐδης, in *Hes. Sc. Herc.* 329. Δαναΐδης, *Theog.* 1031. Φιλυρίδης Χείρων, which occurs also in *Pind. Pyth.* 3, 1. 9, 50.[a]

101. Patronymics of the female sex have the following terminations: 1) ιάς and ίς. Λητωϊάς *Callim. in Dian.* 83. and Λητωΐς *ib.* 45. Βρισηΐς, Νηρηΐς, from the genitives Βρισῆος, Νηρῆος, from Βρισεύς, Νηρεύς, Ἀτλαντίς from Ἄτλας -αντος. For the forms in -ηΐς are found also in Pindar those in -εΐς, as Κρηθεΐς *Nem.* 5, 49. Νηρεΐδων *ib.* 65. The Attics contracted ηϊ into η in the oblique cases, e. g. Θησῆδος *Æsch. Eum.* 1024. Νηρῆδων *Eur. Troad.* 2. See §. 50. *Obs.* p. 93. 2) in ίνη and ιώνη; the latter, when the primitive has ι or υ before the termination -ος or -ων, e. g. Ἀκρίσιος Ἀκρισιώνη, Ἠλεκτρύων Ἠλεκτρυώνη; the former, when the primitive has a consonant before the termination ος, e. g. Ἄδρηστος Ἀδρηστίνη, Νηρεύς Νηρίνη, Ὠκεανός Ὠκεανίνη[b], Βορεάς 'daughter of Boreas', is found *Soph. Ant.* 985.

Obs. 1. A kind of patronymics are the names of the young of animals in -ιδεύς, e. g. ἀηδονιδεύς 'a young nightingale', *Theocr.* 15, 121. λυκιδεύς, *id.* 5, 38.[c]

Obs. 2. Some names have the form only of patronymics, without the signification, e. g. Μιλτιάδης, Ἀριστείδης, Εὐριπίδης, Σιμωνίδης. *Patronymics* also are often interchanged with their *primitives*. Thus sometimes Ἀλεξανδρίδης for Ἀλέξανδρος, Σιμωνίδης for Σίμων, Ἀμφιτρύων for Ἀμφιτρυωνιάδης[d]. Ὑπερίων for Ὑπεριονίδης may be referred to this head.

102. ## II. *Diminutives.*

Diminutives (ὑποκοριστικά) are words which express an absolute diminishing or lessening of the primitive. They do not occur in Homer and the old poets. Their terminations are as follows:

[a] Valck. ad Herod. p. 82, 62.

[b] Fisch. 2. p. 7.

[c] Valck. ad Theocr. Adoniaz. p. 401. ad Herod. p. 252, 87. Fisch. 2. p. 26, 9.

[d] Hemsterh. ad Luc. Tim. p. 414. Bip. ad Aristoph. Plut. p. 325. Toup. Emend. in Suid. t. 2. Præf. p. 10 sq. Ruhnken Hist. Crit. Or. p. 90. 100. Schæf. ad Mosch. 1, 3. Lob. ad Soph. Aj. 879. Koen ad Greg. p. (133) 290.

1. -*άδιον* from substantives in *ας*, e. g. *λαμπάδιον*, *κρεάδιον*, *στιβάδιον*, from *λαμπάς*, *κρέας*, *στιβάς*.

2. -*αιον* from substantives in *η*, e. g. *γύναιον* from *γυνή*.

3. -*αξ* from substantives in *ος*, e. g. *λίθαξ*, *βῶλαξ*, *βῶμαξ*, from *λίθος*, *βῶλος*, *βωμός*[e]. From substantives in *αξ*, as *πίναξ*, *δέλφαξ*, *θώραξ*, come *πινάκιον*, *δελφάκιον*, *θωράκιον*, with which may be reckoned *Ἐριθακίς* *Theocr.* 3, 35. a proper name fem. gen.

Obs. The Dorians had the form -*ᾶς*, which became very common in later times[f].

4. -*άριον* from substantives of all terminations, e. g. *δοξάριον*, *ψυχάριον*, from *δόξα*, *ψυχή*. *ἀνθρωπάριον*, *ἱππάριον*, from *ἄνθρωπος*, *ἵππος*. *χιτωνάριον*, *κυνάριον* *Plat. Euthyd.* p. 298 D. E. *γυναικάριον*, *ἀνδράριον*, *παιδάριον*, from the genitive of the substantives *χιτών*, *κύων*, *γυνή*, *ἀνήρ*, *παῖς*. This form is often in use along with that which next follows.

Obs. The form -*άσιον*, e. g. *κοράσιον*, was only used in the language of common life[g].

5. -*διον* and -*ίδιον* from substantives of all terminations, e. g. *γήδιον*, *δικίδιον*, *οἰκίδιον*, *νησίδιον*, *κυνίδιον* *Plat. Euthyd.* p. 298 D. *σαρκίδιον*, *βοΐδιον*, *Σωκρατίδιον* (*κορίδιον* in the language of common life), from *γῆ*, *δίκη*, *οἶκος*, *νῆσος*, *κύων*, *σάρξ*, *βοῦς*, *Σωκράτης*. When the genitive of a word after the rejection of the termination ends in *ε*, *ε* is contracted with -*ίδιον* into -*είδιον*, e. g. *ἀμφορείδιον* (from *ἀμφορεύς* *ἀμφορέως*), *βασιλείδιον*. The same takes place often after *ο*, e. g. *βοΐδιον*, *ῥοΐδιον*[h]. When the primitive has a long vowel before its termination in the nominative or genitive case, the *ι* in -*ίδιον* is either entirely rejected, or subscribed, as *γήδιον*, *λαγώδιον*, which are also written *γῇδιον*, *λαγῷδιον*. With *υ* and *ι* the *ι* in -*ίδιον* coalesces, and the antepenult becomes long, e. g. *ἰχθύδιον*, *βοτρύδιον*, for *ἰχθυΐδιον*, *βοτρυΐδιον*, *ἱματῖδιον* for *ἱματίδιον*[i].

[e] Fisch. 2. p. 25. Schweigh. Anim. ad Athen. t. 7. p. 35.

[f] Lob. in Wolf's Analect. 3. p. 53. and ad Phryn. p. 434 seq.

[g] Lob. ad Phryn. p. 74.

[h] Fisch. ad Anacr. Epigr. 5, 2. ad Well. 2. p. 28.

[i] Dawes's Misc. Crit. p. 213 sq.

Obs. To these belong also the diminutives σπηλάδιον, προσκεφαλάδιον, ἐλάδιον, from σπήλαιον, προσκεφάλαιον, ἔλαιον, for σπηλαΐδιον, &c. which elsewhere are without the ι *subscriptum*.

6. -ιον from all terminations. Words of the third declension annex the termination -ιον to the last consonant of the genitive case. θύριον, μαχαίριον, ἐπιστόλιον, ἀνθρώπιον, δένδριον, Εὐριπίδιον, ἀνδρίον, ὀρνίθιον, πραγμάτιον, πινάκιον, from θύρα, μάχαιρα, ἐπιστολή, ἄνθρωπος, δένδρον, Εὐριπίδης, ἀνήρ, ὄρνις, πρᾶγμα, πίναξ.

7. -ις from all terminations, e. g. ἀμαξίς, κεραμίς, νησίς, ἀλωπεκίς, πινακίς, from ἅμαξα, κέραμος, νῆσος, ἀλώπηξ, πίναξ.

8. -ίσκος, ίσκη. (The latter termination is used where the primitive is *feminine*.) e. g. νεανίσκος, ἀνθρωπίσκος, στεφανίσκος, σατυρίσκος, κορίσκη, μειρακίσκη, μαζίσκη.

9. -ίχνη and -ίχνιον, e. g. πολίχνη and πολίχνιον.

10. -ύδριον, e. g. νησύδριον, ξενύδριον.

11. -ύλλιον, e. g. ξενύλλιον, μειρακύλλιον, ἐπύλλιον, εἰδύλλιον.

12. -υλλίς, e. g. ἀκανθυλλίς, θρυαλλίς, from ἄκανθα, θρύον.

13. -ύλος and -υλλος, e. g. Θράσυλλος and Θρασύλος. Ἴτυλος in *Hom. Od.* τ', 522. from Ἴτυς. So also Λίσχύλος, Ἡδύλος, Χρεμύλος, which as proper names lost the force of diminutives. They are said to be derived from names in -κλῆς, as from Θρασυκλῆς Θράσυλλος, Βαθυκλῆς Βάθυλλος, Ἡρακλῆς Ἥρυλλος. The Dorians also made a similar change in adjectives, μικκύλος from μικκός for μικρός (also a proper name), ἐρωτύλος *Theocr.* 3, 7. The feminines of those in -ύλος end in -υλίς, and (more rarely) in -ύλη; of those in -υλλος in -υλλα, also -υλλίς, as Ἀμαρυλλίς[a].

Obs. 1. From many diminutives new diminutives are formed, e. g. ῥηματίσκιον from ῥημάτιον, χιτωνισκάριον from χιτωνίσκος, πολίχνη πολίχνιον, νησίς νησίδιον.

[a] Hemst. ad Arist. Plut. p. 6. Fisch. 2. p. 33, 23. Bast. Lettre Critique, p. 201 seq.

Obs. 2. The Æolians and Dorians had a peculiar form of diminutives in *-ιχος*, e. g. *πυῤῥίχος* from *πυῤῥός*, *κάδδιχος* from *κάδος*, particularly in proper names, *Ἀμύντιχος*, *Θυώνιχος*, *Λεόντιχος*[b].

Obs. 3. Less common forms are those in *-ιλλος* and *-ίλος*, as *Χοιρίλος*, *Τρωΐλος*, and in the fem. *-ίλλα*, as *Πραξίλλα*, *Τελεσίλλα* (comp. 13.); those in *-ῖνος*, as *Φιλῖνος*, fem. *Φιλίνη*, or *-ινα*, *Κόρινα*, *Ἥρινα*, Dorian proper names; those in *-ίων*, *Αἰσχρίων*, *Ἠετίων*; fem. in *-ω*, e. g. *Ὑψώ*, *Εἰδώ* (perhaps *Eur. Hel.* 11.), from *Ὑψιπύλη*, *Εἰδοθέα*. These are almost all proper names. Aristophanes in jest forms, on the analogy of those in *ίων*, *δειλακρίων Pac.* 192. *Ἀττικίων ib.* 213. *μαλακίων Eccl.* 1050.[c]

Obs. 4. Many diminutives are formed by abbreviations, which were used only in common life, and almost exclusively of slaves, as *Ἀλεξᾶς* for *Ἀλέξανδρος*, *Ἁρποκρᾶς* for *Ἁρποκράτης*, *Δημᾶς* for *Δημήτριος*, *Ἐπαφρᾶς* for *Ἐπαφρόδιτος*, *Ἑρμᾶς* for *Ἑρμόδωρος*, *Θευδᾶς* for *Θεόδωρος*, *Μητρᾶς* for *Μητρόδωρος*, *Φιλᾶς* for *Φιλόδημος*[d], *Ἶφις* for *Ἰφιάνασσα*. Similar to these are the forms *Διονῦς* for *Διόνυσος*, *ἀπφῦς* in Theocritus from *πάπα*[e]. Such words were afterwards formed in jest by the comic writers from other nouns, adjectives, and verbs, e. g. *δακνᾶς*, *τρεσᾶς*, *κατωφαγᾶς* in Aristophanes.

Obs. 5. With this class are also reckoned the words in which, by a peculiar termination, it is signified that the sense of the primitive belongs in a very high degree to a person or thing, as its property or quality, and which would be more properly called *amplificatives*, e. g. *γάστρων*, *χείλων*, *κεφάλων*, *Πλάτων* 'a person who has a great belly, lips, head', 'a broad forehead'; *πλούταξ* 'who is very rich', *μετωπίας* 'with a broad forehead'. These are therefore properly adjectives.[f]

III. *Gentilia* (*ἐθνικά*)[g] 103.

signify the country or place of residence. If the name of the place ends in *-α*, *-αι*, *-η* preceded by a consonant, the *gentilia* commonly end in *-αῖος*, as *Κερκυραῖος*, *Ἀθηναῖος*, *Θηβαῖος*, *Κυμαῖος*, *Κυρηναῖος*. Exceptions are, *Κλαζομένιος*, *Συρακούσιος*, from *Κλαζομεναί*, *Συρακοῦσαι*, *Μεσσήνιος*. If a vowel

[b] Koen ad Greg. p. (133 sqq.) 290.
[c] Fisch. 2. p. 29. 32.
[d] Casaub. ad Pers. 5, 76. Bentl. Epist. ad Mill. p. 521. ed. Lips. Fisch. 2. p. 26. Dorv. ad Charit. p. 278. Lob. ad Phryn. p 434.
[e] Fisch. 2. p. 33.
[f] Fisch. 2. p. 37 seq.
[g] Fisch. 2. p. 16—23.

precedes, e. g. -ια, it commonly forms -ιος, as Λύκιος from Λυκία; or -ος, as Βοιωτός, Λυδός, from Βοιωτία, Λυδία.

-ος in the nom. of nouns of the second declension, or in the genitive of the third, is changed into -ιος, e. g. Κορίνθιος, Πάριος, Ἄνδριος, from Κόρινθος, Πάρος, Ἄνδρος. Ἀράβιος, Λακεδαιμόνιος, Καρχηδόνιος. Hence also Χῖος from Χΐος, Ἀργεῖος, Κῷος, from Αργέϊος, Κώϊος, root Ἄργος -εος, Κῶς Κῶος. So the Attic termination -ως in the second declension passes into -ιος, e. g. Τέως (Τέϊος, Τεῖος, and), according to the Ionic pronunciation Τήϊος, Κέως (Κέϊος), Κεῖος, and Ion. Κήϊος. O before the termination was changed into σ, e. g. Παρνήσιος *Arist. Ach.* 356. from Πάρνης, Πάρνηθος (a hill in Attica), Τρικορύσιος from Τρικόρυθος. The feminines end partly in -ιάς, e. g. Ἑλικωνιάς, Δηλιάς, Λημνιάς; partly in -ίς, e. g. Σουσίς, Πιερίς, -ίδες. -ος has also its fem. in -ίς, Αἰτωλός, -ίς.

-οῦς is chiefly changed into -άσιος, as Φλιάσιος, Ἀναγυράσιος, from Φλιοῦς, Ἀναγυροῦς.

These forms of derivation, however, are by no means regular with all the classes of nouns specified. Thus from Μίλητος, Ἰθάκη, the *gentilia* are Μιλήσιος, Ἰθακήσιος. Others end in -ανός, -ηνός, -ῖνος, e. g. Ἐμεσηνός from Ἔμεσα, Βακτριανός from Βάκτρα. Ἀβυδηνός, Κυζικηνός, from Ἄβυδος, Κύζικος. Τραλλιανός, Σαρδιηνός, Σαρδιανός, from Τράλλεις, Σάρδεις. -ῖνος is the usual termination of those *gentilia* whose primitives have a long syllable before the termination, e. g. Ῥηγῖνος, Ἀκραγαντῖνος, Ταραντῖνος, from Ῥήγιον, Ἀκράγας, Ἀκράγαντος, Τάρας Τάραντος.

Other *gentilia* have the termination -εύς, fem. -ίς, e. g. Αἰολεύς, Δωριεύς, Ἰστιαιεύς, Μεγαρεύς, fem. Μεγαρίς, Μαντινεύς, Πλαταιεύς, fem. Πλαταΐς and Πλαταιΐς[a], Φωκαιεύς and -αεύς, as Νυσαιεύς, and -αεύς. Θεσπιεύς, Ἁλικαρνασσεύς, Χαλκιδεύς, from Ἰστίαια, Μέγαρα, Μαντίνεια, Πλαταιαί, Θεσπιαί, Ἁλικαρνάσσος, Χαλκίς, -ίδος.

Others end in -άτης, -ήτης, -ώτης, often with ι prefixed, e. g. Ποτιδαιάτης, Σπαρτιάτης (Ion. -ήτης), Τεγεάτης, Αἰγινήτης,

[a] Lob. ad Phryn. p. 41.

Ἀμπρακιώτης (Ion. -ήτης), Κροτωνιάτης, from Σπάρτα, Τεγέα, Αἴγινα, Ἀμπρακία, Κροτών, -ῶνος. From Ἰταλία, Σικελία, are derived Ἰταλιώτης and Σικελιώτης, to denote the Greek residents in those countries, Ἰταλός and Σικελός for the primitive barbarian population[b]. -ίτης is the usual form of *gentilia* from nouns in -ις, e. g. Συβαρίτης, Ναυκρατίτης, Βουσιρίτης; and also from others, as Ἀβδηρίτης from Ἄβδηρα. Feminines have the termination -ις, e. g. Ἀσιᾶτις, Συβαρῖτις, Σπαρτιᾶτις.

Gentilia are often formed by abbreviation of the proper names of countries or cities, e. g. Ἀκαρνάν, Κάρ (fem. Κάειρα), from Ἀκαρνανία, Καρία. Ἴων (fem. Ἰάς), Παφλαγών, from Ἰωνία, Παφλαγονία. Similar in form, but differently derived, are Ἕλλην fem. Ἑλληνίς, Λάκων fem. Λάκαινα, where the proper names of the countries are Ἑλλάς, Λακεδαίμων. The *gentilia* frequently end in -ς, and the letters which include σ, viz. ξ when the name of the country has γ or κ in the termination, ψ when π is part of it, e. g. Τρώς (fem. Τρωάς) from Τροία, Λίβυς (fem. Λίβυσσα) from Λιβύα, Ἀρκάς from Ἀρκάδια, Θρᾷξ (Ion. Θρήξ) fem. Θρᾷττα (Ion. Θρῆσσα), Κρής fem. Κρῆσσα, Μάγνης fem. Μαγνῆτις, Φοῖνιξ fem. Φοίνισσα, Φρύξ, from Θρᾳκ-ία, Κρήτη, Φοινικ-ία, Φρυγ-ία, Δρύοψ, Αἰθίοψ, from Δρυοπία, Αἰθιοπία.

There are, besides, peculiar terminations in Greek, by which the place of residence of a man or a deity, and others by which feasts, are signified (περιεκτικά). They are mostly in -ων, -αιον, -ειον, and -ιον. 104.

-ων, e. g. ἀνδρών (also ἀνδρωνῖτις) 'chamber for the men', γυναικών (and γυναικωνῖτις) 'chamber for the women', παρθενών 'chamber for the young women', and the temple of Minerva at Athens. So also ἐλαιών, δαφνών, μελισσών, ἱππών 'olive-grove', 'laurel-grove', 'bee-hive', 'stable for horses'. In others the termination is -εών, as περιστερεών *Plat. Theat.* p. 197 C. κεγχρεών *Dem.* p. 974, 16. The terminations ἀνδρεών, ἱππεών, and others, are considered unauthorized[c].

The names which denote temples and places consecrated to the gods (τεμενικά) properly belong to the class of possessive

[b] Ammon. v. Ἰταλοι. Diod. Sic. 5, 6. [c] Lob. ad Phryn. p. 166.

adjectives (κτητικά). Their common termination is -ιον. In names of the first declension this termination is annexed to the α of the nom. Ἥραιον, Ἀθήναιον, from Ἥρα, Ἀθηνᾶ. In those in -η, two forms are found in -αιον and -ειον, e. g. Νύμφαιον and Νύμφειον, Ἑκάταιον and Ἑκάτειον, Τύχαιον and Τύχειον. Those in -ῆς have -αιον, as Ἕρμαιον. In names of the second and third declension, the termination -ος of the nom. and gen. is changed into -ιον, e. g. Διονύσιον, Διοσκόριον, Λεωκόριον, Θεσμοφόριον, Ἀπολλώνιον, Ποσειδώνιον, Δημήτριον. The δ of the gen. is changed into σ in Ἀρτεμίσιον from Ἀρτέμιδος; and in the same way from Ἀφροδίτη is formed Ἀφροδίσιον. So Ἡρακλεῖον, Θησεῖον, from Ἡρακλέ-ος, Θησέ-ως, Ion. Ἡρακλήϊον *Her.* 6, 116. from Ἡρακλῆος. In this way Φερρεφάττιον *Demosth.* p. 1259, 5. is formed from Φερρέφατται. A temple of Cybele was called Μητρῷον from μήτηρ (θεῶν), as the adjective is μητρῷος.

If ι or α precedes -ος in the termination of the proper name and of the possessive adjective derived from it, the termination becomes -εῖον, e. g. Ἀσκληπιός Ἀσκληπιεῖον, Ὀλύμπιος Ὀλυμπιεῖον, Ἰολαεῖον, Ἀμφιαραεῖον.

Other words in -ος also take this termination, e. g. Λύκειον, from the hero Λύκος, Ἡφαιστεῖον, Ἀνάκειον, Μαυσώλειον, Θετίδειον, as the adjectives derived from Ἥφαιστος, &c. have the termination -ειος. In later times, other names quoted above obtained the termination -ειον, e. g. Ποσειδώνειον, Διονύσειον, Δημήτρειον, a practice condemned by the Atticists and grammarians. Ποσειδανεῖον, on the contrary, is quoted as Doric.

From names in -ις, -ιδος, sometimes is found δειον, as Βενδίδειον (from Βενδίς Βενδῖδος), Θετίδειον, and so probably also Σεραπίδειον, Ἰσίδειον. Sometimes δ is rejected, and the termination -ειον chosen, as Νεμεσεῖον (Νέμεσις), Ἰσεῖον, Σεραπεῖον, of which however only late examples are found. Ἀσκληπεῖον, Ποσίδειον or Ποσιδεῖον, which occur only in later authors, appear to be similar abbreviations. An Ionic form Ποσιδήϊον is found even in Homer, *Il.* β', 506.[a]

[a] Lob. ad Phryn. p. 367 seq. who quotes other instances. Bast. ad Greg. p. 650 seq. Bekk. Anecd. p. 1343.

Obs. Words in *-ιον* and *-εῖον* are formed from other substantives to denote the place in which the person or thing described by the radical noun is found, e. g. χαλκεῖον 'the smithy', from χαλκεύς, διδασκαλεῖον 'the school', ὀπτανεῖον and ὀπτάνιον 'the oven', 'the kitchen', ἀρτοπώλιον 'the bread-market'[b]. To this class belongs also τροφεῖον, in the compounds ὀρφανοτροφεῖον, πτωχοτροφεῖον; by itself it denotes 'the price or recompense of maintenance and education'; in which sense θρεπτήριον (plur. also θρέπτρα in Homer) and δίδακτρον are also used[c].

Of Adjectives. 105.

Adjectives, or words by which the property of a substantive is signified, are either derivatives or compounds in Greek. The modes of derivation and composition will be explained afterwards. Our present concern is only with the meaning of the different terminations.

I. Adjectives in *-αῖος*.

1. With *ι* before *αῖος*. These denote magnitude or value, and are derived from the names of measures, weights, coins, and denominations of money, e. g. πηχυιαῖος 'an ell long', ποδιαῖος *Plat. Theæt.* p. 147 D. (ὀργυιαῖος, σταδιαῖος, &c. have the *ι* in the root) ταλαντιαῖος 'costing a talent', δραχμιαῖος, ὀβολιαῖος (but ὀβολιμαῖος 'worth no more than an obolus', i. e. 'of little value'). The regular derivative from μνᾶ would be μναϊαῖος (not μναιαῖος, as it is written in the works of Xenophon and Aristotle), but μνααῖος seems to have been preferred; μναῖος is probably false. In the adjectives compounded with cardinal numbers the root was more closely adhered to, e. g. διτάλαντος, δίδραχμος, πεντάδραχμος, δίπηχυς, &c. (comp. *Plat. Theæt.* l. c.); except when the fundamental word had already an *ι*, e. g. ἡμιωβολιαῖος from ἡμιωβόλιον. The forms διταλαντιαῖος, διδραχμιαῖος were brought into use by the poets of the new comedy. From μνᾶ, Ion. μνέα (*Herod.* 1, 51. &c.), was formed δίμνεως (as from γῆ γέα εὔγεως), less correctly written δίμνως, and so εἰκοσίμνως, δεκάμνως. Δίμνους, τετράμνους &c. are later forms.

[b] Valck. ad Phœn. 658.

[c] Valck. ad Phœn. 44.

In composition with ἡμι however, ἡμιμναῖον is used. Comp. §. 143. and *Obs.* Other adjectives in -ιαῖος denote that which belongs to a part of the body, are derived from substantives, and are not compounded with prepositions, as νωτιαῖος from νῶτον, e. g. ὁ νωτιαῖος μυελός 'the spinal marrow', differing from νωταῖος. Adjectives thus compounded have also the termination -ίδιος, as ἐπινεφρίδιος and νεφριαῖος. So from ἄνεμος is derived the simple ἀνεμιαῖος, but the compound ὑπηνέμιος.

2. Without ι before αῖος. These generally denote the place where something has originated or to which it belongs, e. g. πηγαῖος, κηπαῖος, κρηναῖος, χερσαῖος, ἀγοραῖος. Similar to this is βοῦς ἀγελαίη 'a cow from the herd', θυραῖος 'what is on the outside', κορυφαῖος 'one who is at the head'. Hence the *gentilia* Νεμεαῖος §. 103. Others denote a quality, as σεληναῖος 'moon-shaped', εἰρηναῖος 'peaceable'. The ι is admitted only when it exists in the root, as ἡλιαία from ἥλιος, θαλαμιαῖος from θαλαμία. The words in -ιμαῖος have originated from a prolongation of the termination -ιμος, as ὑποβολιμαῖος, ἀποβολιμαῖος, ἐπιστολιμαῖος[a].

II. Adjectives in -άλεος

express mostly a fulness, e. g. θαῤῥάλεος, δειμάλεος, ταρβάλεος, ψωράλεος, κερδάλεος, ῥωγάλεος 'full of courage', 'fear', 'itch', 'craft', 'full of chinks or crevices'. In others, as ἀργάλεος 'hard, difficult', this signification is not perceptible.

106. ### III. Adjectives in -ανος

signify mostly the possession of the quality which the primitive expresses, e. g. πευκεδανός, i. q. ἐχεπευκής 'bitter', ῥιγεδανός from ῥῖγος 'that which causes shuddering'[b].

IV. Adjectives in -διος (-άδιος, -ίδιος)

generally express locality, and are chiefly synonymous with those in -ιος. They are most commonly found in composition

[a] Lobeck. Progr. i. ii. de adjectivis Græcorum ponderalibus et mensuralibus. Regimont. 1818. reprinted in his edition of Phrynichus, p. 541 seq.

[b] Wyttenb. ad Plut. p. 106 seq.

with prepositions, e. g. ἐπινεφρίδιος in *Hom.* ἐπιθαλαττίδιος πόλις *Plat. Leg.* 4. *p.* 704 B. which *ib.* D. is ἐπιθαλαττία πόλις, ἐπιμαστίδιον βρέφος *Eur. Iph. T.* 231. also ἐπιμάστιος, ἐπιτυμβίδιος, more rarely ἐπιτύμβιος. So also νυμφίδιος, μοιρίδιος, κρυπτάδιος, ἐπωμάδιος, &c.[c]

V. Adjectives in -ινος.

Vid. §. 109.

VI. Adjectives in -ειος

express commonly an origin or source, e. g. θήρειος, χήνειος, βόειος, ἵππειος, ἡμιόνειος, μήλειος, μελίσσειος, &c. 'consisting of, or derived from, geese, cattle, horses, mules, sheep, bees', e. g. κρέας θήρειον 'game', 'venison'; κόπρος ἱππεία, ἡμιονεία, μυλεία 'horse-dung', &c. So also adjectives derived from proper names, Ὁμήρειος, Εὐριπίδειος, Ἀναξαγόρειος.

Others express rather an agreement with, or resemblance to, e. g. ἀνδρεῖος, γυναικεῖος 'becoming a man', 'a woman'; 'manly', 'womanly or effeminate'.

Instead of -εῖος the Ionians said -ήϊος, as ἀνθρωπήϊος, φοινικήϊος.

VII. Adjectives in -εος *contr.* οῦς 107.

express the material, e. g. χρύσεος -οῦς, ἀργύρεος -οῦς, λίνεος -οῦς, ἐρέεος -οῦς, (also εἰρίνεος Ion.) 'golden', 'silver', 'linen', 'woollen': and after the analogy of ἐρεοῦς also κεραμεοῦς; χυτρεοῦς, as if from κεραμέεος, χυτρέεος, though such words as κεράμεος, χυτρεά are nowhere to be found. So φοινικοῦς from φοινίκεος, not φοινικιοῦς. Hence the subst. παρδαλέη -ῆ, λεοντέη -ῆ, 'the panther's or lion's hide'.

χιόνεος means rather 'snow-white'; φλόγεος *Il.* β′, 745, 'shining like fire', *Theocr.* 22, 211. 'fiery, of fire'.

VIII. Adjectives in -ερος and -ηρος

signify quality generally, e. g. δολερός, τρυφερός, σκιερός, αἱματηρός, καματηρός, λυπηρός 'crafty', 'luxurious', 'shady',

[c] Lob. ad Phryn. p. 555 seq.

'bloody', 'wearisome', 'painful'. Some express a propensity, *οἰνηρός* 'given to wine', *καματηρός* 'laborious', 'prone to labour', which sense belongs to all adjectives which come from substantives expressing a suffering or affection. Others have an active signification, as *νοσερός* or *νοσηρός*, *ὀχληρός*, *καματηρός*, *πονηρός*, *ὑγιηρός*, 'causing sickness, unhealthy', of a district; 'causing disquiet, fatigue, burden'; 'contributing to health, healthy'.

108. IX. Adjectives in *-ήεις*

signify fulness, as *δενδρήεις*, *ποιήεις*, *ὑλήεις*, 'full of trees', 'grass', 'wood'.

X. Adjectives in *-ηλός*

signify a propensity to, and capability or fitness for, any thing, e. g. *σιγηλός*, *σιωπηλός*, *ἀπατηλός*, *αἰσχυντηλός*, *ὑπνηλός* 'prone to silence, deceit, shame, sleep'. To this the idea of fulness is nearly allied: hence *ὑδρηλός* 'watery'.

XI. Adjectives in *-ικός*

signify, 1) belonging to any thing, as *σωματικός*, *ψυχικός*, 'corporeal', 'spiritual'. 2) qualified for any thing, *ἡγεμονικός*, *διδασκαλικός*, *ᾠδικός*, *γραφικός*, *κυβερνητικός*[a]. 3) coming from any thing, as *πατρικός*, *βοϊκός*. 4) becoming to any thing, adapted to or fit for any thing, as *ἀνδρικός*, *φιλικός* 'becoming a man', 'a friend'. From substantives in *-εύς* come adjectives in *-εικός*, e. g. *κεραμεικός*, *ὀρεικός*, from *κεραμεύς*, *ὀρεύς*.

109. XII. Adjectives in *-ιμος* (R)

express chiefly fitness, passive and active, e. g. *ἐδώδιμος*, *ἀοίδιμος*, *μάχιμος*, *πλώϊμος*, *πότιμος* 'eatable', 'adapted to song', 'warlike', 'navigable', 'potable'[b]. Others, however, express merely a quality, as *πένθιμος*, *δόκιμος*, *προσδόκιμος*, *κάλλιμος* 'mournful', 'celebrated', 'expected', 'beautiful'. Many are derived from futures, as *ἰάσιμος*, *περάσιμος*, *ἀρόσιμος*[c].

[a] Piers. ad Mœr. p. 249. comp. p. 273. Thom. M. p. 147.

[b] Ad Herod. p. 533, 11.

[c] Lob. ad Phryn. p. 227.

XIII. Adjectives in -ινος and -εινος (R)

signify, 1) a material of which any thing is made, e. g. γήϊνος, καλάμινος, πλίνθινος, ξύλινος, λάϊνος, &c. 'made of earth, of reeds, of tiles, wood, stone'. 2) a quality, which arises from the magnitude or quantity of the thing expressed by the derivation, πεδινός, ὀρεινός, σκοτεινός, ἐλεεινός 'level', 'mountainous', 'dark', 'pitiable'. 3) they serve to derive adjectives from adverbs or substantives of time, e. g. χθεσινός, θερινός, ὀπωρινός, ἐαρινός.

XIV. Adjectives in -ιος 110.

express a quality generally, as ἑσπέριος, *vespertinus*, 'of or belonging to evening', θαλάσσιος 'marine', ξένιος 'belonging to the guest', σωτήριος 'saving, or contributing to safety'. If two adjectives are derived from one substantive, one in ος and the other in ιος, the latter generally signifies a proneness, a tendency to any thing which the first expresses generally as a quality, e. g. καθαρός 'pure', καθάριος 'loving purity'[d].

XV. Adjectives in -όεις and ώεις

signify a fulness, e. g. μητιόεις 'full of prudent counsels', τειχιόεις, ἀμπελόεις, ἠμαθόεις, ἠερόεις, νιφόεις, ἀνθεμόεις. The termination -ώεις is used when the penult is long, e. g. κητώεις, ὠτώεις[e].

XVI. Adjectives in -όλης,

confined to the older poets, express an inclination to the action denoted by the verb from which they are derived, as μαινόλης, *fem.* μαινολίς, οἰφόλης, *fem.* οἰφολίς in Hesychius, ὀπυιόλης (also ὀπυιώλης) in the same writer; or simply a custom, φαινολίς, ἠώς *Hom. H. in Cer.* 51.

XVII. Adjectives in -ώδης 111.

express sometimes, 1) a fulness, e. g. ποιώδης, ἀνθεμώδης, πετρώδης, ἰχθυώδης. 2) a resemblance, σφηκώδης *Arist. Plut.*

[d] Valcken. ad Xenoph. M. S. 2, 1, 22.

[e] Eustath. ad Il. ζ', p. 642, 53. Il. ψ', p. 1299, 32.

561. 'wasp-like', φλογώδης 'like fire, shining like fire', ἀνδρώδης 'manly'[a]. In this sense these adjectives coincide with those in -οειδής, and probably are formed from them, as ἀστεροειδὴς οὐρανός signifies also 'the starry heaven', and θρομβοειδής is distinguished from θρομβώδης only in form[b]. Εὐώδης is different, from ὄζω.

XVIII. Adjectives in -ωλός

signify a propensity, a tendency to any thing, e. g. ἁμαρτωλός, ψευδωλός, φειδωλός, 'prone to sin', 'lying', 'penuriousness'.

XIX. Adjectives in -ῳος, properly ώϊος, and -οῖος

signify origin, e. g. πατρῷος[c], μητρῷος, in Homer πατρώϊος, 'springing from the father or mother'; ἠῷος, in Homer ἠοῖος, 'what happens in the morning'. Different are Ἀργῶος 'relating to the ship Argo', Λητῶος 'derived from Latona', which are written with ι subscr. only from being confounded with those in -ῷος and ώϊος[d].

112. As adjectives serve to denote the properties attributed to substantives, they can also be inflected so as to denote the three genders of substantives. All adjectives, however, have not the three genders. Some are not capable of this modification, on account of their termination, but express the three genders under one form only: others have one form only for the masculine and feminine, and another for the neuter; others again have three terminations.

I. Adjectives of one termination, which express the masculine, feminine, and neuter, by one termination, are the cardinal numbers from five, πέντε, upwards. Others have, indeed, only one termination, but for the masculine and feminine only, since they are not used with substantives of the *neuter gender*, at

[a] Salmas. Exerc. Plin. p. 725. b.

[b] Schæf. ad Apoll. Rh. Schol. p. 190. Lob. ad Phryn. p. 228.

[c] Of the true distinction between πατρικός, §. 108. xi. and πατρῷος, see Græv. ad Lucian. t. ix. p. 460. Matth. ad Eur. Hec. 78. Herm. ad Bacch. 1362.

[d] Schæf. ad Apoll. Rh. Schol. p. 335.

least in the nom. accus. sing. plur. They are properly of the common gender, wanting the neuter. Such are

1. Adjectives compounded with substantives which remain unchanged, as *μακρόχειρ, αὐτόχειρ, εὕριν* (*εὐάκτιν*), *μακραίων, μακραύχην*, from *χείρ, ῥίν, ἀκτίν, αἰών, αὐχήν*, except those compounded with *πους* and *πόλις*, which have two terminations.

2. Those in *-ωρ*, which are partly derived from *πατήρ* and *μητήρ*, as *ἀπάτωρ, ἀμήτωρ, ὁμομήτωρ*; partly from verbs, as *παιδολέτωρ, ὁμογενέτωρ, μιάστωρ*.

3. Adjectives in *-ης -ητος*, and *-ως -ωτος*, as *ἀδμής, ἡμιθνής, ἀργής, ἀγνώς, ὠμοβρώς*.

4. Adjectives in *-πης, -της* according to the first decl. *εὐώπης, ἐθελοντής*.

5. Adjectives in *ξ* and *ψ*, *ἥλιξ, φοῖνιξ* (*φοῖνικι πνοᾷ Eur. Troad.* 821.) *ἐπίτεξ Her.* 1, 111. *μώνυξ, αἰγίλιψ, αἰθίοψ*.

6. Adjectives in *-ας -αδος, -ις -ιδος*, e. g. *ὁ, ἡ φυγάς, ὁ, ἡ ἄναλκις*.

Obs. 1. Some of these are also used as neuters, but only in the gen. and dat. sing. and plur. *ἐν μέσοις βοτοῖς σιδηροκμῆσιν Soph. Aj.* 324. *ἀμφιπλῆγι φασγάνῳ id. Trach.* 930. *ἀμφιτρῆτος αὐλίου id. Phil.* 19. *ἐν πένητι σώματι Eur. El.* 375. *ἀπτῆσιν τέκεσι Euen. Epigr.* 13. and according to this analogy Nicander says *Ther.* 105. 631. *ἀργῆτος ἐλαίου, ἀργῆτι ἄνθει*: especially the adj. in *-άς*, which are commonly only found with feminines, *φοιτάσι πτεροῖς Eur. Ph.* 1052. *μανιάσιν λυσσήμασιν Or.* 264. *δρομάσι βλεφάροις ib.* 837. *δρομάδι κώλῳ Hel.* 1321.[e] So also *ἐπήλυδα ἔθνεα Herod.* 8, 73. from *ἔπηλυς*, commonly joined only with masc. and fem. In other words the neuter, which is deficient, is supplied when necessary by derivative or kindred forms, e. g. *βλακικόν, ἁρπακτικόν, μώνυχον, ὁμομήτριον, ἄγνωστον, μαινόμενον, δρομαῖον*, &c. *ἀπάτωρ* is used with a neut. accus. plur. *Eur. Herc. F.* 114.

Obs. 2. Many of these adjectives are also commonly used only in one gender. Those under No. 2. are generally found only with substantives of the masculine gender; yet, *Æsch. Prom.* 309. we have *σιδηρομήτωρ αἶα. Soph. Ant.* 1282. *γυνὴ παμμήτωρ. Eurip. Or.* 1311. *τὰν λιποπάτορα*.

[e] Brunck ad Æsch. Sep. c. Th. 226. Pors. ad Eur. Or. 264.

Inc. Rhes. 550. παιδολέτωρ ἀηδονίς; and *Eur. Med.* 1404. Jason calls Medea παιδολέτορ. *Id. Phœn.* 691. ἀμάτορος Παλλάδος. *Id. Or.* 1617. τὴν μάστορα. *Stasin. ap. Schol. Il.* α', 5. παμβώτορα γαῖαν, for which *Soph. Phil.* 391. says παμβῶτι γᾶ. *Thuc.* 4,127. αὐτοκράτωρ μάχη. Elsewhere forms are used in the fem. which have no corresponding masc., e. g. παμμήτειρα *Hym. Hom.* 30, 1. like παιδολέτειρα, συγγενέτειρα, εὐπατέρεια No. 2. For πέτης Hesychius quotes a fem. πέτησσα. ἀδμής occurs only in the phrase παρθένος ἀδμής in Hom. ἀνδροκμής and others occur as masc. *Æsch. Suppl.* 692. *Eum.* 242. *Choeph.* 362. as fem. in ἀνδροθνὴς φθορά *Æsch. Ag.* 823. ἀγωνίαι ἀνδροκμῆτες *Eur. Suppl.* 527. Εὐῶπα *Soph. Œd. T.* 190. is probably the acc. to ἀλκάν from εὐώψ, not the voc. of εὐωπής. Similar to this is αἰθίοψ φωνή, which Eustathius p. 1484, 48. quotes from Æschylus, as Κίλιξ χώρα. Sophocles, *Trach.* 1125. has τῆς πατροφόντου μητρός, and *ib.* 1074. λωβητῆρες Ἐρινύες. In *Pind. Nem.* 9, 37. ἀνδροδάμαν Ἐριφύλαν is probably from ἀνδροδάμας, not ἀνδρόδαμος. Of the adjectives in -άς, ἐθάς, μιγάς, φυγάς, &c. occur often as common. So also αἱ Σποράδες and σποράδα βίον *Inc. Rhes.* 702. ἐρομάδες θεαί *Eur. Or.* 317. ἐρομάδες Φρύγες *ib.* 1424. γυμνάδα στόλον *Eur. Fr. Alop.* 4, 6. but in γυμνάδας ἵππους *Hipp.* 1148. it appears to be a fem. According to the *Lex. Sang. Bekk. Anecd.* p. 97, 4. Sophocles used Ἑλλὰς (ὁ ἀνήρ), and so probably is Ἑλλάς to be taken *Eur. Ph.* 1547. Of μάκαρ the fem. is μάκαιρα, but *Eur. Iph.* 652. we find τύχας μάκαρος. *Hel.* 381. ὦ μάκαρ παρθένε. Comp. *Elmsl. ad Bacch.* 565. In a similar way substantives of the masc. gen. are used adjectively with substantives of the fem. gen. See §. 429, 4.

113. II. Adjectives of two terminations are

1. Those in ης, *gen.* εος *contr.* ους, *neut.* ες.

Declension.

SINGULAR.

	M.	N.
Nom.	ὁ, ἡ ἀληθής,	τὸ ἀληθές
Gen.	τοῦ, τῆς, τοῦ ἀληθέος -οῦς	
Dat.	τῷ, τῇ, τῷ ἀληθέϊ -εῖ	
Acc.	τὸν, τὴν ἀληθέα -ῆ,	τὸ ἀληθές.

DUAL.

N.A.V.	τὼ, τὰ, τὼ ἀληθέε -ῆ
G. D.	τοῖν, ταῖν, τοῖν ἀληθέοιν -οῖν.

PLURAL.

	M.	N.
Nom.	οἱ, αἱ ἀληθέες -εῖς,	τὰ ἀληθέα -ῆ
Gen.	τῶν ἀληθέων -ῶν	
Dat.	τοῖς, ταῖς, τοῖς ἀληθέσι	
Acc.	τοὺς, τὰς ἀληθέας -εῖς,	τὰ ἀληθέα -ῆ.

Observations.

1. Those which have a vowel before the termination in Attic contract -*εα* into -*ᾱ*, not -*ῆ*. e. g. *ἀκλεέα ἀκλεᾱ, ὑγιέα ὑγιᾱ.* §. 81.[a] Ὑγιῆ, however, is also found in *Plat. Phæd.* p. 89 D. and elsewhere: *ὑγιᾱ Charm. p.* 156 B. *διφυῆ Soph. Trach.* 1095. *Plat. Crat. p.* 408 B. *ἀφυῆ Soph. Phil.* 1014. In Ionic and Doric the termination is often not contracted, but ε which precedes the termination -*εα* is omitted; e. g. *Pind. Ol.* 2, 163. *εὐκλέας ὀϊστούς*, for *εὐκλεέας. Soph. Œd. T.* 161. *εὐκλέα.* Hence *δυσκλέα, Il. β'*, 115. *Od. δ'*, 728. is probably not shortened by the following vowel. Comp. *Quint. Sm.* 3, 363. *Il. ρ'*, 330. So *εὐκλέων* for *εὐκλεέων Pind. Isthm.* 3, 11. Elsewhere εε is contracted into one long syllable, ει or η, as *ἐϋῤῥεῖος* in Hom. from *ἐϋῤῥεής*, or *εὐρεῖος Hesiod. ap. Strab.* 8. *p.* 526. *ἐϋκλείας Il. κ'*, 281. *Od. φ'*, 331. On the contrary *ἀγακλῆος* for -*κλέεος Il. π'*, 738. Even the simple ε is lengthened into η, and -*ées* contracted into εῖς, in the reading of Aristarchus, *ἀκληεῖς Il. μ'*, 318. *Boeckh, Pind. Nem.* 6, 50. reads *εὐκλεῖα.*

2. From *μουνογενής* comes the feminine *μουνογένεια* in the poets, e. g. *Orph. Hym.* 28, 2. So also *ἠριγένεια*, an epithet of Aurora; *Κυπρογένεια*, Venus; *Τριτογένεια*, Minerva. Ἠριγενής, as *feminine*, occurs in *Apollon. Rhod.* 2, 450.

3. Adjectives compounded with *ἔτος* have, in the *feminine*, often a peculiar form in *έτις*, e. g. *ἑπτέτις Aristoph. Thesm.* 487. *τριακονταέτιας σπονδάς Herod.* 7, 149. *σπονδαὶ τριακοντούτιδες Aristoph. Acharn.* 193. *Thuc.* 1, 87. which is in *Thuc.* 1, 23. 2, 2. *αἱ τριακοντούτεις σπονδαί. ἑξαέτις Theocr.* 14, 33. *μετὰ τὸν ἑξέτη καὶ τὴν ἑξέτιν Plat. Leg.* 7, *p.* 333. Bip. *Chœrob. ap. Bekk. Anecd.* p. 1375. s. v. *ἔτος.*

4. The other compound adjectives in -*ης*, particularly those in -*της*, have only one termination, and follow the first declension, *νεφεληγερέτης, ἀκερσεκόμης, ἀκακήτης, ὠκυπετής.* In the old language, and in Æolic and Doric, the termination *τα* was used, e. g. *ἱππότα, νεφεληγερέτα, ἀκακήτα* in Homer, *βαθυμῆτα* in Pindar, *Nem.* 3, 92. *ἰϋκτά*

[a] Koen. ad Gregor. p. (70) 163. Dorvill. ad Charit. p. 418. ed. Lips. Thom. M. p. 864. Mœr. p. 375.

Theocr. 8, 30. Vid. §. 67, 5. In the gen. they had -εω, as ἐριβρύχεω *Hes. Th.* 831. ἐριβρεμέτεω *Il.* ν', 624. ἐϋμμελίω for ἐϋμμελίεω (§. 68, 9.) *Il.* δ', 47.

5. The terminations -εα, -εας, -εες are found in Homer sometimes used as monosyllables, where otherwise -ῆ -εῖς are written: πρωτοπαγέα *Il.* ω', 267. ἀσινέας *Od.* λ', 110. ἀσκηθέες *Od.* ξ', 255.

114. 2. Those in -ην, gen. -ενος, in the neuter -εν, e. g. ἄρσην or ἄῤῥην, neuter ἄῤῥεν (fem. *Eur. Bacch.* 526 seq.), entirely of the third declension. Except τέρην, τέρεινα, τέρεν[a].

3. Those in -ις, neuter ι. The genitive of the simples have the form -ιος, as ἴδρις ἴδριος. αἴδρεϊ *Il.* γ', 219. νήστιας *Il.* τ', 156. But *Soph. ap. Schol. Ven. ad Il.* γ', 219. had ἴδριδα, and *Æsch. Ag.* 201. νήστιδες, *Lob. ad Phryn. p.* 326. The compound adjectives of this termination are mostly declined like the substantives from which they come, e. g. χάρις χάριτος, therefore εὔχαρις εὐχάριτος, neut. pl. ἀχάριτα *Herod.* 1, 207. But the compounds of πόλις have in the gen. ιδος, as ἄπολις ἀπόλιδος. In the accus. they have α and ν, ἀπόλιδα and ἄπολιν. Μεγαλοπόλιες Ἀθᾶναι occurs *Pind. Pyth.* 7, 1; and the dative ἀπόλι for ἀπόλιδι *Herod.* 8, 61. wherefore perhaps 1, 41. ἀχάρι, the reading of several MSS., may be correct.

4. The compounds in -ους, as εὔνους, neut. εὔνουν, and others compounded with νόος νοῦς, also ἄπλοος ἄπλους, neut. ἄπλουν from πλόος πλοῦς, πολύπους, and all compounded with ποῦς. The latter have in the gen. partly -ποδος, partly in the Attics τοῦ πολύπου, τον πολύπουν, τοὺς πολύπους, as Οἰδίπους, acc. Οἰδίπουν *Soph. Œd. Col.* 3.[b] In the neut. they have -πουν, e. g. ἔστι δίπουν ἐπὶ γῆς. The epic poets shortened -πους into -πος, e. g. in the same verse τετράπον and τρίπον. ἀελλόπος *Il.* θ', 409. and elsewhere. τρίπος *Il.* χ', 164. Καρχαρόδουν *Arist. de Part. Anim.* 3, 1. is perhaps formed after this analogy. The contracted form εὔνου occurs in the gen. *Eur. Ion.* 732. accus. κακόνουν *Xen. Mem. S.* 2, 2, 9. εὖνοι (εὔνοι), κακόνοι often in the nom. plur. εὔνων gen. pl. *Thuc.* 6, 64. *Bekk.* εὔνων. In *Xen. Ap. S.* §. 27. we have εὔνοις dat. pl. but κακονόοις *Cyrop.* 8, 2, 1. In the acc. pl. the contracted form is

[a] Fisch. 2. p. 57. [b] Athen. 7. p. 316 B.

common. In the dat. sing. Demosthenes uses ἑτεροπλόῳ, not ἑτεροπλῷ, *adv. Phorm.* p. 916 R. In the neut. plur. ἑτερόπλοα *ib. p.* 909. 25. 914. 4. ed. Reiske. (In the older editions it is ἑτερόπλοια.) The contraction οα into α, and of the gen. όων into ῶν, does not seem to be used. Yet some derive the plur. τὰ ἔπιπλα from ἐπίπλοος, for which *Herodot.* 1, 94. has ἐπίπλοα; the sing. ἔπιπλον, however, occurred in Isæus, according to Harpocration s. v.[c] The plur. εὔνους, in Lysias, *p.* 315. *ed. R.* is probably from the same metaplasm, whence came πρόχοος -ου, πρόχουσιν. Vid. §. 51, 3. Compare §. 124. Those compounded with χροῦς or χρώς are also common, which in the old poets have -οος in the gen. ἁπαλόχροος *Hes.* Ἔργ. 519. ταμεσίχροα *Il.* ψ', 803. κυανόχροα *Eur. Hel.* 1522. in the Attics -ωτος. *Eur. Or.* 321. μελαγχρῶτες *Phœn.* 321. κυανοχρῶτα. δονακόχλοα *Eur. Iph. T.* 401. is according to the analogy of the former.

5. The compounds in -υς, neuter -υ, e. g. ὁ, ἡ ἄδακρυς, neut. ἄδακρυ, and the rest of the compounds of δάκρυ. Except the nom. however, these occur only in the acc. sing. ἄδακρυν *Eur. Med.* 861. πολύδακρυν *Il.* γ', 132. In the rest of the cases the form -υτος is used, e. g. ἀδακρύτου, ἀδακρύτῳ, πολυδακρύτου.

6. Those in -ων, neut. -ον, gen. -ονος, e. g. σώφρων, σῶφρον, 115.
σώφρονος. ἐλέημων, ἐλέημον, ἐλεήμονος. εὐδαίμων, εὔδαιμον, εὐδαίμονος. To these belong also comparatives in -ων, which are distinguished from the rest of the adjectives in ων, as they presuppose a form -οες -οας -όα in the *nom. acc. plur.* and *acc. sing.*, which is then contracted.

Declension of Comparatives in -ων.

SINGULAR.

	M. & F.		N.
Nom.	μείζων,		μεῖζον
Gen.		μείζονος	
Dat.		μείζονι	
Acc.	μείζονα,	[-οα] -ω,	μεῖζον.

DUAL.

Nom. Acc.	μείζονε
Gen. Dat.	μειζόνοιν.

[c] Interpr. ad Poll. x. 1, 10. Koen. ad Gregor. p. (245) 516.

PLURAL.

Nom.	μείζονες, [οες] ους,	μείζονα, [οα] ω
Gen.	μειζόνων	
Dat.	μείζοσι	
Acc.	μείζονας, [οας] ους,	μείζονα, [οα] ω.

Obs. The contraction of the accus. *masc.* and *fem.* sing. is not always noticed by the grammarians [a]. Yet *Plat. Leg.* 2. p. 659 C. has δέον γὰρ αὐτοὺς βελτίω τῶν αὐτῶν ἠθῶν ἀκούοντας βελτίω τὴν ἡδονὴν ἴσχειν, νῦν —πᾶν τοὐναντίον συμβαίνει. μείζω δύναμιν, μείζω Ἥραν, ὀφρύν, *Eurip. Hec.* 336. *Heracl.* 1039. Otherwise the Attics used the uncontracted form as frequently as the contracted. *Plat. Leg.* 1. p. 631 B. τὰ μείζονα καὶ τὰ ἐλάττονα. *ib. p.* 656 E. οὔτε καλλίονα οὔτ' αἰσχίω. *Eurip. Iphig. A.* 1272. *Hel.* 1676. ἥσσονες. *Id. Suppl.* 1102. μείζονες. *Heracl.* 233. κακὰ μείζονα. *Aristoph. Thesmoph.* 807. βελτίονες. *Id. Plut.* 558. βελτίονας, for which v. 576. βελτίους is used. *Thuc.* 2, 11. πλέονας. 4, 82. πλέονα φυλακήν. The contracted form occurs also frequently in Homer, e. g. *Od.* β', 277. οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.

116. 7. Compound adjectives in -ος, as ὁ, ἡ ἀθάνατος, ὁ, ἡ ἀκόλαστος, ὁ, ἡ ἔνδοξος, ὁ, ἡ εὔφωνος, ὁ, ἡ ἐγκύκλιος, &c. even those which are compounded with adjectives of three terminations, e. g. ὁ, ἡ πάγκαλος from καλός, ή, όν. ὁ, ἡ πάλλευκος from λευκός, ή, όν. The genuine Attics used ἀργός (from ἀεργός) as common, and only the later writers said γῆ ἀργή [b]. Yet Plato, *Leg.* 4. *p.* 704 D. has ἐπιθαλαττία πόλις, which *ib.* B. is ἐπιθαλαττίδιος. Those, however, which are from compound verbs have three terminations, as ἐπιδεικτικός, ή, όν from ἐπιδείκνυμι, κατασκευαστός, ἀνεκτός. Διάφορος, ἐξαίρετος, ὕποπτος, ὑπήκοος, &c. are common.

Obs. The grammarians call this an Attic usage. Nevertheless it occurs in Homer. But several adjectives also are found in Homer, which, according to the foregoing observations, should be *common*, yet are declined with the three genders, e. g. ἀθανάτη *Il.* α', 447. κ', 404. ρ', 78. β', 447. and *passim. Hesiod. Theog.* 747. not merely on account of the metre. ἀμφιρύτη *Od.* α', 50. 198. λ', 324. μ', 283. So Ἄρτεμι θηροφόνη *Theogn. init.* πολυξέναν Αἴγιναν *Pind. Nem.* 3, 3. See *Boeckh. Nem.* 5, 8. ἀβάταν ἄλα *ib.* 36. The Attics rarely practised this. *Aristoph. Pac.* πολυτιμήτη Δημήτηρ. *Id. Lysistr.* 217. ἀταυρώτη. *Eurip.*

[a] Thom. M. p. 427. Gregor. p. (69) 159.

[b] Küster. ad Arist. Nub. 53. Phryn. p. 101. c. n. Lobeck.

Ion. 216. ἐν ἐκηβόλῃσι χερσίν [c]. *Soph. Antig.* 338. γᾶν ἀκαμάταν. *Eur. Phœn.* 246. ἀθανάτας θεοῦ, with the various reading ἀθανάτου. ἀθανάτας τριχὸς *Æsch. Choeph.* 617. Comp. *Arist. Nub.* 288. *Thesm.* 1052. All these passages occur only in the lyrical poets, except *Lysistr.* 217. where probably Elmsley's conjecture (*Med.* 807.) ἀταυρωτεί is the right reading. *Soph. Œd. C.* 1321. ἀδμήτης, borrowed from the epic dialect. This form therefore appears foreign to the Attic dialect, and to have been allowed only where they imitated the language of the Lyric poets. On the other hand the Attics use many adjectives as *common*, which otherwise have three terminations. *Vid.* §. 118. *Obs.* 3.

8. Most adjectives in -ιος and -ειος, which are derived from substantives, as ὁ, ἡ ἀΐδιος, αἰώνιος, βασίλειος, δόλιος, ἐλευθέριος, καίριος, ὀλέθριος, κόσμιος, πάτριος, σκότιος, σωτήριος, ὑποχείριος, χρόνιος, φίλιος, &c. 117.

Obs. Usage is in this respect very fluctuating. μέτριος has always three terminations; ἀλλότριος, ἀντίος, ἐναντίος, αἴτιος, ἄξιος, and ἀνάξιος, δημόσιος, κύριος, μακάριος, παράλιος, will hardly be found used as common; and ἡ φίλιος is very rare [d]. Some of the compounds of these words, however, are used with two terminations, e. g. *Soph. Trach.* 1233. μόνη μεταίτιος. *Plat. Polit.* p. 281 D. E. where συναίτιος is used as common, and αἴτιος as of three terminations, *id. Crat.* p. 414 B. ἐξαιφνιδία οἴξε, but ὁ, ἡ αἰφνίδιος. Ὅσιος has always three terminations, ἄνοσιος is generally *common* in Euripides.

The adjectives in -αῖος are used as often with three terminations as *common* even in prose writers. Of those in -εῖος I have found only ὀθνεῖος *Eur. Alc.* 543. οἰκεῖος *Eur. Heracl.* 635. (in prose writers always of three terminations,) used as *common*. For the usual αὔλειος θύρα, *Arist. Pac.* 982. has τῆς αὐλείας, as *Herod.* 6, 69. *Pind. Nem.* 1, 29. *Theocr.* 15, 43.

9. Most adjectives in -ιμος, δόκιμος, ἐδώδιμος, ἐργάσιμος, θανάσιμος, λόγιμος, &c. in which the usage above mentioned takes place, e. g. λογίμη πόλις *Herod.* 2, 98. *Plat. Prot. p.* 321 D.

10. The Attic adjectives in -ως, as ἵλεως, πλέως. These sometimes reject ν in the accus. sing. e. g. ἀγήρω for ἀγήρων, which, according to some, must be the *feminine* [e].

Obs. Πλέως has a *femin.* and *neut. pl.* πλέαι, πλέα (*Eurip. Med.* 263. 903. *Ion.* 601. *Hel.* 751.), which may come from the old word πλέος,

[c] Porson ad Eurip. Med. 822. Dorvill. ad Charit. p. 413. Valcken. ad Eurip. Ph. 1440.
[d] Thom. Mag. Duk. ad Thuc. 5, 44.
[e] Steph. Thes. 1. p. 347.

whence came πλέον *Eurip. Alc.* 730. and instead of which Homer and Hesiod have πλεῖος. *Od.* δ', 319. μ', 92. *Il.* θ', 162.

11. Compound adjectives in -ως, -ωτος, e. g. ὠμοβρώς, βούκερως, βουκέρωτος, Att. βουκέρω, *Æsch. Prom.* 592. φιλόγελως -γέλωτος, Att. -γέλω[a].

Obs. The comparatives and superlatives have three terminations, except in very rare cases, as ὀλοώτατος ὀδμή *Od.* δ', 442. ἀπορώτερος *Thuc.* 5, 110. δυσεσβολώτατος *id.* 3, 101. with feminine nouns[b].

118. III. Adjectives of three terminations.

1. Uncompounded adjectives in -ος, which are not comprehended under the preceding rules, and which end in κος, λος, νος, ρος, τος (especially verbals), εος, αιος, as λεκτικός ή όν, δειλός ή όν, σιγηλός, δεινός, κλεινός, φανερός, κλυτός, ἀνυστός, χρύσεος, ἀνυστέος, δίκαιος, κρυφαῖος. Their terminations are ος, η (α), ον, of which the masculine and neuter follow the second, the feminine the first declension. The termination α of the feminine is used in those which have a vowel or ρ before the final syllable, e. g. ἅγιος, ἁγία, ἅγιον. ἱερός, ἱερά, ἱερόν, except in Ionic. But some in -οος and -εος have η, e. g. ὄγδοος, ὀγδόη, except when ρ precedes the final syllable -εος.

Declension.

	Sing. M.	Sing. F.	Sing. N.		Plur. M.	Plur. F.	Plur. N.
Nom.	σοφός, ἱερός,	σοφή, ἱερά,	σοφόν ἱερόν	Nom.	σοφοί,	σοφαί,	σοφά
Gen.	σοφοῦ	σοφῆς, ἱερᾶς,	σοφοῦ	Gen.	σοφῶν		
Dat.	σοφῷ	σοφῇ, ἱερᾷ,	σοφῷ	Dat.	σοφοῖς,	σοφαῖς,	σοφοῖς
Acc.	σοφόν,	σοφήν, ἱεράν,	σοφόν	Acc.	σοφούς,	σοφάς,	σοφά
Voc.	σοφέ,	σοφή, ἱερά.	σοφόν	Voc.	σοφοί,	σοφαί,	σοφά.

Dual.

Nom. Acc. σοφώ, σοφά, σοφώ
Gen. Dat. σοφοῖν, σοφαῖν, σοφοῖν.

[a] Mœris, p. 385. Thom. M. p. 192. 897. [b] Fisch. 2. p. 60.

Obs. 1. Many of these adjectives of three terminations occur in Homer and the Attic writers, as *common*, e. g. κλυτὸς Ἱπποδάμεια *Il.* β', 742. στερῥὸς φύσις for στερῥά *Eurip. Hec.* 300. ἀναγκαῖος τροφή *Thuc.* 1, 2. ἡ νέος *sc.* γῆ *Xen. Œcon.* 16, 13. 15. μέχρι μέσου ἡμέρας *Herod.* 8, 23. *Thuc.* 3, 80. ἔρημος as *common* was considered more Attic. *Eur. Alc.* 946. κοίτας ἐρήμους. *Bacch.* 842. ὁδοὺς ἐρήμους. *Thuc.* 4, 3. ἄκρας ἐρήμους. *Demosth. p.* 1272, 8. has δίκας ἐρήμους, comp. p. 542, 4. though ἐρήμη δίκη is always found elsewhere. So in Pindar (in whom αἰθήρ is fem.) αἰθὴρ ἔρημος and ἐρήμα are both found, *Ol.* 1, 10. 13, 126. ἱερὸν ἀκτὴν *Hes.* Ἔργ. 597. δίκα φανερός *Eur. Bacch.* 1017. βάρβαρος is never found with three terminations. πτερωτὸς βροντή *Soph. Œd. C.* 1460. ὀσμαὶ οὐκ ἀνεκτοί *Thuc.* 7, 87. μεθύση κύων *Arist. Vesp.* 1393. as μέθυσος and μεθύση γυνή were both said. δῆλος κατάστασις *Eur. Med.* 1206. φαῦλος οὖσα *Eur. Hipp.* 440. ξενικὸν εἰσβολάν *Ion.* 734. ξένους γυναῖκας *Supp.* 93. κοινὸς κλαγγά *Soph. Trach.* 207. παγκοίνου λίμνας *id. El.* 138. δεσποσύνους σκηνάς *Eur. Hec.* 101. ἐλπὶς δάπανος *Thuc.* 5, 103. δύστηνος is entirely *common*. πατρῷος Οἰχαλία *Soph. Trach.* 478. αἱ λοιπαὶ νῆες, and afterwards περίλοιποι *Thuc.* 7, 72. is agreeable to the rule §. 116, 7.[c]

Obs. 2. The form of the gen. *plur. fem.* -άων is sometimes, in the oldest poets, joined with substantives of the *neuter gender*, *Il.* ω', 528. δώρων ἐάων, from ἐός, ἑή, ἐόν for ἑός. *Hes.* Ἀσπ. 7. βλεφάρων κυανεάων. Of the Doric accentuation ἀλλῶν from ἀλλάων, see §. 28. c.

Some in -εος and -οος are contracted: εα, οα are changed into ᾱ, όη into ῆ. 119*a*.

Declension.

	Sing. M.	Sing. F.	Sing. N.	Plur. M.	Plur. F.	Plur. N.
N.	χρύσεος, οῦς	χρυσέα, ῆ	χρύσεον οῦν	χρύσεοι, οῖ	χρύσεαι, αῖ	χρύσεα ᾱ
G.	χρυσέου, οῦ	χρυσέας, ῆς	χρυσέου οῦ		χρυσέων ῶν	
D.	χρυσέῳ, ῷ	χρυσέᾳ, ῇ	χρυσέῳ ῷ	χρυσέοις, οῖς	χρυσέαις, αῖς	χρυσέοις οῖς
A.	χρύσεον, οῦν	χρυσέαν, ῆν	χρύσεον οῦν	χρυσέους, οῦς	χρυσέας, ᾱς	χρυσέα ᾱ
V.	χρύσεε,	χρυσέα, ῆ	χρύσεον οῦν	χρύσεοι, οῖ &c.		

[c] Fisch. 2. p. 62. Dorv. ad Char. p. 413. Monk. ad Hipp. 437.

DUAL.

Nom. Acc.	χρυσέω,	χρυσέα,	χρυσέω
	ῶ	ᾶ	ῶ
Gen. Dat.	χρυσέοιν,	χρυσέαιν,	χρυσέοιν
	οῖν	αῖν	οῖν.

Obs. 1. In the same manner is declined ἁπλόος -οῦς, ἁπλόη -ῆ, ἁπλόον -οῦν, in the neut. plur. ἁπλόα -ᾶ, and so δίπλοος, τρίπλοος, acc. pl. ἁπλᾶς, διπλᾶς *Eur. Iph. T.* 688. also ὀγδοος -η -ον, not contracted. ἄθροος, *confertus*, fem. ἀθρόα *Thuc.* 2, 59. 87. 3, 114. is not contracted, to distinguish it from ἄθρους 'noiseless', which is common like κακόθρους, δυσθρόου φωνᾶς *Pind. Pyth.* 4, 111.[a] Ἁπλοῦς is used by Euripides as common, *Herc. F.* 865. ἁπλοῦν βιοτάν.

Obs. 2. The uncontracted feminine has universally *α* in the Attic poets, in whom it is used without contraction. See *Ind. Eurip.* But if a vowel or *ρ* precedes the termination -εος, -έα is contracted into ᾶ not ῆ, e. g. ἀργυρέα -ρᾶ. So some adjectives in -οῦς and -εος are declined, e. g. ἐρεοῦς 'woollen' (properly ἐρέεος from ἐρέα 'wool'), fem. ἐρεᾶ (ἐρεέα).

From adjectives in -εος probably originated the substantives in -ῆ, ἀλωπεκῆ, λεοντῆ, &c. See §. 107. To this class also belong other adjectives in -εος, which however are not contracted, κερδαλέα (κερδαλῆ only in a fragm. of Archil. in Brunck. Anal. t. 1. p. 46. xxxx.), ἀργαλέα, λυσσαλέα[b].

119*b*. 2. Simple adjectives in υς, which in the feminine and neuter have εια, υ, e. g. ἡδύς, ἡδεῖα, ἡδύ. θῆλυς, θήλεια, θῆλυ, &c.

Declension.

	SING.			PLUR.		
	M.	F.	N.	M.	F.	N.
Nom.	ἡδύς,	ἡδεῖα,	ἡδύ	ἡδέες, εῖς	ἡδεῖαι,	ἡδέα
Gen.	ἡδέος,	ἡδείας,	ἡδέος	ἡδέων,	ἡδειῶν,	ἡδέων
Dat.	ἡδέϊ, εῖ	ἡδείᾳ,	ἡδέϊ εῖ	ἡδέσι,	ἡδείαις,	ἡδέσι
Acc.	ἡδύν,	ἡδεῖαν,	ἡδύ	ἡδέας, εῖς.	ἡδείας,	ἡδέα

DUAL.

Nom. Acc.	ἡδέε,	ἡδεία,	ἡδέε
Gen. Dat.	ἡδέοιν,	ἡδείαιν,	ἡδέοιν.

[a] Thom. p. 16. Mœris, p. 19. [b] Lobeck ad Phryn. p. 78. Brunck ad Aristoph. Ach. 26.

Observations.

1. The termination of the *feminine* is in Ionic frequently -*εα* [-*εη*] for -*εῖα*, e. g. *ὠκέα Ἶρις* in Homer, *θηλέα ἵππος*, *θηλέης*, *θηλέῃ*, gen. pl. *θηλεῶν Herod.* 3, 85. 86. 109. 4, 2. *τάφρος βαθέα τε καὶ εὐρέα* 1, 178. *βαθέην* 1, 75. comp. *Il. π'*, 766. *βαθέης Il. ε'*, 142. *βαθείης Il. β'*, 92. &c. but *βαθεῖαν*. Maittaire *p.* 112 A. quotes from Hippocrates *εὐρέη*, *ὀξέη*, &c. *ἁδέα τέρψις Theocr.* 3, 20. 27, 4. comp. *Fr. Pyth. p.* 256, 24. *εὐρέα λάρναξ* 7, 78. *ταχεῶν Ἀρπυιῶν Theog.* 535. *Br.* 715. *Bekker.*[c] The gen. *ὀξέως*, *βαρέως*, in the Fr. of Theages, *p.* 320, 26. 28. *ed. Orell.* can hardly be genuine, though later writers have *βραχέως*, *θήλεως*, *γλυκέως*, *Lob. ad Phryn.* p. 247. *ἡμίσεως* is even more common than *ἡμίσεος*. *ὀξεῖα Hes. Scut. Herc.* 348. is neut. plur. (see *Etym. M. p.* 814, 45.), and so *ὀξεῖα*, *βαρεῖα Fr. Arch. p.* 266. *Orell.*[d]

2. Some adjectives of this termination have, in the accus. sing. -*εα* for -*υν*, e. g. *εὐθέα Scol. in Brunck. Anal.* 1. *p.* 157. 14. *εὐρέα πόντον Il. ζ'*, 291. *εὐρέα κύκλον ἀγῶνος Apoll. Rh.* 4, 1604.

3. In the accus. plur. the uncontracted form -*εας* is as much used in Attic as the contracted, e. g. *τοὺς ἡμίσεας Xen. Cyrop.* 2, 1, 2.[e] Later Greek writers contract the genitive also, e. g. *Dio Chrysost.* 7. *p.* 99. *ἐξ ἡμίσους*. The neuter plural is very rarely contracted; only in *Theophrast. Charact.* ii. *ἡμίση*[f].

4. These adjectives also are sometimes used as *common*, e. g. *θῆλυς ἐέρση Od. ε'*, 467. *θῆλυν ὄϊν Od. κ'*, 527. *γενεὰν θῆλυν Eur. Med.* 1092. *lyr. ἡδὺς ἀϋτμή Od. μ'*, 369. *τὰς ἡμίσεας* (or *ἡμίσεις*) *τῶν νεῶν Thuc.* 8, 8. 64. *ἡμίσεος ἡμέρας id.* 4, 104. where, if *ἡμίσεος* were from *ἥμισυ*, it would be *ἡμίσεος τῆς ἡμέρας*, as *ἡμίσεος τῆς τροφῆς id.* 4, 83.

3. Adjectives and participles in -*ας*. Adjectives have -*ας* -*αινα* -*αν*, e. g. *μέλας μέλαινα μέλαν*, *τάλας τάλαινα τάλαν*, which appears to have arisen from the Æolic termination -*αις* for -*ας*, e. g. *τάλαις* for *τάλας*. Participles have -*ας* -*ασα* -*αν*. 120.

Declension of

Adjectives. Sing.			Participles. Sing.		
M.	F.	N.	M.	F.	N.
N. *μέλας*,	*μέλαινα*,	*μέλαν*	N. *τύψας*,	*τύψασα*,	*τύψαν*
G. *μέλανος*,	*μελαίνης*,	*μέλανος*	G. *τύψαντος*,	*τυψάσης*,	*τύψαντος*

[c] Koen ad Greg. p. (205) 440.
[d] Herm. ad Soph. Trach. 122.
[e] Thom. M. p. 421. Bekk. Anecd. p. 41, 31. V. ad Thuc. 8, 64.
[f] Herod. Herm. p. 302. Piers. p. 455. Thom. M. p. 420 sq. Fisch. 1. p. 122 sqq.

	M.	F.	N.
D.	μέλανι,	μελαίνῃ,	μέλανι
A.	μέλανα,	μέλαιναν,	μέλαν.
	Dual.		
N.A.	μέλανε,	μελαίνα,	μέλανε
G.D.	μελάνοιν,	μελαίναιν,	μελάνοιν.
	Plur.		
N.	μέλανες,	μέλαιναι,	μέλανα
G.	μελάνων,	μελαινῶν,	μελάνων
D.	μέλασι,	μελαίναις,	μέλασι
A.	μέλανας,	μελαίνας,	μέλανα.

	M.	F.	N.
D.	τύψαντι,	τυψάσῃ,	τύψαντι
A.	τύψαντα,	τύψασαν,	τύψαν.
	Dual.		
N.A.	τύψαντε,	τυψάσα,	τύψαντε
G.D.	τυψάντοιν,	τυψάσαιν,	τυψάντοιν.
	Plur.		
N.	τύψαντες,	τύψασαι,	τύψαντα
G.	τυψάντων,	τυψασῶν,	τυψάντων.
D.	τύψασι,	τυψάσαις,	τύψασι
A.	τύψαντας,	τυψάσας,	τύψαντα.

Obs. μέγας μεγάλη μέγα is irregularly declined; see §. 123. *Chœrob. in Bekk. Anecd. p.* 1421 *seq.* quotes τάλαντος gen. of τάλας from Hipponax and Antimachus, and αἰνοτάλαντα in the acc., and from the comp. μελάντερος rightly infers that μέλαντος was the gen. of μέλας. πᾶς πᾶσα πᾶν is declined like the participles. The α is naturally long, as the circumflex shows, and continues so in σύμπας, *Soph. Phil.* 1243, &c. ἅπαν, παράπαν, &c. have the final syllable short in epic and lyric poetry, long in iambic and trochaic[a].

121. 4. Adjectives and participles in -εις. Adjectives make -εις -εσσα -εν. Participles -είς -εῖσα -έν.

Declension of

Adjectives. Sing.	M.	F.	N.
N.	χαρίεις,	χαρίεσσα,	χαρίεν
G.	χαρίεντος,	χαριέσσης,	χαρίεντος
D.	χαρίεντι,	χαριέσσῃ,	χαρίεντι
A.	χαρίεντα,	χαρίεσσαν,	χαρίεν.

Participles. Sing.	M.	F.	N.
N.	τυφθείς,	τυφθεῖσα,	τυφθέν
G.	τυφθέντος,	τυφθείσης,	τυφθέντος
D.	τυφθέντι,	τυφθεῖσῃ,	τυφθέντι
A.	τυφθέντα,	τυφθεῖσαν,	τυφθέν.

[a] Ahlwardt ad Pind. Ol. 2, 81.

Dual.	M.	F.	N.
N.A.	χαρίεντε,	χαριέσσα,	χαρίεντε
G.D.	χαριέντοιν,	χαριέσσαιν,	χαριέντοιν.

Plur.			
N.	χαρίεντες,	χαρίεσσαι,	χαρίεντα
G.	χαριέντων,	χαριεσσῶν,	χαριέντων
D.	χαρίεσι,	χαριέσσαις,	χαρίεσι
A.	χαρίεντας,	χαριέσσας,	χαρίεντα.

Dual.	M.	F.	N.
N.A.	τυφθέντε,	τυφθείσα,	τυφθέντε
G.D.	τυφθέντοιν,	τυφθείσαιν,	τυφθέντοιν.

Plur.			
N.	τυφθέντες,	τυφθεῖσαι,	τυφθέντα
G.	τυφθέντων,	τυφθεισῶν,	τυφθέντων
D.	τυφθεῖσι,	τυφθείσαις,	τυφθεῖσι
A.	τυφθέντας,	τυφθείσας,	τυφθέντα.

Obs. 1. The grammarians doubted (*Chœrob. in Bekk. Anecd.* p. 1193.) whether the dative plural were χαρίεισιν, χαρίεσσιν, or χαρίεσι; a sufficient proof that this form nowhere occurred. φωνήεσι, however, is found, of which see §. 75. note a.

Obs. 2. Most of the adjectives of this termination have in the penult the vowels η, ο, ω, e. g. τιμήεις, αἱματόεις, κητώεις. Even χαρίεις is said to have arisen from χαριτόεις[b]. The terminations -ήεις and -όεις are also contracted, viz. -ήεις -ήεσσα -ῆεν, into ῆς ῆσσα ῆν, e. g. τιμῆντα *Il.* σ', 475. (by the Dorians into ᾶς, κνισσᾶντι *Pind. Isthm.* 4, 112. αἰγλᾶντα *id. Pyth.* 2, 19. φωνᾶντι *id. Ol.* 2, 152. ἀλκᾶντας *id.* 110). -όεις -όεσσα -όεν into -οῦς -οῦσσα -οῦν, e. g. μελιτοῦς, μελιτοῦσσα (in the new Attic μελιτοῦττα), μελιτοῦν, for μελιτόεις, μελιτόεσσα (*Herod.* 8, 41.). So πτεροῦσσα *Eurip. Phœn.* 1026. αἰθαλοῦσσα φλόξ *Æsch. Prom.* 1000.[c]

Obs. 3. The neuter -όεν is sometimes, on account of the metre, -όειν, as σκιόειν *Apoll. Rh.* 2, 406. δακρυόειν 4, 1291.[d]

[b] Etym. M. p. 34.

[c] Valck. ad Phœn. l. c. Obss. Misc. vi. p. 596. Brunck ad Soph. Trach. 308. ad Aristoph. Nub. 507.

[d] Herm. Disqu. de Orph. p. 705.

122. 5. The terminations of participles in -ων and -ως.

Declension.

Singular.

M. F. N.	M. F. N.
N. τύπτων, τύπτουσα, τύπτον	N. τετυφώς, τετυφυῖα, τετυφός
G. τύπτοντος, τυπτούσης, τύπτοντος	G. τετυφότος, τετυφυίας, τετυφότος
D. τύπτοντι, τυπτούσῃ, τύπτοντι	D. τετυφότι, τετυφυίᾳ, τετυφότι
A. τύπτοντα, τύπτουσαν, τύπτον	A. τετυφότα, τετυφυῖαν, τετυφός.

Dual.

N. A. τύπτοντε, τυπτούσα, τύπτοντε	N. A. τετυφότε, τετυφυία, τετυφότε
G. D. τυπτόντοιν, τυπτούσαιν, τυπτόντοιν	G. D. τετυφότοιν, τετυφυίαιν, τετυφότοιν

Plural.

N. τύπτοντες, τύπτουσαι, τύπτοντα	N. τετυφότες, τετυφυῖαι, τετυφότα
G. τυπτόντων, τυπτουσῶν, τυπτόντων	G. τετυφότων, τετυφυιῶν, τετυφότων
D. τύπτουσι, τυπτούσαις, τύπτουσι	D. τετυφόσι, τετυφυίαις, τετυφόσι
A. τύπτοντας, τυπτούσας, τύπτοντα.	A. τετυφότας, τετυφυίας, τετυφότα.

Obs. In the syncopated form of the perf. act. ἑστώς, βεβώς, &c. the ω remains also in the neut. *Soph. Œd. T.* 632. τὸ παρεστὼς νεῖκος. They have in the fem. -ῶσα, -ώσης, &c. and in the gen. and dat. masc. neut. -ῶτος, -ῶτι, &c.

Anomalies.

123. Originally some adjectives had two forms, of both which certain cases have been retained in use, so that the cases which

are wanting in one form are supplied by those of the other. Of this kind are μέγας or μεγάλος and πολύς or πολλός.

From μεγάλος we find ὦ μεγάλε Ζεῦ, in Æschylus *Sept. c. Th.* 824. The feminine of this, μεγάλη, has remained in use throughout, as well as the entire dual and plural, and the genitive and dative masc. and neut. in the singular. The remaining cases, the nom. and acc. sing. masc. and neut. are taken from μέγας[a].

From πολύς n. πολύ besides the nominative the following cases occur: gen. sing. m. and n. πολέος *Il.* δ', 244. ε', 597. Accus. sing. m. and n. throughout. Nom. pl. m. πολέες *Il.* β', 610, &c. and πολεῖς *Il.* λ', 707. Gen. pl. πολέων *Il.* ε', 691. ο', 680, &c. *Eurip. Hel.* 1352. Dat. πολέσιν *Il.* δ', 388. *Eurip. Iphig. T.* 1272. in a choral song; also πολέσσιν *Il.* ρ', 236. 308. and πολέεσσι *Il.* ι', 73. Acc. πολέας *Il.* α', 559. also πολεῖς *Il.* ο', 66. πολέα neut. *Æsch. Ag.* 732. The feminine, the dual and plural numbers are entirely taken from πολλός. The nominative πολλός occurs in *Il.* η', 156. &c. *Herod.* 1, 75. 102. πολλόν *Il.* α', 91. ε', 636, &c. *Herod.* 1, 8. *Sophocl. Antig.* 86. *Trach.* 1196. Acc. πολλόν *Il.* κ', 572. The form πολύς n. πολύ is used only in the nom. and accus. sing. In the epic poets πουλύς n. πουλύ[b] is found, and they also used πολύς as *common* (comp. §. 119*b*. 4.) *Il.* κ', 27. *Od.* δ', 709.[c]—The following is the declension of both adjectives used by the Attics.

SINGULAR.

M.	F.	N.	M.	F.	N.
N. μέγας,	μεγάλη,	μέγα	N. πολύς,	πολλή,	πολύ
G. μεγάλου,	μεγάλης,	μεγάλου	G. πολλοῦ,	πολλῆς,	πολλου
D. μεγάλῳ,	μεγάλῃ,	μεγάλῳ	D. πολλῷ,	πολλῇ,	πολλῷ
A. μέγαν,	μεγάλην,	μέγα.	A. πολύν,	πολλήν,	πολύ.

DUAL.

N. A. μεγάλω, μεγάλα, μεγάλω
G. D. μεγάλοιν, μεγάλαιν, μεγάλοιν.

[a] Fisch. 2. p. 177.
[b] Meineke Quæst. Menandr. 1. p. 31.
[c] Wolf ad Hes. Theog. p. 62.

PLURAL.

	M.	F.	N.		M.	F.	N.
N.	μεγάλοι,	μεγάλαι,	μεγάλα	N.	πολλοί,	πολλαί,	πολλά
G.		μεγάλων		G.		πολλῶν	
D.	μεγάλοις,	μεγάλαις,	μεγάλοις	D.	πολλοῖς,	πολλαῖς,	πολλοῖς
A.	μεγάλους,	μεγάλας,	μεγάλα.	A.	πολλούς,	πολλάς,	πολλά.

ἄλλος is anomalous only in this, that it has ἄλλο in the neuter, instead of ἄλλον.

124. (125) To these may be added σῶς, of which the form σόος occurs in Ionic writers *Il.* α', 344, &c. *Herod.* 2, 181. 5, 96. 8, 39. and in some cases σῶος. The comp. σαώτερος, however, and the words σαόφρων, σαοφροσύνη, and σάω or σάου, ἐσαώθην *Od.* γ', 185. lead us to conjecture that there existed also a form σάος. Hence by contraction σῶς, and from this again, see §. 11. p. 38, σῶος, and shortened σόος[a]. Thus σῶς and σῶος mutually supply each others deficiencies.

Σῶς remained in use in the nom. as masc. and fem. Aristoph. ἡ πόλις σῶς ἂν εἴη in Brunck, *t.* 3. *p.* 288. *n.* 127. *Eurip. Cycl.* 293.[b] as ἵλεως, ἀγήρως §. 117, 10. The neut. sing. σῶν, *Arist. Lys.* 688. *Thesmoph.* 821. *Soph. Philoct.* 21. *Plat. Phæd. p.* 106 E. *Demosth. p.* 500, 20. the accus. sing. σῶν *Thuc.* 3, 34. may be derived by contraction from σῶον. In the nom. plur. Suidas read σῷ in Thucydides, like ἵλεῳ. σῶες after the third declension is read in a MS. of Arrian, *Indic. p.* 351. *ed. Gronov.* whence appears to have come the nom. pl. masc. σῶς, in *Demosth. p.* 61, 13. and the accus. pl. masc. σῶς *ib. p.* 93, 24. 364, 25. 500, 20. from σῶας. σῶς in the accus. was the most in use, both masc. and fem. The grammarians quote σᾶ, fem. and neut. from Aristoph. and the Hypsipyle of Euripides, which stands in the same relation to σῶς as ἵλεα §. 117. 11. to ἵλεως[c].

[a] Phavorin. p. 413 seq. ed. Dind.

[b] Göttling ad Theod. p. 228. considers σῶς in the first passage as the adverb. See Wess. ad Herod. 1, 194. Ruhnk. et Valck. Epist. ed. Tittm. p. 177.

[c] Thom. M. p. 830. Mœris, p. 347. ad Hesych. 2. p. 1133. Philem. p. 147. comp. Phavorin. p. 413 seq.

Of σῶος the nom. pl. masc. σῶοι, and the neut. pl. σῶα remained in use. The accus. σώους also occurs in Lucian, *t.* 1. *p.* 714. σῶος, σῶον were not used.

A similar word is ζώς, which however occurs only in Homer and in the nom., and whence is derived ζωός, which does not perhaps occur in the Attics, but is elsewhere very common. From the form ζοή, ζοά, elsewhere ζωά[d], it is probable that ζοός also existed. The grammarian *ap. Bekker Anecd. p.* 347, 16. quotes ἀείζως γενεά, ἀείζων ἕλκος, from Sophocles, and τὴν ἀείζων πόαν from Æschylus; from the latter also ἀειζώου πόας. So were ἀείνως and ἀείναος (*Herod.* 1, 93.) formed. ἀείνων is the reading of the MSS. *Mœr. p.* 23. and γλῶτταν ἀείνων is quoted by the grammarian *u. s.* from a poet who is not named. Hence we should read, with Elmsley *Ed. Rev. no.* 37. *p.* 73. and Buttmann, σκῶρ ἀείνων *Arist. Ran.* 146.

Feminines are frequently found to which no corresponding 125.
masc. is in use. Πίειρα belongs as fem. to πίων, neut. πῖον, but was deduced by the grammarians (*Eust. ad Il.* τ', *p.* 1178, 63.) from the obsolete πιήρ, with which are connected πιέρα and πιήρη in Hesychius, πιᾶρ οὖδας in Homer[e]. Πέπειρα *Soph. Trach.* 728. belongs as fem. to πέπων, with which common adj. πέπειρος agrees, unless we should accent it πεπείρα as from πέπειρος. Το πρέσβυς belongs the poetical πρέσβειρα, abbreviated into πρέσβα, but only in the sense of 'venerable', as in the form οὐδὲν πρεσβύτερόν ἐστι, *nihil antiquius est.* Πρέσβεια is only assumed to explain πρέσβα from it. Μάκαιρα is formed in the same way from μάκαρ, as μέλαινα from μέλας. Θάλεια in Homer in δαῖτα θάλειαν, ἐν δαιτὶ θαλείῃ, has no corresponding masc. which must have been θάλυς, from which indeed probably θαλέων *Il.* χ', 504. is derived. So ἐλάχεια stands alone, for which, as well as for ἐλάχιστος, §. 131. *Obs.* ἔλαχυς is merely assumed. Πρόφρασσα is found in Homer as fem. to πρόφρων.

The poets often form feminines for the sake of euphony or metre, to which in strict grammatical analogy no masculine corresponds, as Ἄρτεμις ἰοχέαιρα, Ἑλλάδα καλλιγύναικα, of

[d] Elmsl. ad Med. 946.

[e] Fisch. 2. p. 58.

which there is not even a nom. any more than of ὑψικέρᾱτα πέτραν in Aristophanes, πυργοκέρατα in Bacchylides, which seem therefore to have been formed immediately from γυναῖκα, κέρατα. In εὐπατέρεια the adjective termination is affixed immediately to the gen. πατέρ-ος, the masc. being εὐπάτωρ, in ὀβριμοπάτρη to the form πατρός. ἡδυέπεια, θεσπιέπεια *Soph. Œd. T.* 463. are derived from ἔπος, after the analogy of λίγεια, θήλεια (see §. 113. *Obs.* 2.); though the masculines do not end in -ύς but in -ής, as ἡδυεπής, and so ὁμογενέτειρα, συγγενέτειρα, παυδαμάτειρα, παμμήτειρα, cannot strictly be derived from the masculines, which all end in -ωρ. From θρέπτειρα Nonnus appears to have formed θρεπτήρ. To this class belongs perhaps πολυδένδρεσσιν *Eur. Bacch.* 560. formed from the dative of τὸ δένδρος, and ἐπήλυγα πέτραν *Eurip. Cycl.* 680.

These cases have much similarity to metaplasmus, but differ from it inasmuch as by that figure forms already in use are inflected according to another declension than that to which the adjective belongs. Such are ἐρίηρες ἑταῖροι in Homer, e. g. *Il.* γ′, 378. although in the nominative ἐρίηρος only occurs. ἐρυσάρματες ἵπποι *Il.* π′, 370. νεοθᾶγι σιδήρῳ *Soph. Epigr. in Br. Anal.* 1. *p.* 55, 3. κυανοχαῖτι *Antim. ap. Chœrob. in Bekk. Anecd. p.* 1187. πολυπάταγα Pratinas *Ath. p.* 617 C. ἀρίγνωτες *Pind. Nem.* 5, 21. So δονακόχλοα for δονακόχλοον *Eur. Iph. T.* 401. probably also εὔνους for εὖνοι §. 114, 4.[a]

A difficulty arises from the forms ἐῆος, which in some passages is still incorrectly written ἑῆος and ἐάων. All the places where the former occurs demand or admit the derivation from ἐύς 'good, honest, valiant', although no other example is known of an adjective in -ύς which in the gen. changes -ύς into -ῆος. We must therefore have recourse to the analogy of the epic πόλις, πόληος §. 80. *Obs.* 1. Of ἐάων see §. 118. *Obs.* 2.[b]

[a] Koen et Schæf. ad Gregor. p. (207) 443 seq. On λῖτι, λῖτα see Heyne ad Il. θ′, 441. On διχόμηνι Fisch. 2. p. 137.

[b] Heyne ad Il. α′, 393. Buttmann Lexilog. p. 85. Jen. L. Z. 1809. No. 247. p. 160.

Of the Degrees of Comparison.

Since adjectives indicate the properties or qualities of objects, they may also be so changed as to exhibit, by their inflexion, a higher, or the highest degree in which an object possesses those properties. These inflexions are called degrees of comparison, of which there are two, the comparative and the superlative. The positive is the proper termination of the adjective, and cannot strictly be considered as a degree of comparison, since it expresses no comparison. 126.

I. The most usual forms of comparison are the termination -τερος for the comparative, and -τατος for the superlative.

1. Adjectives in ος reject ς before these terminations. If the penult of the positive be long, ο remains unchanged, e. g. ἀτιμότερος, ἀτιμότατος, δεινότερος, μανότερος. But if the penult be short, ο becomes ω, e. g. σοφός σοφώτερος.

Note. This difference was probably caused by the conditions of the hexameter verse, by means of which the Greek language was first formed, since neither a comparative in ὅτερος, with the preceding syllable short, consequently ⏑⏑⏑, nor in ὥτερος with the preceding syllable long (except where another long syllable preceded), consequently ⏑ – – ⏑, would have been admissible into the hexameter. For the same reason Homer was compelled to say *Od.* υ′, 366. κακοξεινώτερος, and *Od.* β′, 350. λᾱρώτατος, and ὀϊζῡρώτερος *Il.* ρ′, 446. *Od.* ε′, 105. The iambic metre produced in some respects opposite effects among the Attics, who said δυσποτμώτερος, εὐτεκνώτατος, &c. because among them a mute with a liquid leaves the preceding syllable short, but also πῐκρότατος *Eur. Hec.* 772. *Bacch.* 634.[c] In other cases this combination of a mute with a liquid makes the syllable long, and they wrote σφοδρότερος, πυκνότερος, e. g. *Isocr. p.* 241 A. It is singular that they formed the comp. and superl. of στενός, κενός in -ότερος -ότατος, which was retained perhaps from the Ionic forms στεινός, κεινός[d].

[c] Pors. ad Phœn. 1367. Schæf. Ind. Od. p. 165.

[d] Of στενότερος, &c. see Bekk. Anecd. p. 1286. Etym. M. p. 275. Heind. ad Phæd. p. 237. Of the general rule Eust. ad Il. p. 68, 18. Od. ε′, p. 1526, 10. Schæf. ad Ap. Rh. p. 213. ***

127. *Obs.* 1. In some adjectives ο or ω is rejected before the termination of the comparative, e. g. φίλτερος, φίλτατος, for φιλώτερος *Xen. Mem. S.* 3, 11. extr. which is rare. γεραίτερος, παλαίτερος, σχολαίτερος, for γεραιότερος *Antiphon. p.* 687 R. παλαιότερος *Tyrt. El.* 2, 19. *Pind. Nem.* 6, 91. σχολαιότερος[a]. After αι had been introduced in such adjectives before the termination, it was extended in the Ionic, Attic, and Doric dialects to others also of which there hardly existed a form -αῖος, φιλαίτατος *Xen. Hist. Gr.* 7, 3, 7. *Theocr.* 7, 98. ἰσαίτερος *Thuc.* 8, 89. μεσαίτατος *Herod.* 4, 17. ἡσυχαίτερος *Thuc.* 3, 82. for which ἡσυχώτερος occurs in *Soph. Antig.* 1089. (see Schæfer.) πλησιαίτατος *Xen. Anab.* 7, 3, 29.[b] (R). εὐδιαίτερος *Xen. Hell.* 1, 6, 39. Πρωϊαίτερος *Plat. Phædon. p.* 59 D. *Rep.* 2. p. 358 B.[*] ὀψιαίτερος.

128. 2. Adjectives in υς only reject ς, e. g. εὐρύς εὐρύτερος, θρασύς θρασύτερος, πρέσβυς πρεσβύτερος; ἡδύς ἡδύτερος, more commonly ἡδίων[d].

3. Adjectives in ας and ης annex -τερος and -τατος to the termination of the neuter, e. g. μέλας μελάντερος, τάλας τα-λάντατος, ἀηδής ἀηδέστερος, ἀναιδής ἀναιδέστερος, ὑγιής ὑγιέστερος, ἀληθής ἀληθέστερος[e]. According to the same analogy, πενέστερος *Lysias, p.* 709. *Demosth. p.* 555. *Isocr. Areop. p.* 146 A. *Plutarch.* 8. *p.* 85. ποδωκηέστατος *Apollon. Rh.* 1, 180. is irregular. ὑπεροπληέστατος 2, 4. from ποδώκης, ὑπέροπλος, as if from ποδωκήεις &c. a sort of metaplasmus.

Observations.

1. This termination -έστερος -έστατος was regularly used in adjectives in ους *contr.* οῦς for -ούστερος. So εὐνοέστερος *Herod.* 5, 24. *contr.* εὐνούστερος -ούστατος *Aristoph. Pac.* 601. and similarly προνούστερος *Soph. Aj.* 119. κακονούστερος, ἁπλούστερος, ἀθρούστερος.

2. By the same analogy other adjectives also in the Attic, Ionic, and Doric dialects, ending in -ος, made the comp. and superl. in -έστερος -έστατος, for -ώτερος -ώτατος, e. g. σπουδαιέστατα *Herod.* 1, 133. from σπουδαῖος. ἀμορφέστατος *Herod.* 1, 196. from ἄμορφος. ἐρρωμενέστερος *Herod.* 9, 70. *Xen. Cyrop.* 3, 3, 31. ἀφθονέστερος *Plat. Rep.* 5. *p.* 460 B.

[a] Fisch. 2. p. 89.

[b] Fisch. 2. p. 87. Pors. et Dobree ad Arist. Equ. 1162.

[c] Duk. ad Thuc. 7, 19. 8, 101. Thom. M. p. 763. recommends πρωΐτερον, as is also found Thuc. 8, 101. with the various reading πρωϊαίτερον. Comp. Ruhnk. ad Tim. p. 227. Fisch. 2. p. 88.

[d] Fisch. 2. p. 76.

[e] Fisch. 2. p. 75.

Pind. Ol. 2, 172. ἀσμενέστατα *Plat. Rep.* 10. *p.* 616 A. ἀπονέστερον βίον *Pind. Ol.* 2, 111.[f] ἡσυχέστερον *Hipp. p.* 338, 12. 50. ῥᾳδιέστερον *Herodes Att. p.* 37. *ed. Reisk. t.* 8. *Polyb. t.* 3. *p.* 64. *Athen.* 10. *p.* 424 D. from Hyperides for ῥᾳδιώτερος in *Pollux* 5, 107. ἀκρατέστερος for ἀκρατώτερος is noticed by Mœris as Attic.

3. As adjectives in *-os* take the form of comparison of those in *-ης*, sometimes adjectives in *-ης* assume the forms of those in *-os*, e. g. ὑβριστότερος *Herod.* 3, 81. *Arist. Vesp.* 1294. *Xen. Cyrop.* 5, 5, 41. *Anab.* 5, 8, 3. 22. from ὑβριστής. ὑγιώτερος in Sophron for ὑγιέστερος[g]. So Herodotus uses both ὑγιηρότατος 4, 187. and ὑγιηρέστατος 2, 77.

4. Adjectives in *-εις* change *-εις* into *-έστερος -έστατος*, 129.
e. g. χαρίεις χαριέστερος, τιμήεις τιμηέστερος.

5. Adjectives in *-ων* annex *έστερος έστατος* to the neuter termination *ον*, e. g. σώφρων σωφρονέστερος, εὐδαίμων εὐδαιμονέστερος, τλήμων τλημονέστερος[h]. πέπων makes in the comparative πεπαίτερος *Theocr.* 7, 120. πίων, πιότερος *Hom. Hymn.* 1, 48. *Xenoph. Epist.* 2. *ed.* Z. πιότατος *Il.* ι', 573. from the old word πῖος, which still remains in *Orph. Arg.* 404. Epicharm. in *Pollux* 9, 79. So ἐπιλησμότατος *Arist. Nub.* 788. from ἐπιλήσμων.

6. Of the adjectives in *-ις*, ἄχαρις *Od.* υ', 392. has ἀχαρίστερος, but ἐπίχαρις has ἐπιχαριτώτερος from the gen. ἐπιχάριτος.

7. Adjectives in ξ make *-ίστερος -ίστατος*, e. g. ἅρπαξ (ἅρπαγς) ἁρπαγίστερος, βλάξ (βλάκς) βλακίστερος. But *Xen. M. S.* 3, 13, 4. 4, 2, 40. has βλακώτερος, as if from the genitive βλακός a new adjective had been formed. The true reading is probably βλακικώτερος, see *Buttm. L. Gr.* 266 not. ἀφῆλιξ makes ἀφηλικέστερος[i]. μάκαρ makes in the superlative μακάρτατος.

Obs. This was the reason why, especially among the Attics, the form *-ίστερος -ίστατος* was used of other adjectives in *os*, e. g. from λάλος comes only the form λαλίστερος, not λαλώτερος. ὀψοφαγίστατος *Xen. M. S.* 3, 13, 4. πτωχίστερος *Aristoph. Acharn.* 424. for ὀψοφαγώ-

[f] Fisch. 2. p. 86. Pierson ad Mœrid. p. 25. Valck. ad Herod. p. 142, 29. 305,79. Eustathius Od. β', p. 1441, 10. quotes other examples. Comp. Athen. l. c. Schæf. ad Apoll. Rh. p. 155.

[g] Fisch. 2. p. 76. Wesseling ad Herod. 239, 53.

[h] Fisch. 2. p. 77 seq.

[i] Thom. M. p. 42.

τατος, πτωχοτερος. So also some adjectives in ης, e. g. πλεονεκτίστατος *Xen. M. S.* 1, 2, 12. κλεπτίστατος, ψευδίστατος, from πλεονέκτης, κλέπτης, ψευδής. τολμίστατος *Soph. Phil.* 984. is according to this analogy formed from τολμῆς for τολμήεις (see §. 121. *Obs.*), or is incorrectly written for (τολμηέστατος) τολμήστατος.

130. II. Another form of the comparative is ίων neut. ιον, superl. ιστος -η -ον (R). These forms are used commonly of the adj. in -ύς and -ρος.

1. Of the adjectives in -ύς, ἡδύς only has regularly this form ἡδίων, ἥδιστος, rarely ἡδύτερος. Of ταχύς is found in the superl. only τάχιστος, in the comp. θάσσων (§. 131. *Obs.* 1.), and ταχίων, τάχιστος *Od.* α', 85. *Xen. Cyrop.* 5. 4, 3. and ταχύτερος *Herod.* 4, 127. 9, 101. τάχιον only in later writers. Of βραχύς is found βράχιστος *Arist. Lys.* 716. *Soph. Ant.* 1435. βραχύτατος *Thuc.* 3, 46. but βραχύτερος only *Herod.* 7, 211. not βραχίων. Of ἀλγίων, βελτίων, καλλίων, κερδίων, κυδίων, λῴων see §. 133. 134. Of the other adjectives in -ύς the forms in -ύτερος -ύτατος are more common, but these are rare. γλυκίων *Il.* α', 249. *Od.* ι', 34. *Theocr.* 14, 37. βαθίων *id. Epigr.* 43. βάθιστος *Tyrt.* 3, 6. *Il.* θ', 14. βραδίων *Hes.* Ἔργ. 528. βάρδιστος for βράδιστος *Il.* ψ', 530. *Theocr.* 15, 104. παχίων *Arat.* 53. πάχιστος *Il.* π', 314. From ὠκύς, πρέσβυς only ὠκύτερος, πρεσβύτερος occur in the comparative; but in the superlative ὤκιστος *Il.* ψ', 253. *Æsch. S. c. Th.* 65. πρέσβιστος *Æsch. S. c. Th.* 396. *Hom. Hymn.* 30, 2. (πρεσβύστα *Tim. L. p.* 13. 28. *ed. Bip.*[a] is an erroneous orthography.) Ἔγγιον for ἐγγύτερον is found only in Hippocrates and in later writers, *Lobeck ad Phryn. p.* 296.

131. 2. In some ending in -ρος, in which case ρ is left out, e. g. αἰσχρός, αἰσχίων (less frequently αἰσχρότερος)[b], αἴσχιστος. ἐχθρός, ἐχθίων, ἔχθιστος (also ἐχθρότατος *Pind. Nem.* 1, 98. *Soph. Œd. T.* 1246. *Demosth. p.* 237.), κυδρός, κύδιον *Eur. Alc.* 981. *Andr.* 640. κύδιστος. μακρός (μακρότερος *Æschin. p.* 490. never μακίων), μήκιστος for μάκιστος; also οἰκτρός, οἴκτιστος[c]. Here the form -ιστος is more usual than that in ότατος.

[a] Fisch. 2. p. 78–80.
[b] Thom. M. p. 19.
[c] Piers. ad Mœr. p. 135. Fisch. 2. p. 102–105.

3. In some also ending in -ος, -ης, and -ας, e. g. κακός, κακίων (also κακώτερος *Il.* χ′, 106. τ′, 321.), κάκιστος. λάλος, λάλιστος. φίλος, φιλίων *Od.* τ′, 351. ω′, 268. φίλιστος *Soph. Aj.* 842.[d] ὀλίγιστος *Il.* τ′, 223. *Aristoph. Ran.* 115. *Plut.* 628.[e] μέγας, μέγιστος. ἐλεγχής (whence *Il.* δ′, 242. ω′, 239. ἐλεγχέες), ἐλέγχιστος[f]. From τερπνός *Callim. ap. Etym. M. p.* 753, 19. τέρπνιστος.

Obs. In some ι is changed, together with the foregoing consonant or consonants, into σσ, in the new Attic dialect into ττ, as ἐλαχύς (whence *Etym. M. p.* 325, 80. ἐλαχὺν δόμον is quoted, and *Hymn. Hom.* 2, 19. the femin. ἐλάχεια occurs) [ἐλαχίων], ἐλάσσων, ἐλάχιστος. ταχύς [ταχίων], θάσσων, τάχιστος[g]. Rarer forms are βράσσων *Il.* κ′, 226. for βραχίων, from βραχύς. βάσσων in Epicharmus, in *Etym. M.* p. 191, 8. for βαθίων. γλύσσων in Aristophanes in *Etym. M.* for γλυκίων. πάσσων for παχύτερος *Od.* ζ′, 230. &c. So μέγας, [μεγίων] μέσσων and (according to the Æolic dialect, vid. §. 15. p. 46.) μέζων in Herodotus, and μείζων[h] in Attic, μέγιστος. ὀλίγος, (ὀλιγίων, ὀλίσσων) ὀλίζων, ὀλίγιστος.[i] μακρός [μακίων (vid. 2.)] μάσσων (μᾶσσον for μακροτέρω *Od.* θ′, 203. i. q. μεῖζον *Æsch. Prom.* 634. comp. *Pers.* 438. *Agam.* 609.[j]) μήκιστος. Μάσσων, however, may be related to the old word μάσι in Hesychius. Vid. Schneider's Lexicon. κρατύς *Il.* π′, 181. &c. [κρατιων, κράσσων, whence in Æolic and Ionic] κρέσσων in Herodotus and Att. κρείσσων (κρείττων), κράτιστος. (Dor. κάρρων *Timæus L. p.* 5. 10. for κάρσων[k], as κάρτιστος *Il.* θ′, 17. ζ′, 98. &c. for κράτιστος)[l]. Ἥσσων or ἥττων is said to have been formed from ἡμισίων from ἥμισυς[m]. Yet the superlative ἥκιστα seems to indicate that it was properly ἡκίων, from an unknown positive (κ) connected with ἧκα. See §. 135.

Obs. 2. In the termination -ίων, ι is short in the epic poets, but long in the Attics; for *Eur. Suppl.* 1104. πατρὶ δ' οὐδὲν ἥδιον Γέροντι θυγατρός is probably corrupt[n].

Comparatives also are formed from adverbs and prepositions, 132.

[d] Valck. Ep. ad Rœver. p. 52. Interpr. ad Hesych. t. 2. p. 1508, 20.

[e] Fisch. 2. p. 105.

[f] Fisch. 2. p. 107.

[g] Fisch. 2. p. 80. Græv. ad Lucian. t. 9. p. 433. Bip.

[h] Fisch. 2. p. 82. 101.

[i] Fisch. 2. p. 105.

[j] Blomf. Gloss. Pers. 414. Brunck ad Soph. Œd. T. 1301.

[k] Valck. ad Theocr. Adoniaz. p. 303. Eust. Od. χ′, p. 1930, 43. Bast. et Schæf. ad Gregor. p. 193. not.

[l] Fisch. 2. p. 95.

[m] Fisch. 2. p. 80 seq.

[n] Markland ad Eur. Suppl. 1101. and Burney's remark in the Monthly Review quoted in the Oxford ed. of Markl. Supplices. Comp. Schæf. Melet. p. 101.

of which some are in fact adjectives, e. g. ἄνω, ἀνωτέρω, ἀνωτάτω *Herod.* 1, 190. 7, 23. *Aristoph. Pac.* 206; also with the form of adjectives, ἀνώτατα *Herod.* 2, 125. κάτω, κατωτέρω, κατωτάτω and κατώτατα. ἔσω, ἐσωτέρω. ἔξω, ἐξωτέρω. ὀπίσω, ὀπίστατος in Homer. ἀφάρτεροι *Il.* ψ', 311. of which the positive ἄφαρ occurs as an adjective in *Theogn.* 536. *Br.* τῶν ἄφαρ εἰσὶ (not ἶσι) πόδες. πόρρω, πορρωτέρω, πορρωτάτω. The comparative πόρσιον occurs in Pindar, *Ol.* 1, 183. from the Doric πόρσω, and the superlative πόρσιστα *Nem.* 9, 70. From πρόσω, which differs from the former only in dialect, come the comparative προσωτέρω and the superlative προσωτάτω, both very frequent; προσώτατος as an adjective also *Soph. Aj.* 743. ἀπό, ἀπωτέρω, ἀπωτάτω. ἐγγύς, ἐγγυτέρω and ἐγγύτερον, ἐγγυτάτω, and the less Attic forms ἔγγιον, ἔγγιστα, which, however, is found in *Isocr. Ægin. p.* 393 A. *ed. Steph. Dem. de Cor. p.* 282, 28. ἀγχοῦ, ἀγχοτέρω and [ἄγχιον] ἆσσον, ἄγχιστα (ἄσσιστα in Æschylus. vid. *Hesych. t.* 1. *p.* 580.) and ἀγχοτάτω; also the adjective ἀγχότερος *Herod.* 7, 175. ἄγχιστος *Soph. Œd. T.* 919. ἑκάς, ἑκαστέρω, ἑκαστάτω. μάλα, μᾶλλον, μάλιστα. πρό, πρότερος, [πρότατος] πρῶτος. ὑπέρ, ὑπέρτερος, ὑπέρτατος and ὕπατος. πάρος, παροίτερος[a]. We find also comparatives from adverbs in the form -αίτερος §. 127. *Obs.* e. g. πρωΐ, πρωϊαίτερον. ὀψέ, ὀψιαίτερον and ὀψίτερον.

133. Other comparatives and superlatives have no positive adjective from which they can be regularly derived, but appear to be formed after the substantives which correspond to those positive adjectives. Thus κερδίων, neut. κέρδιον, κέρδιστος, in the poets, from κέρδος. βασιλεύτερος *Il.* ι', 160. *Od.* ο', 532. βασιλεύτατος *Il.* ι', 69. from βασιλεύς. ἄλγιον, ἄλγιστος, in Homer and Attic writers, from τὸ ἄλγος. καλλίων, κάλλιστος, from τὸ κάλλος. ἀρείων, ἄριστος from ὁ Ἄρης. Again, ῥιγίων, neut. ῥίγιον, ῥίγιστα. κήδιστος *Il.* ι', 638. *Od.* κ', 225. κύδιστος. ἀοιδότατος *Theocr.* 12, 7. *Eurip. Hel.* 1115. from τὸ ῥῖγος, τὸ κῆδος, τὸ κῦδος, ὁ ἀοιδός. κύντερος 'more dog-like, i. e. impudent', in Homer. ὑετώτατος from ὑετός *Herod.* 2, 25. μυχοίτατος *Od.* φ', 146. (μυχαίτατος *Aristot. de*

[a] Fisch. 2. p. 113–120.

Mundo 3. doubtful) and μύχατος *Apollon. Rh.* 1, 170. from μυχός. ὑβριστότερος and ὑβριστότατος *Aristoph. Vesp.* 1294. from ὑβριστής[b]. ὑψίτερος *Theocr.* 8, 46. ὕψιστος and ὑψοτάτω in Bacchylides may be derived from the adverbs ὕψι and ὑψοῦ, or τὸ ὕψος[c]. χρυσότερος from χρυσός *Sapph. Fr.* 53. *Gaisf.* προὐργιαίτερος cannot be derived either from a substantive or an adjective; but is formed after a word compounded of a preposition and the case of a substantive, προὔργου for πρὸ ἔργου.

Observations.

1. Ὀρέστερος, ἀγρότερος, θηλύτερος appear not to be comparatives, but simple adjectives, as they have not the sense of comparatives. So δημότερος *Apoll. Rh.* 1, 783.

2. Some forms of comparison are produced by syncope, as φίλτερος, &c. §. 127. *Obs.* In others a whole syllable has dropt out, e. g. ὑπέρτατος, ὕπατος. πρότατος, πρῶτος §. 132. So μέσσατος *Il.* 0′, 223. for μεσαίτατος *Herod.* 4, 17. μύχατος for μυχώτατος. §. 133.

3. Some, amongst whom is Fischer, derive these comparatives and superlatives §§. 131, 132. not from prepositions, or adverbs, or substantives; but from obsolete adjectives, e. g. from ἔνδος, ὄπισος, ἀγχύς, ὕπερος, κερδύς, ἀλγύς or ἀλγής, καλλύς or καλλής. But not a trace of such adjectives is to be found, either in the Greek writers themselves, or in the old grammarians; and as prepositions, with their case, and adverbs, by prefixing the article, are made to assume the signification of adjectives, there is no contradiction in supposing that forms of comparison are derived from these adverbs and prepositions, which are used as adjectives. And as in many verbs tenses occur, although those tenses from which they would have been immediately derived never existed, so comparatives and superlatives, of which the positive had no existence, were formed after the analogy of the substantive. In Latin also superlatives of substantives occur, as *oculissimus*, *Plaut. Curc.* 1, 2, 28.

4. Comparatives and superlatives of substantives, which are taken in an adjective sense, and which, for the most part, are properly adjectives, are more common, as κυριώτερος, κυριώτατος. αἰτιώτερος, αἰτιώτατος. δουλότερος *Herod.* 7, 7. διαβολώτατος *Aristoph. Equ.* 45. ἑται-

[b] Jensius ad Lucian. t. 1. p. 214. [c] Fisch. 2. p. 106–110.

ρότατος Plat. Gorg. p. 187 D. *Phæd. p.* 89 D. E.[a] *βαρβαρώτατος Aristoph. Av.* 1572.

5. There is a superlative also of *μόνος, μονώτατος Lycurg. in Leocr. p.* 197. *Theocr.* 15, 137. *Aristoph. Plut.* 182. *Equ.* 351.[b] of *αὐτός* 'self', the comp. *αὐτότερος* in Epicharmus, and *αὐτότατος* in Aristoph. *Plut.* 83. the latter in a comic sense. *Δαραώτατος* is quoted from Aristophanes[c].

134. As adjectives are very frequently derived from verbs, so also are comparatives and superlatives, whose positive is only imaginary, and never actually existed; as they said *ἀπηλλάγην, πέπραγα, πέφραδα, ἔλιπον*, and merely imagined according to analogy, the tenses from which they are immediately derived, without ever employing them. Such comparatives and superlatives are:

λωΐων λῴων Soph. Œd. T. 1513. *λῷστος Plat. Phædon. p.* 116 D. *λώϊστα λῷστα* 'more desirable', 'better', from the verb *λῶ* 'I will', 'I wish'. This comparative, however, may have been formed from *λώϊος*, which occurs in Theocritus 26, 32. 29, 11. *Ep.* 13, 4. for *λωΐων*, whence also comes *λωΐτερος Od. β'*, 141. for *λωϊώτερος*[d].

φέρτερος φέρτατος from *φέρω*, in the sense which otherwise belongs to *προφέρω* 'to excel' (whence *προφερής* 'preferable'), *τῷ προφερτάτω* 'the eldest', *Soph. Œd. C.* 1531. *τοῦ προφερτέρου id. Niob. ap. Schol. Ven. Il. ε'*, 533. in which sense the epic poets have *προφερέστατος*, e. g. *Hes. Th.* 79. 361. 777. If we imagine a positive *φερής* analogous to this, the comparative from it would be: 1) *φερέστερος φερέστατος*, and by syncope *φέρτερος φέρτατος*. 2) [*φερίων*] *φέριστος*[e]. Fischer derives the former from *φερτός* (*Eur. Hec.* 159.) for *φερτότερος φερτότατος*.

δεύτερος δεύτατος Od. α', 286. *ψ'*, 342. *Pind. Ol.* 1, 80. is said to come from *δεύομαι* 'to come after'[f], 'to fall short of'; and it is true that it has, like *ὕστερος* and *ὕστατος*, not merely

[a] Thom. M. p. 377.
[b] Valck. ad Theocr. Adoniaz. p. 410.
[c] Apollon. *π. ἀντων.* p. 340 B. 341 A. Valck. ad Theocr. Adoniaz. p. 207. Fisch. 2. p. 110 sq.
[d] Fisch. 2. p. 94.
[e] Fisch. 2. p. 112 sq.
[f] Fisch. 2. p. 111 sq.

the form, but also the construction of a comparative. So *ἰθύντατα Il.* σ′, 508. appears to have been formed according to the analogy of *ἰθύνω* for *ἰθύτατα* (see *Eust. ad Il.* p. 1158, 42.); *φαάντατος Od.* ν′, 93. appears to be formed like *ἐφαάνθην* for *φαεινότατος* or *φανότατος*.

There are yet some comparatives and superlatives, of which no positive exists in the actual remains of the language, and which, on account of their signification, are assigned to positives entirely different. Such are: 135.

ἀμείνων, ὁ, ἡ, without a superlative. It belongs, from its signification, to *ἀγαθός*; according to some [g] it is for *ἀμενίων*, from *ἄμενος* i. q. *amœnus*.

βέλτερος, superl. *βέλτατος* } according to the signification
βελτίων, *βέλτιστος* } from *ἀγαθός*.

βελτίων and *βέλτιστος* (Dor. *βέντιστος*) are the usual and also Attic forms. *βέλτερος* is found *Il.* ξ′, 81. ο′, 511. *Æsch. Suppl.* 1077. *S. c. Theb.* 343. (Æschylus never uses *βελτίων*), and in the poets *passim*. *βέλτατος Æsch. Suppl.* 1062. *Eum.* 490. It is properly 'more sagacious'[h]. The unknown positive appears to be allied to *βάλλω*.

The proper compar. and superl. of *ἀγαθός*, *ἀγαθώτερος* and *ἀγαθώτατος*, occur only in later writers, and such as are not Attic, e. g. *Diod. Sic.* 16, 85.[i]

ἥσσων neut. *ἧσσον*, new Attic *ἥττων*, Ion. *ἔσσων*, superl. *ἥκιστος Il.* ψ′, 531, (*ἥκιστα* is used as an adverb,) is assigned to *μικρός*, and is used in the sense of 'less' *Hes. Sc. Herc.* 258. elsewhere it means 'weaker'[j], and is probably allied to the adverb *ἧκα*. Comp. §. 131. Obs. 1.

μείων neut. *μεῖον*, superl. *μεῖστος*, assigned to *μικρός*. The superl. *μεῖστος* occurs only in *Bion. Id.* 5, 10. Dor. *μήων*, *Fr. Pythagor. Gal.* p. 18. According to analogy it must come from *μέος*, as *πλείων πλεῖστος* from

[g] Fisch. 2. p. 93.
[h] Ad Markl. Suppl. (Oxon. 1811.) p. 207 not.
[i] Fisch. 2. p. 95 sq.
[j] Fisch. 2. p. 30. 100.

πλέος[a]. The regular compar. μικρότερος occurs in *Aristoph. Equ.* 786. *Soph. Aj.* 161.

ὑπλότερος 'younger', superl. ὑπλότατος, appears to come from the obsolete word ὑπλός, which still remains in ὑπέροπλος, ὑπεροπλία[b].

πλείων neut. πλέον, superl. πλεῖστος, assigned to πολύς, appears to come from πλέος, comp. πλείων or πλείων. The Attics say πλέων, πλέονος, πλέονι *Eurip. Phœn.* 539. πλέονες *Thuc.* 4, 85. neut. πλέον; but also πλείων *Plat. Phædr.* p. 231 D. 232 D. πλείονος *Plat. ibid. Xen. M. S.* 4, 2, 7. πλειόνων *ib.* 3, 13, 4. *Cyrop.* 8, 1, 1. πλείοσιν (Bekker πλέοσιν) *Isocr. π. ἀντιδ.* §. 300. πλείονας *Thuc.* 2, 37. and πλείονα. The neut. πλέον is the most common; but πλεῖον also occurs *Plat. Euthyd. p.* 280 E. *Thuc.* 7, 63. *Aristoph. Eccl.* 1132. *Lysias, p.* 296 R. in the contracted cases generally πλείους, πλείω, more rarely πλέους *Soph. Trach.* 944. πλέω *Herod.* 8, 66.[c] The Ionians contracted εο into ευ, e. g. πλεῦν, πλεῦνες, πλεύνων, πλεῦνας. The Attics said πλεῖν[d] for πλεῖον §. 50. *Obs.* but only in the phrase πλεῖν ἢ μύριοι. Instead of πλέονες we have πλέες *Il.* λ', 395. and instead of πλέονας, πλέας *Il.* β', 129. The Dorians said πλῆων[e].

ῥᾴων neut. ῥᾷον, superl. ῥᾷστος, assigned to ῥᾴδιος, appears to have come from the old word ῥήϊος (in Hesychius v. ῥηΐα Ion. for ῥεῖος, whence ῥεῖα *Il.* β', 475. and *passim*, and ῥέα *Il.* ε', 304. &c.), of which the Ionic ῥηΐδιος, Dor. ῥαΐδιος, Att. ῥᾴδιος, is only a lengthened form. From ῥήϊος comes [ῥηϊότερος] ῥήϊτερος *Il.* σ', 258. ω', 243. Dor. ῥαΐτερος, ῥαίτερος *Pind. Ol.* 8, 78. and according to the other form §. 129. [ῥηΐων, ῥήϊων] ῥαΐων in Hesych. Att. ῥᾴων, superl. ῥήϊστος *Od.* τ', 577. ψ', 75. ῥήϊστος, Dor. ῥάϊστος *Theocr.* 11, 7. Att. ῥᾷστος[f].

[a] Fisch. 2. p. 98 sq.
[b] Fisch. 2. p. 109. Schneider's Greek Lex. ὑπέροπλος.
[c] Reisig Conj. in Aristoph. p. 43.
[d] Piers. ad Mœr. p. 294.
[e] Fisch. 2. p. 102.
[f] Fisch. 2. p. 104 sq.

Of *φέρτερος, φέριστος,* see §. 134.

χείρων neut. *χεῖρον,* superl. *χείριστος,* appears to be altered from *χερείων.* From the old positive *χέρης* (probably originally equivalent to *χερνής*), which has itself the sense of a comparative *Il. α′*, 80. *χέρηϊ Il. δ′*, 400. *χέρηα, χέρηες Od. ο′*, 323. *σ′*, 228., a comparative *χερείων* was derived, *Il. α′*, 114. 576. &c. Dor. *χερῄων Timæus L. p.* 18. superl. *χέριστος,* as from *ἄρης, ἀρείων, ἄριστος.* From this, by transposition, *χείρων, χείριστος.* From *χερείων* and *χείρων* again, new comparatives arose, *χερειότερος Il. β′*, 248. *μ′*, 270. and *χειρότερος Il. ο′*, 513. *υ′*, 436.[g] *κακώτερος -τατος* is found in Homer, and elsewhere.

Sometimes, particularly in the poets, new comparatives and superlatives are derived from comparatives and superlatives already in use, e. g. *χερειότερος, χειρότερος* §. 135. *καλλιώτερος Thuc.* 4, 118. in a treaty, *ἀρειότερος Theogn.* 548. *ἀσσοτέρω Od. ρ′*, 572. *μειότερος Apoll. Rhod.* 2, 368. Similarly, *ἐσχατώτατα Xen. Hist. Gr.* 2, 3, 49.[h] *ἀμεινότερος Mimn. Fr.* 11. 9. *Gaisf.* To the same class belongs *πρώτιστος* in the epic, tragic, and comic writers, *Lob. ad Phryn. p.* 419. *προτεραίτερος Arist. Equ.* 1165. is used in jest. 136.

Of Numerals.

Numbers are either *cardinal,* which answer to the question 'how many?' or *ordinal,* answering to the question 'which of the number?' The cardinal numbers are, 137.

1. *εἷς* (*ἕεις Hes. Th.* 145.), *μία, ἕν* gen. *ἑνός, μιᾶς, ἑνός* dat *ἑνί, μιᾷ, ἑνί* &c., 'one'.

μία, μίαν have *α* short, gen. *μιῆς.* Hippocrates and Herodotus have *μίη, μίην.* In the epic writers is also found *ἴα* with

[g] Fisch. 2. p. 97 sq. Heyne ad Il. *δ′*, 400.

[h] Phrynich. p. (54) 135. Thom. M. p. 372. Fisch. 2, 89 sqq. Græv. ad Lucian. Solœc. (t. 9.) p. 468. Valck. ad Adoniaz. p. 235.

α short, ἰῆς, ἰῇ, ἴαν, e. g. *Il.* δ′, 437. and elsewhere, and only once ἰῷ for ἑνί *Il.* ζ′, 422.

From the composition of this word with οὐδέ and μηδέ arise the negative adjectives οὐδείς and μηδείς, which are declined in the same manner, οὐδείς, οὐδεμία (in Herodotus οὐδεμίη, μηδεμίη), οὐδέν, &c. The later Greek writers, e. g. Aristotle, write οὐθείς, μηθείς, from οὔτε, μήτε, which, however, is not considered genuine Attic[a]. In the Æolic dialect it was old[b].

Μηδείς and οὐδείς are often separated, and this separation increases the negative signification, e. g. *Xenoph. Hellen.* 5, 4, 1. of the Lacedæmonians οὐδ' ὑφ' ἑνὸς τῶν πώποτε ἀνθρώπων κρατηθέντες, 'not by one, by no single one'. *Plat. Rep.* 1. *p.* 353 D. 2. *p.* 359 B. *Symp. p.* 192 E. *Xen. Cyrop.* 4, 1, 14. μελετᾶτε μηδὲ πρὸς μίαν ἡδονὴν ἀπλήστως διακεῖσθαι[c]. Later, as in the *Plutus* of Aristophanes, *Ol.* 92, 4. οὐδὲ εἷς and μηδὲ εἷς, not separated, and with the hiatus, came into use[d].

εἷς, μία, ἕν from their nature can have no plural; but οὐδείς and μηδείς have οὐδένες[e] (R), e.g. *Isocr. π. ἀντ.* §. 300. *Bekk.* and μηδένες in the sense of 'insignificant, of no value'.

138. 2. δύο and δύω (nom. acc.), δυεῖν and δυοῖν (gen. dat.), 'two'.

δύο is the Attic mode of writing[f]. In Homer and Herodotus it is often indeclinable. *Od.* κ′, 515. *Il.* ν′, 407. κ′, 253. *Herod.* 2, 122. 1, 54. and in *Thucyd.* 1, 82. 3, 89. *Xen. Mem.* 2, 5, 2. *Damox. ap. Ath.* 3. p. 102 A. Δυοῖν is the form for the gen. and dat. (monosyllabic *Soph. Œd. T.* 648. see *Herm. ad. V.* 639.) e. g. *Plat. Rep.* 9. 587 B. τριῶν ἡδονῶν, ὡς ἔοικεν, οὐσῶν, μιᾶς μὲν γνησίας, δυοῖν δὲ νόθοιν. Comp. *Symp.* p. 192 E. *Æschin. Socr.* 2, 3. ἀγρὸς ἄξιος δυοῖν ταλάντοιν, the reading of all the MSS. *Thuc.* 8, 25. ναυσὶ δυοῖν δεούσαις πεντήκοντα.

[a] Thom. M. p. 661. Phrynich. p. (76) 131. The case is quite different with οὐθ' εἷς, οὔτε δύο in Ammon. p. 105, where οὔτε makes a word by itself. In Thuc. 6, 60. 66. many MSS. have οὐδείς for οὐθείς.

[b] Boeckh Publ. Econ. 2. p. 381. (Germ.)

[c] Koen ad Greg. p. (22 seq.) 55 seq. Wasse ad Thuc. 2, 13.

[d] Pors. Præf. Hec. p. xxxiv.

[e] Thom. M. p. 662.

[f] Dawes's Misc. Crit. p. 347. Valcken. ad Eurip. Phœn. p. 220. Brunck ad Aristoph. Ran. 1405. Pors. Adv. p. 35. On the other side, Fisch. 2. p. 156.

Comp. 7, 53. *Xen. Hell.* 1, 1, 5. Δυεῖν is more rare, and is used only in the genitive. *Eurip. Hel.* 652. δυεῖν γὰρ ὄντοιν οὐχ ὁ μὲν τλήμων, ὁ δ' οὔ[g]. δυεῖν is in the dative *Thucyd.* 1, 20. 22. where, however, other MSS. give δυοῖν, *Hegesipp. ap. Athen.* 7. p. 290 B. ἐν ἔτεσιν δυεῖν.

The dative δυσί is found only in *Thucyd.* 8, 101. but nowhere else in the old Attic writers. For δυοῖν the Ionians said δυῷν *Herod.* 1, 14. 94. 130. 3, 131. 4, 1. 89. 90.

Other old forms were δυός, of which δύω apparently is merely the dual, and δοιός, the same as δισσός, which were also used in the plural. *Herod.* 1, 32. ὁ μέγα πλούσιος δυοῖσι προέχει τοῦ εὐτυχέος μούνοισι. Comp. 7, 104. δοιοί *Il.* μ', 455. *Pind. P.* 4, 306. δοιώ *Il.* γ', 236. σ', 604. *Od.* δ', 18. δοιοῖς, δοιοῖσι *Il.* ψ', 194. π', 326. ε', 206. λ', 431. δοιούς *Il.* ν', 126. Hence the substantive δοιή 'doubt', δοιάζω, δοάζω, ἐνδοιάζω.

Obs. Ἄμφω accords in great measure with δύω. In the old poets it is frequently indeclinable. *Hymn. Hom. in Cer.* 15. χερσὶν ἄμ' ἄμφω καλὸν ἄθυρμα λαβεῖν. So also *Apollon. Rh.* 1, 165. τῶν ἄμφω γνωτὸς προγενέστερος. *Ctes. Exc. Pers.* 58. *p.* 823. *ed. Wess.* Συέννεσις ἄμφω συνεμάχει Κύρῳ τε καὶ Ἀρτοξέρξῃ[h]. Otherwise, ἀμφοῖν is used in the genitive and dative, through the three genders, e. g. χερσὶ δι' ἀμφοῖν *Pind. Pyth.* 3, 102. ἀμφοῖν ποδοῖν *Aristoph. Av.* 35. ἀμφοῖν ταῖν γνάθοιν *id. Pac.* 1307. ἀμφοῖν τοῖν κεράτοιν *Polyb.* 3, 73.

3. τρεῖς (masc. and fem.) τρία (neut.) 'three', gen. τριῶν, 139.
dat. τρισί, acc. as the nom.

4. τέσσαρες (masc. and fem.) τέσσαρα (neut.) 'four', gen. τεσσάρων or τεττάρων, dat. τέσσαρσι τέτταρσι, acc. τέσσαρας neut. -α.

Obs. Instead of τέσσαρες the Ionic dialect has τέσσερες; the Æolo-Doric τέττορες. *Theocr.* 14, 16. *Timæus L. p.* 96 B. 99 B. 101 C. (*ed. H. Steph.* in Plato) τετόρων *Phocyl.* in *Brunck. Anal. t.* 1. *p.* 77. 4. χιλιάδες τέτορες *Simonid. Epigr.* 23. *ib.* Hesiod uses the dual τέτορε

[g] Phrynich. p. 210. et Lobeck. Lennep. ad Phal. p. 42 (48 Lips.). Duker. ad Thucyd. 4, 8, 23. Reitz. ad Lucian. t. 5. p. 395. Dorv. ad Charit. p. 527. Fisch. 2. p. 159. Heindorf. ad Plat. Crat. p. 117. Eust. Il. κ', p. 802, 26. The MSS. of the tragedians vary between δυοῖν and δυεῖν.

[h] Brunck. ad Apoll. Rh. 1, 1169.

Ἔργ. 698. ἡ δὲ γυνὴ τέτορ' ἡβῴη for τέτορα καὶ δέκα *Pollux* 1, 58. Another form which occurs in the poets is πίσυρες *Il.* ψ', 171. ω', 233. *Od.* ε', 70. π', 249. Æol. πέσσυρες in Hesychius.

For τέσσαρσι or τέτταρσι in the dative, τέτρασι occurs in the poets, e. g. *Pind. Ol.* 10, 83. *Nem.* 8, 117.

The rest of the simple numbers up to ten, and the decimal numbers to a hundred, are indeclinable.

5. πέντε (Æol. πέμπε). 6. ἕξ. 7. ἑπτά. 8. ὀκτώ. 9. ἐννέα. 10. δέκα.

20. εἴκοσι. 30. τριάκοντα. 40. τεσσαράκοντα. 50. πεντήκοντα. 60. ἑξήκοντα. 70. ἑβδομήκοντα. 80. ὀγδοήκοντα. 90. ἐννενήκοντα. 100. ἑκατόν.

Obs. 1. τριάκοντα declined occurs in Hesiod Ἔργ. 696. τριηκόντων ἐτέων. *Callim. Fr.* 67. ἐκ τριηκόντων. *Anal. Br. t.* 2. *p.* 86. 14. τριακόντεσσιν.

Obs. 2. The Ionians say τριήκοντα, τεσσερήκοντα, ὀγδώκοντα.

140. In the composition of two numbers, either the smaller precedes, and the two are joined by καί; or the greater, in which case the conjunction is omitted, e. g. *Herod.* 2, 121. πέντε καὶ εἴκοσι. *Demosth. p.* 936. εἴκοσι πέντε. Yet custom admitted many deviations.

11. ἕνδεκα. 12. δώδεκα. The first appears to be derived from the neut. ἕν, or from an abbreviation of ἑνός, as the Latins also said *duumviri* and *triumviri*[a]. It belongs to all three genders. For δώδεκα Homer and Herodotus said also δυοκαίδεκα *Il.* ζ', 93. *Herod.* 8, 1. and δυώδεκα *Herod.* 1, 16. 51. 2, 109. 145.

13. τρισκαίδεκα (τρεισκαίδεκα *Thuc.* 6, 74. *Bekk.*), and δεκατρεῖς -τρία -τριῶν *Ctes. Exc. Pers.* 49. 14. τεσσαρεσκαίδεκα, in the neut. τεσσαρακαίδεκα, also ἔτεα τεσσερεσκαίδεκα καὶ τεσσερεσκαίδεκα ἡμέρας *Herod.* 1, 86. where τέσσερες is indeclinable, as τέσσαρα in τεσσαρακαίδεκα ἐλευθέρους *Xen. Mem.* 2, 7, 2. 15. πεντεκαίδεκα. 16. ἑκκαίδεκα (ἑξκαίδεκα in Hippocrates and later writers. See §. 141. *Obs.* 3.). 17. ἑπτακαίδεκα. 18. ὀκτωκαίδεκα. 19. ἐννεακαίδεκα.

[a] Lobeck ad Phryn. p. 414 not.

Note. These numbers are written in one word, but often also separate, as τρεῖς τε καὶ δέκα *Pind. Ol.* 1, 128. τρία καὶ δέκα *Herod.* 1, 119. *Arist. Plut.* 194. 846. *Pac.* 990. comp. *Thuc.* 8, 108. τεττάρων καὶ δέκα *Isocr. in Call. p.* 381 C. τέσσαρσι καὶ δέκα *Thuc.* 2, 21. *Xen. Hell.* 1, 1. comp. *Thuc.* 2, 2. and so πέντε καὶ δέκα, especially εἷς καὶ εἴκοσι, &c.[b]

Deviations from the above rule are: εἴκοσι καὶ ἑπτά *Herod.* 8, 1. ἑβδομήκοντα καὶ μία *id.* 8, 2. ἑβδομήκοντα καὶ ὀκτώ *id.* 8, 48. When three numbers are reckoned together, the greatest comes first, and so on in succession, with the conjunction καί. *Herod.* 8, 1. νέας ἑκατὸν καὶ εἴκοσι καὶ ἑπτά (where two MSS. have the contrary order), *ib.* 48. νῆες τριηκόσιαι καὶ ἑβδομήκοντα καὶ ὀκτώ.

The round numbers from 200 are declined regularly, like the adjectives. The termination -όσιοι indicates the hundreds, e. g. διακόσιοι -αι -α (Ion διηκόσιοι) 200. τριακόσιοι (τριηκόσιοι) 300, &c. χίλιοι 1000. δισχίλιοι 2000, &c. μύριοι 10,000.

Obs. 1. Instead of the numbers compounded with 8 and 9, more frequent use is made of the circumlocution ἑνός (μιᾶς) δέοντες δέουσαι δέοντα, δυοῖν δέοντες δέουσαι δέοντα, in which the latter word is the participle from δέω 'I want', which verb governs the genitive. Thus νῆες δυοῖν (δυεῖν), μιᾶς δέουσαι εἴκοσι 'twenty ships, wanting two, one', i. e. 18, 19 ships. The participle is governed in gender and case by the substantive, to which the principal number belongs; the lesser number in gender by this. Usually, but not always, that part of speech stands first, and has the principal number after it. *Herod.* 1, 94. ἔτεα δυῷν δέοντα εἴκοσι 'eighteen years'. 4, 1. ἔτεα δυῷν δέοντα τριήκοντα 'eight and twenty years'. 4, 90. πηγαὶ δυῷν δέουσαι τεσσερήκοντα 'eight and thirty springs'. *Thuc.* 8, 7. νῆες μιᾶς δέουσαι τεσσαράκοντα 'nine and thirty ships'. *Id.* 8, 25. ναυσὶ δυοῖν δεούσαις πεντήκοντα. *Id.* 2, 13. τριακοσίων ἀποδέοντα μυρία. So also the ordinal numbers, *Thuc.* 8, 6. ἑνὸς δέον εἰκοστὸν ἔτος 'the nineteenth year'. 141.

The participle is referred also to the number which is to be subtracted, so that it is the genitive absolute. *Thuc.* 4, 102. ἑνὸς δέοντος τριακοστῷ ἔτει. *Demosth. in Lept. p.* 480. πεντήκοντα μιᾶς δεούσης ἔλαβε τριήρεις, where, however, Reiske and Wolf read δεούσας[c]. *Xen. Hist. Gr.* 1, 1, 5. Ἀλκιβιάδης ἐπεισπλεῖ δυοῖν δεούσαιν εἴκοσι ναυσίν.

[b] Wasse in Duk. Præf. ad Thuc. p. 225, 28. Lob. ad Phryn. p. 408 seq.

[c] Wolf. ad Dem. Lept. p. 294.

Obs. 2. These cardinal numbers, compounded with σύν, express:

1. 'Together', e. g. 'two or three together', 'along with', e. g. *Il.* κ', 224. σύν τε δύ' ἐρχομέτω, 'two going together'. *Od.* ξ', 98. οὐδὲ ξυνεείκοσι φωτῶν ἔστ' ἄφενος τοσοῦτον 'twenty men together do not possess so much wealth'. *Plat. Hippias maj. p.* 282 E. καὶ σχεδόν τι οἶμαι ἐμὲ πλείω χρήματα εἰργάσθαι, ἢ ἄλλους σύνδυο, οὕστινας βούλει τῶν σοφιστῶν 'as any two other sophists together'. *Eur. Troad.* 1083. συνδώδεκα. *Demosth. pro Cor. p.* 260, 27. 261, 24. συνεκκαίδεκα[a].

2. The signification of the Latin distributives. *Od.* ι', 429. (τοὺς ἀκέων συνέεργον) - - - σύντρεις αἰνύμενος 'whilst I took three at a time'. *Hymn. Hom.* 4, 74. οἱ δ' ἄρα (θῆρες) πάντες Σύνδυο κοιμήσαντο 'lay two together'. *Herod.* 4, 66. ὅσοι δὲ αὐτῶν καὶ κάρτα πολλοὺς ἄνδρας ἀναιρηκότες ἔωσι, οὗτοι δὲ σύνδυο κύλικας ἔχοντες πίνουσι ὁμοῦ 'each having two cups'. *Demosth. in Mid. p.* 564. σύνδυο ἦμεν οἱ τριηραρχοῦντες 'we were two together, by twos'. *Xen. Anab.* 6, 3, 2. σύνδυο λόχους ἦγον οἱ στρατηγοί 'each two divisions'[b].

Obs. 3. In the composition of the cardinal numbers with nouns, the ancients preserved the simple cardinal number unaltered, e. g. ἕξπους, ἑξμέδιμνος, ἕξμετρος, ἕκπλεθρος, ἕκμηνος, πεντέμηνος, πεντεσύριγγος, ὀκτώπους; while the later writers said ἑξάπους, ἑξάπλεθρος, ἑξάμετρος, πεντάμηνος, ὀκτάπους[c]. In composition with τέτταρα, however, it was shortened into τετρα, e. g. τετράπους, &c.

142. The ordinal numbers are:

1. πρῶτος (properly a superlative, §. 132.). In speaking of two πρότερος is used[d].
2. δεύτερος.
3. τρίτος.
4. τέταρτος, also τέτρατος *Il.* ψ', 615. *Od.* β', 107.
5. πέμπτος from the Æolic πέμπε for πέντε[e].
6. ἕκτος.
7. ἕβδομος, anciently also ἑβδόματος *Od.* κ', 81.
8. ὄγδοος, anciently ὀγδόατος *Od.* γ', 306. *Hesiod.* Ἔργ. 790.

[a] Reiz. de Acc. Inclin. p. 103.

[b] Valck. ad Herod. p. 311, 36. Alberti ad Hesych. v. σύντρεις αἰνύμενος. Fisch. 2. p. 162. Heind. ad Plat. Parm. p. 239. Boisson. ad Philostr. p. 419.

[c] Blomf. ad Æsch. Prom. 878. Lobeck ad Phryn. p. 407. 412 seq. In Plat. Menon. p. 83. Bekker has admitted ὀκτώπουν for ὀκτάπουν from the majority of MSS.

[d] Thom. p. 764. Ammon. p. 119.

[e] Fisch. 2. p. 162.

9. ἔνατος (*Il.* β′, 313. *Soph. El.* 707. ἔννατος in later MSS.[f]). Hence εἴνατος *Il.* β′, 295. θ′, 266.
10. δέκατος.
11. ἑνδέκατος.
12. δωδέκατος, anciently δυωδέκατος *Hes.* Ἔργ. 774. and δυοκαιδέκατος.
13. τρισκαιδέκατος, from τρεῖς, not τρίς[g]; also τρίτος καὶ δέκατος *Thuc.* 5, 56.
14. τεσσαρακαιδέκατος, and τέταρτος καὶ δέκατος *Thuc.* 5, 81. Herodotus 1, 84. has τεσσερεσκαιδεκάτη.

The rest, as far as 20, are compounded with δέκατος and the cardinal numbers by means of καί. Two ordinal numbers also, connected by καί, are used, e. g. πέμπτος καὶ δέκατος *Thuc.* 5, 83. ἕκτος καὶ δέκατος *Id.* 6, 7. ὄγδοος καὶ δέκατος *Id.* 7, 18. In composition the rule §. 140. obtains.

20. εἰκοστός. 21. εἷς καὶ εἰκοστός, μία καὶ εἰκοστή, also εἰκοστός πρῶτος &c. 30. τριακοστός. 40. τεσσαρακοστός. 50. πεντηκοστός. 60. ἑξηκοστός. 70. ἑβδομηκοστός. 80. ὀγδοηκοστός. 90. ἐννενηκοστός. 100. ἑκατοστός, &c.

The smaller ordinal number is also prefixed to the greater cardinal or ordinal with καί and a preposition. *Dem. p.* 261, 13. τῇ ἕκτῃ ἐπὶ δέκα, viz. ἡμέραις, 'on the sixth in addition to ten days', 'the 16th'. *p.* 265, 5. τῇ ἕκτῃ μετ' εἰκάδα 'the 26th'. *p.* 279, 18. τῇ ἕκτῃ ἐπὶ δεκάτῃ. *Æschin. p.* 458. *Reisk.* τῇ ὀγδόῃ καὶ ἑνάτῃ ἐπὶ δέκα.

The Greeks, in order to express half, or fractional numbers in money, measures, and weights, used words compounded of the name of the weight, e. g. μνᾶ, ὀβολός, τάλαντον, with the adjective termination ον, ιον, αῖον, and ἥμι 'half', and placed before them the ordinal number of which the half is taken. τέταρτον ἡμιτάλαντον '$3\frac{1}{2}$ talents', 'half a fourth talent', *Herod.* 1, 50. ἕβδομον ἡμιτάλαντον '$6\frac{1}{2}$ talents' *ib.*; ἔνατον ἡμιτάλαντον '$8\frac{1}{2}$ talents', τρίτον ἡμίδραχμον in Dinarchus; αἱ δύο καὶ ἥμισυ δραχμαί '$2\frac{1}{2}$ drachmæ' *Pollux* 9, 62. *Har-* 143.

[f] Wasse in Duker. Præf. ad Thuc. p. 316, 18. and ad Thuc. 1, 117. Comp. Eust. ad Il. p. 223, 15. 712, 17.
[g] Fisch. 2. p. 163.

poer. s. v. τρίτον ἡμιμναῖον; δύο καὶ ἡμίσεια μνα 'two minæ and a half' *id.* 9, 56 (R).

From this must be distinguished another phrase, when those words are in the plural, and joined with the cardinal number; e. g. τρία ἡμιτάλαντα *Herod.* 1, 50. does not mean $2\frac{1}{2}$ talents, but three half-talents, one talent and a half; *Demosth. in Androt. p.* 598, 23. *pro Phorm.* 956, 18. πέντε ἡμιτάλαντα 'five half-talents', i. e. $2\frac{1}{2}$ talents; *id. in Nicostr. p.* 1246, 7. πέντε ἡμιμναῖα '$2\frac{1}{2}$ minæ'; *id. in Theocr. p.* 1333, 11. τρία ἡμιμναῖα '$1\frac{1}{2}$ mina'; *Aristot. Hist. Anim.* 9, 40. βλίττεται δὲ σμῆνος χοᾶ, ἢ τρία ἡμίχοα ($1\frac{1}{2}$), τὰ δὲ εὐθηνοῦντα δύο χοᾶς ἢ πένθ' ἡμίχοα ($2\frac{1}{2}$), τρεῖς δὲ χοᾶς ὀλίγα[a].

Obs. Other combinations are when the names of coins with the termination *-ον* are annexed to cardinal numbers, as δίδραχμον, τρίδραχμον, τετράδραχμον, &c. 'a coin of 2, 3, 4 drachms'. As adjectives they denote the value of a thing, as τριτάλαντος οἶκος 'a house of 3 talents in value', δίμνεως, ἑξάμνεως, δεκάμνεως (μνᾶ) 'of 2, 6, 10 minæ in value'. Of unity the forms ταλαντιαῖος, δραχμιαῖος, μναιαῖος 'worth 1 talent, 1 drachm, 1 mina', are used. With plurals these adjectives denote that each of the objects named is in itself of the value assigned, e. g. *Herod.* 6, 89. οἱ Κορίνθιοι διδοῦσι τοῖσι Ἀθηναίοισι εἴκοσι νέας πενταδράχμους ἀποδόμενοι '*each* ship for 5 drachms'. 5, 77. ἔλυσάν σφεας δίμνεως '*each* for 2 minæ'. πέντε δραχμῶν would have meant that the 20 ships were sold collectively for 5 drachms. So *Demosth. in Aphob. p.* 833, 23. οἶκοι ταλαντιαῖοι καὶ διτάλαντοι[b].

144. From the ordinal numbers are derived,

1. Numerals in αῖος (R), which commonly answer to the question 'on what day?' and in other languages can only be rendered by several words. *Herod.* 6, 106. ὁ Φειδιππίδης δευτεραῖος ἐκ τοῦ Ἀθηναίων ἄστεος ἦν ἐν Σπάρτῃ 'on the second day'. So also τριταῖος ἀφίκετο *Xen. Hist. Gr.* 2, 1, 30. 'on the third day'. *Xenoph. Cyrop.* 5, 3, 1. τεταρταῖοι ἐπὶ τοῖς ὁρίοις ἐγένοντο 'on the fourth day'. *Od.* ξ', 257. πεμπταῖοι δ' Αἴγυπτον ἱκόμεσθα 'on the fifth day'. So also

[a] Casaub. ad Theophr. Char. C. 6. Wesseling ad Herod. 1, 50.

[b] Toup. Epist. de Theocr. Syrac. p. 330. (344. Heind.) Valck. ad Theocr. Adoniaz. p. 313.

ἑκταῖος, ἑβδομαῖος, ὀγδοαῖος, ἐναταῖος, δεκαταῖος. *Thuc.* 2, 49. διεφθείροντο οἱ πλεῖστοι ἐναταῖοι καὶ ἑβδομαῖοι. Comp. *Plat. Rep.* 10. *p.* 614 B. δεκαταῖος, δωδεκαταῖος, &c. εἰκοσταῖος[c].

Obs. 1. There is no such numeral from πρῶτος, as instead of it αὐθήμαρ may be used for 'on the first day'. From πρότερος comes προτεραῖος, which, however, is not referred to the person, but joined with ἡμέρα, e. g. τῇ προτεραίᾳ ἡμέρᾳ, as τῇ ὑστεραίᾳ *sc.* ἡμέρᾳ *postridie*[d]. ἐνιαυσιαῖος, μηνιαῖος are similar. As they said τῇ προτεραίᾳ, τῇ ὑστεραίᾳ *sc.* ἡμέρᾳ, so Euripides says, *Hippol.* 275. τριταίαν ἡμέραν for τρίτην, and *Hec.* 32. τριταῖον φέγγος for τρίτον. For the rest, these numerals answer to the interrogative ποσταῖος 'on what day?'

Obs. 2. Adjectives derived from the names of coins have the same termination, e. g. ταλαντιαῖος §. 143. *Obs.*

2. Adverbs, δίς from δύο, τρίς from τρεῖς. In the rest the termination -κις -άκις -τάκις is annexed to the cardinal number, τεσσαράκις, ἑξάκις, ἑκατοντάκις.

3. Multiple numbers, a) in -πλόος -πλοῦς (R); διπλοῦς 'double', τριπλοῦς 'triple', τετραπλοῦς. b) in -φάσιος; διφάσιος, τριφάσιος.

4. Proportionals, showing a relation or proportion, answering to the question 'how much more?' Their termination is -πλάσιος, which is annexed to the adverbs No. 2. after rejecting -ς -κις, &c. διπλάσιος, τριπλάσιος, τετραπλάσιος, 'twice, thrice, four times as much'.

There is no peculiar form in Greek for *distributives*. To express their meaning, sometimes the cardinal numbers compounded with σύν are used (see §. 141. *Obs.* 2.); sometimes the prepositions κατά, ἀνά, &c.

Of Pronouns.

The pronouns, or words which are put for the proper substantives, are: 145.

1. *Pronouns personal*, ἐγώ, σύ, to which belong also the *reflective* pronoun οὗ, and the *indefinite* pronoun τις. From

[c] Fisch. 2. p. 164 seq. [d] ad Thuc. 5, 75.

these the *possessive* pronouns are derived, ἐμός, σός, ἑός, ἡμέτερος, &c.

2. *Pronouns demonstrative*, οὗτος, ὅδε, ἐκεῖνος, αὐτός.

3. The *pronoun relative*, ὅς, ἥ, ὅ.

4. The *pronoun interrogative*, τίς.

I. *Pronouns personal.*

1. For the first person.		2. For the second person.	
SING.		SING.	
Nom.	ἐγώ, I	Nom.	σύ, thou
Gen.	ἐμέο, ἐμοῦ, μου	Gen.	σέο, σοῦ
Dat.	ἐμοί, μοι	Dat.	σοί
Acc.	ἐμέ, με	Acc.	σέ.
DUAL.		DUAL.	
N. A.	νῶϊ, νῷ	N. A.	σφῶϊ, σφῷ
G. D.	νῶϊν, νῷν.	G. D.	σφῶϊν, σφῷν.
PLUR.		PLUR.	
Nom.	ἡμεῖς, we	Nom.	ὑμεῖς, you
Gen.	ἡμέων, ἡμῶν	Gen.	ὑμέων, ὑμῶν
Dat.	ἡμῖν	Dat.	ὑμῖν
Acc.	ἡμέας, ἡμᾶς.	Acc.	ὑμέας, ὑμᾶς.

Observations.

1. μου, μοι, με are enclitics, which the oblique cases of σύ may also be. The grammarians (e. g. *Apoll.* π. ἀντων. p. 312 C.) say that no enclitic can be placed after a preposition[a]. The enclitic pronouns, however, are sometimes found where for the sake of contrast the accented should have been used, e. g. *Il.* φ', 226. ἤ κέν με δαμάσσεται, ἤ κεν ἐγὼ τόν[b]. Enclitics are also prefixed. See §. 58.

2. The Æolo-Doric had ἐγών, the Æol. ἔγων[c] in the nominative, which Homer also uses, but only before vowels, *Il.* γ', 188. &c. In Aristoph. *Lysistr.* 982. *Acharn.* 748. it is used by the Lacedæmonians and Megarensians; the Bœotians said ἰών[d]: in the Doric dialect also

[a] See §. 31. note c.

[b] Herm. ad Soph. Phil. 47. 520. Matthiæ ad Eur. Heracl. 64.

[c] Apoll. π. ἀντων. p. 324 B. Schæf. ad Greg. p. 249.

[d] Apoll. l. c. p. 323 B. C. 324 B. C.

ἔγων, with the accent transposed. Instead of σύ the Æolians and Dorians said τύ, and changed generally σ into τ, the Bœotians τού and τούν[e]. Comp. p. 40 seq.

In order to give more expression to the pronouns, the Dorians and Æolians annex -η in both to the termination through all the cases, as in Latin *-met*, e. g. *egomet*, or -νη, e. g. ἐγώνη, ἐμεύνη, ἐμίνη or ἐμίννη[f]. So also τύνη (Lacon. τούνη), which occurs also in the Homeric dialect *Il.* ε', 485. *Hes.* Ἔργ. 10. τίνη for σοί[g]. The Attics annexed -γε, throwing back the accent, ἔγωγε, σύγε; instead of which the Dorians used -γα, ἐγώνγα *Arist. Lys.* 986. 990. Ἴωγα and ἴωνγα, Bœotian for ἔγωγε, occur in a fragment of Corinna[h], and τύγα *Theocr.* 5, 69. (72.) τούγα for σύ γε *Apoll.* π. ἀντων. p. 329 C.

3. In the genitive only ἐμέο is found, not μεο, and in the lyric and epic poets ἐμεῖο and σεῖο; also ἐμέθεν and σέθεν (§. 87.)[i], the latter also in the tragic dialect, e. g. *Eur. Alc.* 52. 291. in Homer always acuted. ἐμοῦ in Homer is merely the gen. of ἐμός[j]. As the Attic dialect contracted -έο into οῦ, the Ionic, Æolic, and Doric contracted the same into -εῦ, ἐμεῦ, σεῦ (*Herod.* 1, 45.), Dor. τέο, τεῦ[k]. The Doric dialect had also other forms, τεῦς *Theocr.* 2, 126. 5, 39. 11, 52.[l] and τεοῦς *Theocr.* 11, 25. *ubi v. Valck.* 18, 41.[m] also ἐμέος, ἐμεῦς, ἐμείω, ἐμείως, ἐμῶς. τέος, τίος, τίους, τεοῦ, τίω, τίως quoted by Apollonius *l. c.* p. 355 seq. from Epicharmus, Sophron and Rhinthon. Τεοῖο, gen. of σύ, occurs also in Homer, *Il.* Θ', 37. 468. which appears not to be a false orthography for τεεῖο, but to have originated in the great resemblance which exists in other respects between the gen. of the personal and the possessive pronouns.

4. In the dative the Æolians and Dorians said also ἐμίν (ἐμίνγα. *Obs.* 2.[n]), τίν (*Theocr.* 2, 11.), but only acuted, not enclitic, whence τίνη and the Tarentine ἐμίνη arose; the ι is long in *Theocr.* 15, 89. 3, 33. short in Pindar[o]; also τεῖν (acute), which Homer uses *Od.* Χ', 559. *Il.* Χ', 201. For the enclitic σοι the epic poets and Herodotus, e. g. 1, 9. 38. use τοι, which, however *Il.* ο', 428. seems to be em-

[e] Apoll. π. ἀντων. p. 324 B. 329 C.

[f] Ad Hesych. t. 1. p. 1290, 15. Koen ad Greg. p. (124) 268, 93.

[g] Koen ad Greg. p. (123) 267. Valck. ad Adoniaz. p. 285.

[h] Fisch. 2. p. 203. Apollon. l. c. p. 325 A.

[i] Apoll. l. c. p. 343 B. C. who quotes μεθέν from Sophron.

[j] Apoll. l. c. p. 357 B.

[k] Apoll. l. c. p. 356 B.

[l] Apoll. l. c. p. 356 A. ad Gregor. p. 249.

[m] Valck. ad Theocr. 10. Id. p. 62. See other Doric forms in Valck. ad Theocr. Adoniaz. p. 301 seq.

[n] Koen ad Greg. p. (122 seq.) 266 seq. Fisch. 2. p. 205. 209.

[o] Herm. de Dial. Pind. p. 263.

ployed to express a contrast (see *Obs.* 1.), and *Od.* ο', 27. we have τοίγε[a]. The Dorians accented ἔμοι, and the Bœotians said ἐμύ[b].

In the accus. the Dorians said also τύ for σέ, but only enclitic; otherwise τέ and τίν[c]. Other forms are ἐμεί, τεί *Apoll.* π. ἀντων. p. 366 B. C. 380 C.

5. In the dual the form νῷ νῷν, σφῷ σφῷν, is Attic. Others omit the ι *subscriptum*, because ι is cut off by *apocope*[d]. In the dative σφῷν and σφῶν are written, as *Æsch. Prom.* 12. *Eur. Phœn.* 474. *Ion.* 1579. where the Aldine edition has σφώ σφῶν without ι *subscriptum*[e].

6. In the plural ἡμεῖς and ὑμεῖς appear to have come from ἡμέες and ὑμέες. Instead of ἡμεῖς the Æolians and Dorians said ἄμες or ἄμες, and ἄμμες, which is also Homeric *Il.* ψ', 432. &c. and for ὑμεῖς, ὑμές and ὔμμες. The latter occurs also *Il.* α', 276.[f]

7. The genitive plural is lengthened by the poets into ἡμείων, ὑμείων. The Æolians and Dorians changed as usual the ῃ into α, ἀμέων, ἀμῶν and ἄμμων[g].

8. In the dative plural they used also ἡμίν and ὑμίν[h] as enclitics, and when the last syllable is short ἧμιν, ὧμιν, e. g. *Il.* ε', 415. *Od.* υ', 272. *Soph. Œd. T.* 921. 1038. *Antig.* 308.[i] In the old dialect, and in Æolic and Doric, it was also ἀμῖν, ἄμιν, ἀμίν, ἄμμι (*Il.* α', 384. and elsewhere; *Od.* α', 123.), ὔμιν, ὔμμι and ὔμμι, and with ν ἐφελκυστικόν ἄμμιν, ὔμμιν *Il.* ν', 379. and elsewhere; *Od.* α', 376.[j]

9. In the accus. plur. the Dorians said ἀμέ (*Apoll. l. c.* p. 387 A.), ἀμέ, and ἄμμε, ἄμμε: the last, which *Apollon. l. c.* calls Æolic, occurs *Il.* α', 59. η', 292. &c. *Byzant. Decr.* in Demosth. *pro Cor. p.* 256, 3.

[a] Apoll. π. ἀντων. p. 364 C. Herm. l. c. Comp. Schol. Ven. ad Il. α', 76.

[b] Apoll. l. c. p. 364 B. 365 B. C. Of τίνη see Valck. ad Theocr. Adon. p. 285.

[c] Apoll. l. c. p. 328. 366 C. Gregor. p. (290) 615. also quotes τέ. Toup's note on Theocr. Adon. p. 389. (365. Heind.) therefore needs correction.

[d] Piers. ad Mœr. p. 265 seq. Beck. ad Aristoph. Av. 15. Fisch. 2. p. 201.

[e] Dawes Misc. Cr. p. 238. Valck. ad Phœn. 463. Pierson ad Mœr. p. 300.

[f] Fisch. p. 206. 210. Schweigh. ad Athen. 2. p. 72. Apoll. l. c. p. 378 seq. who also quotes the Bœotian οὐμές p. 379 C. Eustath. ad Il. ρ', p. 1112, 39. Greg. p. (110) 238.

[g] Fisch. 2. p. 206. Apoll. l. c. p. 381 A. B. 382. who quotes the Bœotian forms ἀμίων and οὐμίων, and the Æolic ἀμμέων, ὑμμέων.

[h] Brunck ad Eur. Phœn. 777.

[i] Valck. ad Eurip. Phœn. 773. Herm. de Em. Gr. Gr. p. 78 seq. ad Hec. 109. Fisch. 2. p. 207. In Euripides there is no certain example of ἧμιν, ὧμιν.

[j] Apoll. π. ἀντων. p. 380. 383 seq. who quotes the Æolic ἀμμέσιν from Alcæus. Valck. ad Theocr. Adoniaz. p. 236. Fisch. 2. p. 207. 210.

Theocr. 11, 42. For ἄμμες *Theocr.* 29, 2. Brunck more correctly gives ἄμμε[k]. So the Dorians said ὑμέ, the Æolians ὔμμε, according to *Apollon. l. c.* B. ὔμμε is also found *Soph. Antig.* 846. in a chorus.

2. Αὐτός, ή, ό was used for the third person; yet it has the proper signification of a pronoun, and of the English 'he, she, it', only in the oblique cases: in the nominative it signifies not simply 'he', but 'he himself', *ipse.* If the article precedes, ὁ αὐτός (R), ἡ αὐτή, τὸ αὐτό, it signifies 'the same', *idem.* This is frequently contracted by crasis, ἁὐτός §. 54, 1.[l] (Ion. ὡὐτός), ταὐτοῦ, ταὐτῷ, ταὐτόν, ταὐτό (Ion. τὼὐτοῦ, τὼὐτῷ, τὼὐτόν), for ὁ αὐτός, τοῦ αὐτοῦ, τῷ αὐτῷ, τὸ αὐτόν, τὸ αὐτό. For ταὐτό neut. we find more frequently ταὐτόν *Eur. Hec.* 299. &c.[m] The Ionians, in the oblique cases, insert in the last syllable an ε before the termination, e. g. αὐτέῳ, αὐτέην, αὐτέων, αὐτέοισι[n]. 146.

Instead of the accus. sing. we find also, particularly in the poets, μιν (only enclitic *Apoll. π. ἀντων.* p. 367 C.), from ἵν, in all three genders, e.g. for αὐτόν *Il.* α', 100. &c. *Herod.* 1, 10. 2, 102. for αὐτήν *Il.* α', 29. &c. *Herod.* 2, 100. for αὐτό *Herod.* 1, 93.[o] αὐτόν μιν for ἑαυτόν *Od.* δ', 244. Another form is νιν, which occurs in Pindar, and is the only one used by the tragedians. *Eur. Phœn.* 39. 41. *Æsch. Prom.* 333. for αὐτόν. *Eurip. Troad.* 435. *Alc.* 834. *Hec.* 519. *Theocr.* 4, 30. 54. for αὐτήν. *Theocr.* 1, 150. for αὐτό. Also for αὐτούς, αὐτάς, αὐτά *Soph. Œd. T.* 878. *Col.* 42. *Eurip. Iphig. T.* 330. 333. *Æsch. Prom.* 55. In Homer μιν only occurs[p].

Obs. Νιν appears to stand for αὐτῷ *Orph. Argon.* 776. *Theocr.* 6, 29.[q] and so perhaps the passages of Pindar, *Pyth.* 4, 63. *Nem.* 1, 99. may be defended, according to Buttmann, *L. Gr. p.* 295 not. ***.

[k] Valck. ad Herod. p. 662, 79. Koen ad Greg. p. (110) 237. Fisch. 2. p. 206. 207.

[l] The objection that ἁὐτός is never found in MSS. is now also removed by Bekker's note on Dem. p. 11 not. e. p. 299 not. b. on Plat. 1, 1. p. 52, 1. Matthiæ notes on Eurip. t. 7. p. 502.

[m] Thom. M. p. 834. Maitt. p. 37. Elmsl. ad Soph. Œd. T. 734. ad Med. 550. The forms ταὐτῆς, ταὐτόν, ταὐτήν for τῆς αὐτῆς, τὸν αὐτόν, τὴν αὐτήν are indefensible. See Schæf. ad Greg. p. 303. Herm. ad Soph. Phil. 841.

[n] Fisch. 1. p. 77.

[o] Apoll. π. ἀντων. p. 268. explains correctly those passages in Homer, in which μιν appears to refer to a neuter.

[p] Heyne ad Il. δ', 480.

[q] Fisch. 2. p. 212. 214. Valck. ad Theocr. Adoniaz. p. 212.

147. The *Pronoun reflective* οὗ, οἷ, ἕ.

SINGULAR.

Gen.	ἕο, οὗ
Dat.	οἷ
Acc.	ἕ.

DUAL.

N. A.	σφωέ, σφώ
G. D.	σφωΐν.

PLURAL.

Nom.	σφέες, σφεῖς	
Gen.	σφέων, σφῶν	
Dat.	σφί(ν), σφίσι	
Acc.	σφέας, σφᾶς.	Neut. σφέα.

Of ἵ or ἵ, a supposed form, see *Obs.* 4. note.

Observations.

Obs. 1. This pronoun is generally reflective in the Attic prose writers, i. e. it refers to the subject of the proposition in which it stands, or of the foregoing, if the second be closely connected with it. οὗ *Plat. Rep.* 10. 614 B. 617 E. *Symp. p.* 174 D. *Soph. Œd. T.* 1257. οἷ *Thuc.* 2, 13. 4, 28. *Soph. El.* 929. ἕ *Plat. Rep.* 10. *p.* 617 E. σφώ *Id. Euthyd. p.* 273 E. σφωΐν *ib. p.* 10. σφεῖς *Id. Rep.* 10. *p.* 600 D. *Thuc.* 5, 46. σφῶν *Thuc.* 2, 72. *Xen. R. A.* 1, 16. σφίσι *Thuc.* 1, 44. *Xen. ib.* 4. *Hist. Gr.* 5, 4, 11. σφι or σφιν *Soph. Œd. C.* 421. *Eur. Med.* 404. σφᾶς *Plat. Symp. p.* 174 D. 175 C. *Xen. R. A.* 2, 1. In Homer and Herodotus, on the contrary, it is more frequently the pronoun of the third person in all three genders for αὐτός. So also in the Attic poets, e. g. *Æsch. Prom.* 453. 457. *Soph. Aj.* 906. *Eur. Bacch.* 231. *Xen. Cyrop.* 3, 2, 26. *Anab.* 5, 4, 33.

2. This pronoun was pronounced in the singular with the digamma, in Homer also. See §. 9. *Obs.*

3. The Ionians and Dorians contracted ἕο into εὗ *Il.* υ', 464. ω', 293. *Herod.* 3, 135. enclitic *Il.* ξ', 427. ο', 165. (comp. *ib.* 181.) The poets lengthened also the first syllable εἷο *Il.* ε', 400. as ἐμεῖο, σεῖο. They also used ἕθεν, as ἐμέθεν, σέθεν. But οἷο *Il.* γ', 333. is the genitive of

the *pronoun possessive* ὅς for ἑός, as ἑοῖο from ἑός, whence ὅν also comes, e. g. ὃν φίλον υἱόν. The Æolians said ἑοῦς and ἑοῦ, as τεοῦς and τεοῦ[a].

4. For οἱ Homer says also ἑοῖ *Il.* ν', 495. *Od.* ὃ', 66. for ἑ, ἕε *Il.* ω', 134. υ', 171. So also ἑεῖο for εἷο, i. e. ἕο, οὗ *Apollon. Rh.* 1, 1032. *ubi v. Br.* Apollonius, *p.* 366 A. quotes another form, ἵν or ἴν from Hesiod analogous to τίν §. 145. *Obs.* 4. and ἑΐν (as τεΐν) from Antimachus and Corinna[b].

σφῶϊν never rejects ν *Apoll.* π. ἀντων. *p.* 374 C.

5. σφέων in the same manner as ἡμέων, ὑμέων, is lengthened by the poets into σφείων *Il.* ε', 626. which was also Æolic and Doric.

6. σφι occurs in Homer; σφιν appears to have been alone used by the tragedians for the dative[c]. It is found in the poets very rarely as a dative sing. also. *Hom. H. in Pan.* 19, 19. (not 30, 9.) *Æsch. Pers.* 756. *Soph. Œd. Col.* 1490. perhaps also *Pind. Pyth.* 9, 206.[d]

7. For σφέας Homer has σφεῖας *Od.* ν', 213.[e] and σφᾶς encl. *Il.* ε', 567. as well as σφέων and σφέας e. g. *Il.* σ', 311. β', 96. The neut. σφέα is in Herodotus 1, 89. 3, 111. 4, 25. 8, 36. probably also 3, 53. Comp. *Euseb. Præp. Ev.* 9, 41. *p.* 457 C.

8. In the poets too the form σφέ (abbreviated from σφωέ) occurs, which is sometimes used as the accus. plur. in all genders for αὐτούς, αὐτάς, αὐτά, *Il.* λ', 111. *Æsch. Ag.* 1277. *Soph. Œd. C.* 1123. *Eur. Andr.* 19. *Theocr.* 4, 3.; sometimes as the accus. sing. instead of αὐτόν, αὐτήν, αὐτό, *Æsch. Prom.* 9. *Sept. ad Th.* 647. *Soph. Œd. R.* 780. *Aj.* 51. 74. *Antig.* 44. *Eurip. Phœn.* 1671. *Med.* 33. also as a pronoun *reflective* for ἑαυτόν *Æsch. Sept. ad Th.* 619. *Valck. ad Eur. Hipp.* 1253. *Brunck ad Soph. Œd. C.* 48.

9. The following are dialectic varieties; the Syracusan ψίν, ψέ, the latter in *Theocr.* 4, 3.[f] The Lacedæmonians and Bœotians said φίν, which is also found in *Callim. H. Dian.* 125. 213. ἄσφι and ἄσφε were Æolian[g].

The genitive ἐμέο, σέο, ἕο of the pronouns ἐγώ, σύ, οὗ is 148.

[a] Apoll. π. ἀντων. p. 358 B. Maitt. p. 425. Valck. ad Theocr. Adoniaz. p. 279 c.

[b] Ruhnk. Ep. Crit. 114. ad Greg. Cor. p. 84. ed. Schæf. A nomin. ἵ or ἴ is quoted by Apoll. l. c. p. 330 B. (Göttl. ad Theod. p. 233.) from the Œnomaus of Sophocles, but the passage is corrupt.

[c] Apoll. l. c. p. 374 C. 385 A. B. Elmsl. ad Eur. Med. 393. Comp. §. 41. Obs. 2.

[d] Thom. M. p. 825 seq. Reisig Comm. Exeg. in Œd. Col. 1484.

[e] Apoll. l. c. p. 387 B. shows that σφας is also used enclitically, which Elmsley ad Eur. Med. 1345. denies.

[f] Apoll. l. c. p. 382 C. 386 B. 388 A. Greg. p. (116) 253 seq.

[g] Apoll. l. c. p. 386 B. 388 B.

compounded with the pronoun *αὐτός* in all the cases except the nominative.

ἐμαυτοῦ, ῆς, οῦ	*σεαυτοῦ, ῆς, οῦ*	*ἑαυτοῦ, ῆς, οῦ*
ἐμαυτῷ, ῇ, ῷ	*σεαυτῷ, ῇ, ῷ*	*ἑαυτῷ, ῇ, ῷ*
ἐμαυτόν, ήν, ό	*σεαυτόν, ήν, ό*	*ἑαυτόν, ήν, ό,*

for *ἐμέ' αὐτοῦ* &c. in the sense of 'myself, thyself, himself'. For *σεαυτοῦ, ἑαυτοῦ* &c. they say also *σαυτοῦ ῆς, σαυτῷ ῇ* &c. *αὑτοῦ ῆς, αὑτῷ ῇ*. In the plural the two first are declined as two words, each by itself:

ἡμεῖς, ὑμεῖς αὐτοί -αί, ἡμῶν, ὑμῶν αὐτῶν,
ἡμῖν, ὑμῖν αὐτοῖς -αῖς, ἡμᾶς, ὑμᾶς αὐτούς -άς.

The third is declined throughout as one word: *ἑαυτῶν, ἑαυτοῖς, ἑαυτούς, -άς*, e. g. *Herod.* 1, 93. *Plat. Phæd.* c. 25. Yet they say also *σφῶν αὐτῶν, σφίσιν αὐτοῖς -αῖς, σφᾶς αὐτούς -άς*, where *σφῶν ἑαυτῶν* would be wrong[a]. *ἡμᾶς ἑαυτούς* (R) *Herod.* 6, 12. should be changed on the authority of several MSS. into *ἡμᾶς αὐτούς*, and *Plat. Phæd. p.* 78 B. *δεῖ ἡμᾶς ἀνερέσθαι ἑαυτούς, ἡμᾶς* is the accus. of the subject, and *ἑαυτούς* governed by *ἀνερέσθαι*.

Obs. 1. Properly, according to the composition, only the genitive of this pronoun should have been in use; and it is owing to an arbitrary usage, that *ἐμέο* is compounded with the dative also, and accus. sing. and the plur. of *αὐτός*. See *Apoll. π. ἀντων. p.* 351. From *ἐμέο αὐτοῦ* came, by *crasis* of the *οα*, the later Ionic *ἐμεωυτοῦ*, as *σεωυτοῦ, ἑωυτοῦ Herod.* 1, 35. 42. 45. 87. 108. 2, 17. 3, 36. &c. *ἐμεωυτόν id.* 1, 42. 2, 143. The points placed over the *υ* in the common editions owe their origin to the practice of transcribers to place such points over every *υ*.

Obs. 2. Among the Attics these pronouns are reflective only, referring to the person implied in the verb, without any particular emphasis derived from *αὐτός*; *ἔτυψα ἐμαυτόν* 'I struck myself', *ἔτυψας σεαυτόν, ἔτυψεν ἑαυτόν* (as in English 'I wash myself'). In Homer, on the contrary, *αὐτός* has usually an emphasis, as *Il. ζ*, 490. *τὰ σ' αὐτῆς* (*τὰ σὰ αὐ.*) *ἔργα κόμιζε, tua ipsius opera cura, Il. α*, 271. *καὶ μαχόμην κατ' ἔμ' αὐτὸν ἐγώ, per me ipse, ξ*, 162. *εὖ ἐντύνασα ἑ αὐτήν herself*, not another. Hence he uses it even when the verb has another person, *Il. ι*, 324. *κακῶς ἑ' ἄρα οἱ πέλει αὐτῇ* (instead of *αὐτῇ* simply, because in him *οὗ, οἷ, ἕ* is the pron. of the 3rd pers.), *Od. ε*, 667. *ἀλλὰ οἱ αὐτῷ*

[a] Thom. M. p. 826 seq.

Ζεὺς ὀλέσειε βίην himself, while he seemed to aim at the destruction of others. For this reason these pronouns are often written separately in Homer, *ἔμ' αὐτόν*, *ἔ αὐτήν*; and the pronouns themselves are sometimes separated, *ἐμεῦ περιδώσομαι αὐτῆς*; or *αὐτόν* placed before the personal pronoun, as *Od.* δ', 244. *αὐτόν μιν* like *αὐτῷ μοι Herod.* 2, 10. comp. 4, 134. 7, 38.[b] The Attics do the same when *αὐτός*, *ipse*, is emphatic, in which case the pronouns often refer to a different person from the person of the verb, as *Soph. Œd. C.* 951 seq. *εἰ μή μοι (μὴ 'μοὶ) πικρὰς αὐτῷ τ' ἀρὰς ἠρᾶτο καὶ τῷμῷ γένει. Lysias, p.* 7. *τοὺς παῖδας τοὺς ἐμοὺς ᾔσχυνε καὶ ἐμὲ αὐτὸν ὕβρισε*; transposed *Soph. Phil.* 1314 seq. *αὐτόν τ' ἐμέ (αὐτόν τέ με). Alcib.* 1. *p.* 105 A. *πρὸς αὐτόν σε.* Comp. *Cratyl. p.* 384 A. *Xen. Cyrop.* 3, 1, 9. *Demosth. p.* 1291; and separated *Æsch. Choeph.* 273 seq. *αὐτὸν δ' ἔφασκε τῇ φίλῃ ψυχῇ τάδε Τίσειν μ' ἔχοντα πολλὰ δυστερπῆ κακά.* In none of these cases do *ἐμὲ αὐτόν* &c. stand for *ἐμαυτόν* &c. If the pronoun pers. is placed after, it is always enclitic, *αὐτῷ μοι*, not *αὐτῷ ἐμοί*[c]; but *ἐμοί*, *σοί* with the acute accent also precede, e. g. *Il.* π', 12. ο', 231. *Od.* τ', 288.

Obs. 3. We often find, especially in older editions, *αὐτοῦ*, *αὐτῷ*, *αὐτόν*, where we should have expected *αὐτοῦ* for *ἑαυτοῦ*; the MSS. often vary. Most frequently of all, *αὐτοῦ* is found in old editions, especially the Aldine, where the word is emphatic, in which case the reflective pronouns of the first and second person would have been used; *αὐτοῦ*, *αὐτῷ*, on the contrary, where there is no emphasis, e. g. *Soph. Aj.* 967. *αὐτῷ δὲ τερπνός. ib.* 1366. *El.* 803. *τὰ θ' αὐτῆς καὶ τὰ τῶν φίλων κακά* 'her own sufferings'. On the contrary, *Œd. Col.* 1396. *παισὶ τοῖς αὐτοῦ γέρα* 'his children', not 'his *own* children', as *Eur. Alc.* 85. *πόσιν εἰς αὐτῆς*[d].

From the oblique cases of the personal pronouns *ἐγώ*, *σύ*, *οὗ*, and the nominative of the plur. and dual, *ἡμεῖς*, *ὑμεῖς*, *σφεῖς*, *νωΐ*, *σφωΐ*, *σφέ*, the *pronouns possessive* are derived, which correspond in their signification to the genitive of the personal pronoun. They are declined exactly like adjectives in *ος* of three terminations: 149.

ἐμός, *ή*, *όν*, 'mine';
σός, *ή*, *όν*, 'thine'.

[b] Apoll. de Synt. 2, 19. p. 140 seq. ed. Bekk. *π. ἀντ.* p. 315 C. Reiz. ap. Wolf. ad Hes. Theog. 470. That *αὐτῷ*, *αὐτόν* are redundant in *οἱ αὐτῷ*, *μιν αὐτόν* (Greg. Cor. p. 84. 86 not. ed. Schæf.) appears to me very doubtful.

[c] Heind. ad Plat. Phædon. p. 154. Comp. Apoll. *π. ἀντων.* p. 313 B.

[d] Matthiæ ad Eur. Iph. A. 800. Addend. t. 7. p. 508. on p. 368. v. 10. a fin. Comp. Buttmann Exc. ad Dem. Mid. p. 140.

Obs. From the Doric τύ, acc. τέ, comes τεός, τεή, τεόν *Od.* γ', 122. *Il.* ξ', 249. *Theocr.* 2, 116. *Æschyl. Prom.* 162. in the dialogue, elsewhere in the chorus *Soph. Ant.* 604. *Eur. Heracl.* 914. The Bœotians said τιός, and there was also a contracted form τεύς[a].

ἑός, ἑή, ἑόν (Fεός *Apoll.* π. ἀντων. *p.* 396 B. C.) 'his' in the singular, only in the Ionic and Doric writers, and in the poets.

Obs. 1. Instead of this is used the abbreviated form ὅς *Il.* γ', 333. ζ', 170. *Herod.* 1, 205. *Eurip. El.* 1206. Neither is ever used by the Attic prose writers (ἃ ἑάκρυα *Plat. Rep.* 3. *p.* 394 A. is imitated from *Il.* α', 42.), rarely by the Attic poets (κ), e. g. in the dialogue ὧν *Æsch. Th.* 643. *Soph. Aj.* 442. *Œd. C.* 1639. *Tr.* 266. τὸν ὅν in a chorus *ib.* 525. ἑῶν *Eur. El.* 1215. suspicious.

Obs. 2. As οὗ, οἷ, ἕ, so ἑός, ὅς is the pron. refl. and pron. of the 3rd pers. sing. Hesiod Ἔργ. 57 seq. uses ἑόν as a pron. plur. for σφέτερον. See *Apoll.* π. ἀντων. *p.* 403 B. C.

σφωΐτερος, α, ον 'both yours, of you both' only once *Il.* α', 216. χρὴ μὲν σφωΐτερόν γε, θεά, ἔπος εἰρύσασθαι.

Note. In Apollonius Rhodius this is used as the *pronoun possessive* of the third person in the sing. and plur.; probably after the example of older poets, 1, 643. σφωϊτέροιο τοκῆος 'of his (Æthalides) father'. Comp. 2, 543. 3, 335. 600. Also for σός 3, 395.[b]

νωΐτερος, ρα, ρον 'both ours, of us both' only in the Ionic poets, *Il.* ο', 39. *Od.* μ', 185.

ἡμέτερος, ρα, ρον 'ours'.

Note. Instead of this, ἀμός also was used in the Doric dialect *Il.* ζ', 414. θ', 178. π', 830. *Pind. Ol.* 10, 10. *Theocr.* 5, 108. *Æsch. S. c. Th.* 656. *Eurip. Androm.* 582. *El.* 588. *Soph. El.* 279. 588. in the dialogue. It was used also for ἐμός, as ἡμεῖς for ἐγώ *Pind. P.* 3, 72.[c] The Æolians said also ἄμμος and ἀμμέτερος.

ὑμέτερος, ρα, ρον 'yours'.

[a] Apoll. π. ἀντων. p. 394 seq.

[b] Brunck ad Apoll. Rh. 1, 643. Heyne ad Il. α', 216. Eichstädt de Carm. Theocr. Ind. p. 44.

[c] Brunck ad Eur. Andr. 1175. distinguishes ἀμός for ἡμέτερος, from ἀμός for ἐμός. Comp. Fisch. 2. p. 227. The above view is that of Apollonius π. ἀντων. p. 402 C. Comp. Markl. ad Eur. Iph. A. 1455. Blomf. Gloss. Æsch. Theb. 413.

Note. Also ὑμός, ή, όν *Il.* ε′, 489. *Od.* α′, 375. *Pind. Pyth.* 7, 15. *Theocr.* 22, 173. only in the Ionic and Doric poets.

σφός, ή, όν, and σφέτερος, ρα, ρον, 'your' in the plural; the first *Il.* α′, 534. δ′, 162. λ′, 90. ξ′, 202. 303. *Od.* α′, 34. β′, 237. Σφέτερος is also Attic *Thuc.* 1, 5. 2, 12. 7, 75. It is also used by later Alexandrian poets for the *pronoun possessive* of the 1st and 2nd person plur. and by the author of the poem *Theocr.* 25, 163. even for ἐμός[d].

II. *Pronouns demonstrative.*

The *demonstrative pronouns* in Greek, are ὅδε, ἥδε, τόδε, and 150.
οὗτος, αὕτη, τοῦτο, 'this', *hic;* and ἐκεῖνος, ἐκείνη, ἐκεῖνο, 'that', *ille.*

1. ὅδε is declined like the article, to which the enclitic δε is annexed in all the cases only to give greater force. Instead of this δε the Attics (in prose and comedy, but not in tragedy, *Musgr. ad Eur. Ion.* 703.) also annex the syllable δί; ὁδί, ἡδί, τοδί, which is analogous to the Latin *hicce*[e].

Obs. 1. Homer annexes the termination of the case to the δε, τοῖσδεσι *Od.* φ′, 93. τοῖσδεσσι *Il.* κ′, 462. *Od.* β′, 47. 165. κ′, 268. ν′, 258. For τῇδε 'here', 'hither', the Æolians said τυίδε *Sapph. Fr. p.* 7. and some Dorian tribes τεῖδε (τεῖνδε), as εἶ, πεῖ for ᾗ, πῇ. So many MSS. *Theocr.* 5, 32. 67. 8, 40.[f]

Obs. 2. Instead of τοῖσδε, τοισίδε is common in the tragedians, with the accent on the penult, because the encl. δε draws the accent of the principal word to itself, τοῖσι τοισίδε, as τοῖος τοιόσδε, τόσος τοσόσδε[g].

2. οὗτος is declined in the following manner:

	Sing.			Plur.		
	M.	F.	N.	M.	F.	N.
N.	οὗτος	αὕτη,	τοῦτο	οὗτοι,	αὗται,	ταῦτα
G.	τούτου,	ταύτης,	τούτου	τούτων		
D.	τούτῳ,	ταύτῃ,	τούτῳ	τούτοις,	ταύταις,	τούτοις
A.	τοῦτον	ταύτην,	τοῦτο.	τούτους,	ταύτας,	ταῦτα.

[d] Thom. M. p. 327. Brunck ad Æsch. Prom. 9. Eichstädt de Carm. Theocr. Ind. p. 43 seq.

[e] Fisch. 1. p. 345. 2. p. 217.

[f] Valck. Ep. ad Röver. p. 32

[g] Elmsl. ad Med. 1262.

DUAL.

	M.	F.	N.
N. A.	τούτω,	ταύτα,	τούτω
G. D.	τούτοιν,	ταύταιν,	τούτοιν.

Obs. 1. Οὗτος has originated by elongation from ὁ, as τοιοῦτος from τοῖος, &c. Hence this declension has throughout an analogy to that of the article, inasmuch as both have the *spiritus asper* and the τ in the same place; and in the pronoun the ου in the first syllable stands where the article has ο or ω, and αυ where in the other is α or η, e. g. ὁ, οὗτος. τὸ, τοῦτο. τοῦ, τούτου. τῷ, τούτῳ. οἱ, οὗτοι, &c. and again ἡ, αὕτη. τῆς, ταύτης. αἱ, αὗται. ταῖς, ταύταις.

Obs. 2. Οὗτος is used as an emphatic compellation, and therefore as a vocative, 'thou there', like the Latin *heus*, as *Arist. Vesp.* 1. ὦ οὗτος Αἴας *Soph. Aj.* 89. αὕτη is rarely so used *Arist. Thesm.* 610.

Obs. 3. The Dorians said τοῦτοι ταῦται for οὗτοι αὗται, for ταύτας τούτας, and for ταύτῃ τουτᾷ, or τουτεί as an adverb in the *oblique cases*[a] *Theocr.* 5, 193. The Ionians in the final syllable frequently inserted ε before the termination of the case, as in αὐτός, e. g. τουτέῳ, τουτέων *Herod.* 9, 4. τουτέους in Hippocrates[b].

Obs. 4. The Attics annex ι to this pronoun in all cases and genders to give a stronger emphasis, in which case it receives an accent; as they said for ὅδε ὁδί, so οὐτοσί, αὐτηί, τουτονί, ταυτησί *Plat. Crat. p.* 396 C. ταυτηί, οὐτοιί *Plat. Lach. p.* 178 extr.[c] In the neuter this ι takes the place of ο and α. τουτί *Aristoph. Vesp.* 183. ταυτί *id. Lys.* 602. or γί from γε was annexed, as τουτογί. See below. For the same reasons the Latins annexed *-met*, *-te*, *-pte*, *-ce*, e. g. *egomet*, *tute*, *meapte*, *hicce*[d]. Hence οὐτοσί is used only as an absolute designation; οὗτος with reference also to a pronoun relative following it[e].

Instead of ι, γί and δί are annexed to the cases which end in a short vowel, for the same purpose, e. g. τουτογί *Arist. Lys.* 147. 941. ταυταγί *Id. Av.* 171. 445. τουτοδί *Id. Pac.* 330.[f] Neither form occurs in the tragedians[g]. From this we must distinguish the ι, which the Attics and Ionians frequently annex to the dative plural, τούτοισι, ταύταισι.

Obs. 5. Some adjectives compounded with οὗτος follow its declension,

[a] Koen ad Greg. p. (167) 365. Fisch. 2. p. 214. Apoll. π. ἀντων. p. 332 B. and in Bekk. Anecd. p. 592, 7. 9.

[b] Fisch. 1. p. 77.

[c] Schæf. ad Greg. p. 72. Apoll. l. c. p. 335 B. 338 B. οὐτοσίν, τουτοισίν, &c. are suspicious.

[d] Fisch. 1. p. 93. 2. p. 216.

[e] Ammon. p. 106.

[f] Koen ad Greg. p. (56) 134. Fisch. 1. p. 93. 2. p. 217.

[g] Porson ad Eurip. Med. 157.

but reject the τ throughout, e. g. *τοσοῦτος, τοσαύτη, τοσοῦτο* from *τόσος. τοιοῦτος, τοιαύτη, τοιοῦτο* from *τοῖος. τηλικοῦτος* from *τηλίκος.* In the tragedians and Aristophanes *τοιοῦτον, τοσοῦτον* alone are found; so also in Plato[h]. *ι paragogicum* is annexed to these also, e. g. *τοιουτονί Aristoph. Vesp.* 831. *Demosth. p.* 883. *τοιουτοῖ Arist. Lys.* 1089. *τοιαυταῖ Æschin. p.* 278. *τοιαυτί Arist. Vesp.* 668.[i]

3. Ἐκεῖνος is declined like *αὐτός, ἐκεῖνος, ἐκείνη, ἐκεῖνο,* and receives also *ι paragogicum,* e. g. *ἐκεινοσί Aristoph. Av.* 297. *Demosth. p.* 129. *ἐκεινονί Arist. Pac.* 546. *ἐκεινονί Id. Pac.* 544. *Nub.* 1096.

Note. For *ἐκεῖνος* the Ionians and epic writers said *κεῖνος* (R), the tragedians also *κεῖνος*, the Dorians *τῆνος, α, ο,* the Æolians *κῆνος*[j].

III. *Pronouns indefinite,*

That is, pronouns, by which no particular person is designated; 151.
but only a person or thing generally. These are in Greek *ὁ, ἡ, τὸ δεῖνα* 'a certain person', when one does not wish to name one, or does not know his appellation; and *τις* 'any one, some one, one', Fr. *on.*

1. *ὁ, ἡ, τὸ δεῖνα,* Gen. *τοῦ, τῆς, τοῦ δεῖνος Demosth. p.* 38, 20. Dat. *τῷ, τῇ, τῷ δεῖνι Id. p.* 488, 23. Accus. *τὸν, τὴν, τὸ δεῖνα Id. p.* 167. Plur. Nom. *οἱ δεῖνες Id. p.* 616, 4. Gen. *τῶν δείνων Id. p.* 489, 11.

It is sometimes also indeclinable, *Aristoph. Thesm.* 622. *τὸν δεῖνα, τὸν τοῦ δεῖνα.*

2. *τὶς* neut. *τὶ,* Gen. *τινός,* Dat. *τινί,* Acc. *τινά* neut. *τί.*

Dual. N. A. *τινέ,* G. D. *τινοῖν.*

Plur. N. *τινές* neut. *τινά,* Gen. *τινῶν,* D. *τισί,* Acc. *τινάς* neut. *τινά.*

This pronoun is always, as such, enclitic, but in the phrases *φαίνομαι τις εἶναι, δοκεῖ τις εἶναι,* where it means 'a man of importance' (see §. 487, 5.), it should perhaps be acuted. No

[h] Valck. ad Hipp. 1250. Schæf. ad Dion. Hal. p. 392. Elmsley ad Soph. Œd. T. 734.

[i] Fisch. 2. p. 217.

[j] Apoll. *π. ἀντων.* p. 333 B. 335 A. Some wrote it in one word, with double accent, *τοῦδεῖνος. τοῦ δείνατος* is probably a fiction of the grammarians.

passage is found where it begins a proposition, when it is clearly a pron. indef. but often stands before the substantive and after a comma, according to our punctuation[a].

Obs. 1. The Ionians said for τινός, τινί &c. τέο *Od.* π', 305. and contracted τευ *Herod.* 1, 19. 39. Dat. τέῳ *Herod.* 1, 181. 2, 129. Plural Gen. τέων *Herod.* 2, 175. Dat. τέοις, τέοισι *Herod.* 8, 113. 9, 21.[b] all enclitic. The Attics contracted του, τῷ, in all the genders, *Eur. Ion.* 336. *Andr.* 568. which is also enclitic. In the plural they use only τινῶν, τισί. The grammarians say that from τινός a new nominative τίος, τίου, τίῳ was formed; and that from this came τοῦ, by the Ionians resolved into τέο and τέῳ[c].

Obs. 2. Instead of the neut. pl. τινά the Attics said in certain combinations, particularly with adjectives, ἄττα, e. g. ἄλλ' ἄττα, ἕτερ' ἄττα, τοιαῦτ' ἄττα. In the Odyssey ἄσσα occurs thus *Od.* τ', 218. Probably this has arisen from the old word ἄσσα for ἄτινα (ἄ from ὅς and the old Doric σά for τινά (see §. 153. *Obs.* 2.) by an arbitrary usage, and distinguished by the *spiritus*, on account of the different use of it[d].

152. Like the indeterminate pronoun τὶς is declined also,

IV. The *Pronoun interrogative*

τίς n. τί, Gen. τίνος, &c. except that here the accent is on the ι in the dissyllable cases, and in the nominative is the acute (′). In the neuter the poets say also τίη (n) for τί, to which δή is sometimes added.

Obs. 1. This is also declined by Ionians in the Gen. τέο *Il.* β', 225. *contr.* τεῦ *Callin. Eleg.* v. 1. *Herod.* 3, 82. Att. τοῦ *Soph. Œd. T.* 1435. Dat. τέῳ in all genders *Herod.* 4, 155. &c. Att. τῷ *Soph. El.* 680. In the plural, where the Attics use only τίνες, τίνων, the Ionians have also τέων, monosyllable *Od.* ν', 200. dissyllable *Il.* ω', 387. *Od.* υ', 192. Dat. τέοισι *Herod.* 1, 37.[e] τοῖσι *Od.* ι', 110. *Soph. Trach.* 984. From the old word τίος, whence these forms are said to have arisen by changing ι into ε, the dative τιοῖσιν is found in a poem of Sappho *Etym. M. p.* 759, 35 [f]

[a] Hermann de Emend. Rat. Gr. Gr. maintained that the indef. τὶς might stand at the beginning of a proposition. See Matthiæ ad Eur. Suppl. 1187.

[b] Gronov. ad Herod. p. 63. n. 21. 31. ed. Wessel.

[c] Fisch. 1. p. 261. 2. p. 220.

[d] Fisch. 2. p. 223. Auct. Em. ad Hesych. t. 1. p. 606, 23. Burgess ad Dawes Misc. p. 473. Hemsterh. ad Thom. M. p. 122. Herm. ad Vig. p. 711, 37.

[e] Wessel. ad Herod. p. 19, 5.

[f] Fisch. 2. p. 220 seq.

Obs. 2. Instead of τί the Dorians are said to have used τά and σά. Hence σὰ μάν in the Megarensian dialect for τί μήν *Aristoph. Acharn.* 757. 784.[g]

The *Pronoun relative* 153.

ὅς, ἥ, ὅ

is declined like the article, with the omission of τ. ὅς, ἥ, ὅ. Gen. οὗ, ἧς, οὗ. Dat. ᾧ, ᾗ, ᾧ, &c. In the masc. Homer often puts ὅ for ὅς, e. g. *Od.* ξ', 3. ὅ οἱ[h], particularly with the enclitic τε, ὅ τε 'and this' for 'who'. *Od.* γ', 73. λῃϊστῆρες τοίτ' ἀλόωνται for οἱ ἀλ.[i] He uses also, as well as the Ionic writers in general, the article for this pronoun. Originally there was but one form for the article and the pronoun relative ὁ as demonstrative, which in the progressive formation of the language were divided into two. In the genitive he has ὅου for οὗ *Il.* β', 325. and in the fem. ἕης *Il.* π', 208.

This pronoun, when it does not refer to any particular person, but is used as a general designation, *quisquis, quicunque* (see §. 483.), is compounded with the indefinite pronoun τὶς. Each part of the compound is then declined separately: ὅστις, ἥτις, ὅ τι (or ὅ, τι to distinguish it from ὅτι 'that'), Gen. οὗτινος, ἧστινος, οὗτινος. Dat. ᾧτινι, ᾗτινι, ᾧτινι, &c.

Obs. 1. Homer says ὅ τις, e. g. *Il.* γ', 279. where ο is a prefix syllable*, as in ὁποῖος, ὁπόσος, &c. and retains, with the rest of the Ionic writers, the ὅ unchanged in all the cases, e. g. ὅτευ *Od.* ρ', 424. and ὅττεο, ὅττευ *Od.* α', 124. χ', 377. ρ', 121. for οὗτινος, ἧστινος. ὅτεῳ *Il.* ο', 664. ὅτινα *Od.* θ', 204. Nom. plur. ὅτινα *Il.* χ', 450. Gen. ὅτεων *Od.* κ', 39. ὁτέοισι (trisyllable) *Il.* ο', 491. in the feminine ὁτέῃσι in Herodotus. The Attics retained this in the gen. and dat. sing. ὅτου, ὅτῳ for οὗτινος, ᾧτινι, and ὅτων *Xen. Anab.* 7, 6, 24. Sophocles *Antig.* 1335. and Aristophanes *Equ.* 758. have also ὅτοισι. The full form is very rare in the Attic poets, ἧστινος *Æsch. Ag.* 1367. οἷστισι *Arist. Pac.* 1278. ᾧτινι *Eur. Hipp.* 916. is suspicious for other reasons[j]. Gaisford has adopted τόν τινα for ὅν τινα *Herod.* 1, 98.

Obs. 2. Instead of the neut. plur. ἅτινα, Homer *Il.* α', 554. κ', 206. ν',127. and elsewhere, and Herodotus 1,138.197. &c. have ἅσσα, from the Doric σά for τινά. See §. 151. *Obs.* The Attics instead of this say ἄττα.

[g] Gregor. p. (94) 212. et Koen. Brunck ad Aristoph. l. c.

[h] Heyne ad Il. α', 73.

[i] Fisch. 2. p. 318.

*[By prefix syllable (*vorschlagsylbe*) the author means one which is not a significant part of the compound, but employed to facilitate pronunciation. —K.]

[j] Elmsl. ad Soph. Œd. C. 1673.

154. The *Pronoun reciprocal.*

Gen. ἀλλήλων
Dat. ἀλλήλοις, ἀλλήλαις
Acc. ἀλλήλους, ἀλλήλας, ἄλληλα
Dual. Gen. Dat. ἀλλήλοιν, -αιν
Acc. ἀλλήλω, ἀλλήλα 'one another', e. g. ἔτυψαν ἀλλήλους. It is derived from ἄλλος.

The genitive in Homer and other poets is also ἀλλήλοιϊν *Il.* κ', 65. ν', 708. π', 765. &c.

Of the Verb.

155. The Greek verb is much more varied and rich in its forms than the Latin, or the verb of any other language. Not only can it express one relation more, by means of the *middle;* but it has also in the other two voices, the active and passive, two forms differing in signification for the perfectum of the Latin: viz. what is called the præteritum perfectum and the aorist; two forms of the futurum, præteritum perfectum, plusquam perfectum, and the aorist: lastly, not only all the moods for each tense, which are complete only in the present tense of Latin, but also two distinct forms, differing in signification, for the conjunctive in Latin; and in every mood a dual, besides the singular and plural, as in nouns. On the other hand it is true there is only one principal conjugation, and its tenses stand in close analogy to each other; so that one may be derived from another, according to certain rules; but from the different dialects which at first formed themselves together, though without mutual influence, and from the constant endeavour of the Greeks after harmony, several forms were invented for one verb, or for one notion of a verb, which were not all carried through the whole of the tenses, and which mutually supply the deficiencies of each other.

Division of Verbs *and* Tenses.

156. With regard to the signification, the most general division of verbs is that, according to which they designate either an action,

capable of determinately expressing the different relations which the subject, to whom the action belongs, has to an object or person; or such as merely designate a certain condition of the subject. In the former the relation is either active, which consists in the effect of an action upon another person or object (*active* or *transitive*, *ῥῆμα ἐνεργητικόν*); or passive, by which the subject of an action is under the influence of an object independent of himself, or of a different person (*passive*, *ῥ. παθητικόν*); or reflective, when the subject of the action inflicts it on himself; and thus, at the same time, is active and passive from himself, e. g. 'I struck another, I was struck, I struck myself', *ἔτυψα*, *ἐτύφθην*, *ἐτυψάμην* (*middle*, *ῥ. μέσον*). Verbs of the second kind designate only a general condition of the subject, which neither passes on to an object, nor is affected by any thing extrinsic to the subject: these are called *verbs neuter*, e. g. 'I stand, I go', &c. This division finds its proper application in the Syntax. We may also reckon amongst these the verbs *deponent*, which have the form of passive, but the signification of active verbs, and which are likewise treated of in the Syntax.

With regard to the form, verbs are divided into two classes, 157.
verbs in *-ω*, and verbs in *-μι*. The latter, however, differ from the former only in the present, and some in the formation of the aorist and perfectum. Verbs in *-ω* are either such as have a consonant before *ω*, or such as have a vowel *α*, *ε*, *ο*, before *ω*. The first are called *verba barytona*, barytone verbs; because they have the accent (*acute*) on the penult, and the last syllable necessarily has the *grave* accent, not expressed in writing (*ὁ βαρὺς τόνος*): the second are called *verba pura*, *contracta*, because *ω* is contracted by the Attics into one syllable with the vowel preceding; also *circumflexa* (*περισπώμενα*), because, after contraction, the *ω* receives a *circumflex*, *φιλέω*, *φιλῶ*. These, however, are not at all different from the first, since it is merely required to contract according to the foregoing rules in the present and imperfect.

Verbs in *-μι* are commonly derived from verbs pure in *-άω*, *-έω*, *-όω*, and in reference to grammar not without reason, since they stand in a regular analogy to these verbs, which may be most

conveniently represented as a derivation from them; most of them also coincide with the conjugation in -ω, in the perf. aor. and fut. Historically considered, however, they are at least of equal antiquity. This is clear not only from their use in those dialects which retained the largest share of the ancient language, the Æolo-Doric (§. 207.), but also from the several forms of conjugation which occur most frequently of all in Homer, and were partly in use in the Attic dialect; as the imperf. ἀπειλήτην (§. 200, 6.), the conjunctives ἵκωμι (§. 200, 8.) and λάβῃσι, the inf. φιλήμεναι (§. 201, 12.), and the syncopated perfects τέθναμεν, τέθναθι, τεθναίην (§. 198, 3.). The conjugation of the aor. pass. in verbs in -ω also entirely corresponds with the conjugation in -μι.

Obs. The older grammarians, and the earlier modern ones, reckoned fourteen conjugations, seven of *barytone verbs*, according to the characteristic consonant of the present tense, and the formation of the future; three of *verbs circumflex*, and four of *verbs in -μι*. I. *Barytone verbs*, 1. in β π φ πτ. Fut. ψ. 2. in γ κ χ κτ. Fut. ξ. 3. in δ θ τ. Fut. σ. 4. in ζ σσ ττ. Fut. ξ or σ. 5. in λ μ ν ρ. Fut. ῶ. 6. ω *purum*, e. g. αὔω. Fut. σ. 7. in ξ and ψ. Fut. ήσω. II. *Verbs circumflex*, 1. in έω. 2. in άω. 3. in όω. III. *Verbs* in -μι, 1. in -ημι -ης. Inf. έναι. 2. in -ημι -ης. Inf. άναι. 3. in -ωμι. Inf. όναι. 4. in -υμι. Inf. ύναι. The modern and more simple division takes its origin from Verwey (*Nova Via docendi Græca*) and Weller[a].

158. Since in determining an action two things are to be regarded, first the time in which it takes place, and secondly its relation to the thoughts and purpose of the speaker, each verb is capable of two principal variations in its form, of which the first serves to determine the time (hence the name *tempora*, tenses), and the second expresses this subjective relation (*modi*, moods)*.

[a] Fisch. 2. p. 444 sq.

* The distinction between *subjective* and *objective*, which is familiar to German logicians, may require some explanation to the English student. In every operation of the mind, the *subject* is the mind itself, the *object* that to which the operation refers. The effect produced on the mind by contemplating the qualities of an external object is *subjective;* while the qualities themselves are *objective*. Thus those difficulties in a divine revelation which arise from the imperfection of our faculties, or the corruption of our heart, and not from any intrinsic improbability in the revelation itself, are *subjective* difficulties; but those which arise from seeming discrepancies in the records of revelation, are *objective* difficulties. See §. 263 ad fin.

1. The time in which an action can take place is either present, past, or future. There are thus in Greek, as in every language, three principal tenses, the present (ὁ ἐνεστώς), the præterite, and the future (ὁ μέλλων)[b]. Of the present there is only one simple form in Greek; but for the præterite there are more than in any other language. An action, for instance, is represented as either in itself and absolutely passed, or as relatively passed, in respect to another time expressed or conceived. The aorist serves to designate the time entirely passed; the imperfectum, the præteritum perfectum, and the plusquam perfectum, the relative time. The imperfectum (ὁ παρατατικός) represents a past action as continuing during another past action and accompanying it; the perfectum (χρόνος παρακείμενος τῷ παρόντι) and plusquam perfectum (ὁ ὑπερσυντελικός) designate an action completed, but continuing in its immediate consequences to another time; the perfectum to the present, the plusquam perfectum to a time past.—In the same way the future is conceived under three modifications, either as simply future without any reference to another action (*Fut.* 1. 2. *Act.* and *Fut. Med.*), or as future and complete (*Fut.* 1. 2. *Pass.*), or as future and with reference to an action to take place in a still more remote futurity (*Fut.* 3. *Pass.*)

In another view the tenses are divided into two classes, 1. Principal tenses; present, imperfect, future. 2. Historical tenses; imperfect, plusquam perfectum, aorist.

An action is considered with reference to the subject of the speaker, 1. either as subsisting by itself, determined by no relation (infinitive, ἡ ἀπαρέμφατος sc. ἔγκλισις). 2. or as a general quality and condition of an object or person (participle, ἡ μετοχή). 3. or as a determinate proposition; and in this respect, a) as actual (indicative, ἡ ὁριστική). b) as potential and intentional (optative ἡ εὐκτική, and conjunctive[c] ἡ ὑποτακτική). c) as necessary, at least subjectively for the speaker (imperative, ἡ προστακτική). 159.

The following is a table of the Tenses and Moods:

[b] Comp. Plat. Parmen. p. 141 D. E.

[c] Of the more exact difference of these two moods, see Syntax.

I. Tenses.

1. present
Present.

2. past
- a) absolutely past.
Aorist.
- b) relatively past.
  - α. *Imperf.* β. *Perf.* γ. *Plusq. Perf.*

3. future
- a) With regard to the beginning, *Fut.* 1. 2. *A. M.*
- b) With regard to the completion, *Fut.* 1. 2. *Pass.*
- c) With regard to the permanent consequences, *Fut.* 3. *Pass.*

II. Moods.

1. subsisting
Infin.

2. inhering
Participle.

3. Predicate.
- a) actual
Indicat.
- b) potential
  - α) *Optat.* β) *Conjunct.*
- c) necessary
Imperat.

These different tenses in the regular verbs are all derived, 160.
by a constant analogy, from each other; and ultimately from the present. First, however, we must notice the distinction which obtains between the present and the future, and the past tenses: the latter of which are lengthened by a syllable prefixed to the initial consonant, or change the initial short vowel into a long one. In both cases the lengthening syllable is called

The Augment.

In Homer, Hesiod, and other old poets, the use of the augment is as yet very fluctuating. The same word occurs sometimes with the augment, and sometimes without it, e. g. ἐξέφερεν *Od.* θ′, 439. ἔκφερεν *Od.* ο′, 469. ἔλαβε and λάβε. ἄγεν *Il.* β′, 557. &c. and ἦγε *Il.* ι′, 89. &c. Others have the augment regularly, as ἤλυθον and ἤλυθε, &c. This diversity does not appear to have been caused by the revisers (*diasceuastæ*), the grammarians, or transcribers, since the restoration of consistency in this respect would, in most places, entirely destroy the measure and rhythm of the verse [a]. In Herodotus and other prose writers the temporal augment is frequently omitted, e. g. ὁρμέατο *Herod.* 1, 158. ἐξεγέρθη *ib.* 209. and with other words *ib.* 17. 7, 143. 1, 19. 37. 88. 56. 166. 58. 70. 96. 80. 86. 102. &c. προσέλασε 7, 208. comp. 210. but ἀπήλαυνον *ib.* 211. ἐπιστέατο 8, 97. but ἠπιστέατο *ib.* 88. ἄγον 1, 70. but ἦγον 3, 47. The omission of the syllabic augment is more rare, e. g. νόεε 1, 155. (other MSS. ἐνόεε). ἐξαναχώρεε *ib.* 208. παρασκευάζοντο 7, 209. The Attics, on the other hand, observed it regularly, except in poetical passages, whose language was formed upon the model of the ancient language, e. g. in choruses. Yet in the species of augment they retained much of the Ionic dialect.

Obs. That the Attic poets omitted the augment in iambics, has been denied by Porson, *Præf. Hec. p. 5. ad Med.* 1138. *Elms. ad Bacch.* 1132. maintained by *Markl. ad Suppl.* 728. *Brunck ad Eur. Androm.* 955.

[a] The old grammarians consider the omission of the augment as a peculiarity of the Ionic dialect, by which they could hardly mean that the Ionians never used the augment; but only that their dialect permitted them to leave it out. Vid. Koen ad Gregor. p. (189) 406 seq. Fisch. 2. p. 312 sq. Heyne Obss. ad Il. t. viii. p. 226 sq.

Soph. Œd. C. 1624. *Herm. Elem. Doct. Met. p.* 52. 121. *ad Soph. Aj.* 301. *Præf. Bacch. p.* 11 *seq. Reisig. Conj. in Arist. p.* 78—84. *Comm. Crit. ad Soph. Œd. C. p.* 376. It is admitted on all hands that these poets regularly omit it in some words, as *ἄνωγα, καθεζόμην, καθήμην, καθεῦδον*, and in *χρῆν* when it suits the verse. *Pors. Præf. ad Hec. p.* 17. The temporal augment is omitted only in two, and those suspicious passages, *Soph. Antig.* 404. *ταύτην γ' ἰδὸν θάπτουσαν* (a form which occurs nowhere else in iambic trimeters, and has therefore been rightly changed into *ἰδὼν*); and *Eur. Iph. T.* 53 *seq.* where for *ὕδραινον* we should probably read *ὑδραίνειν*, as infinitives precede. Comp. *Matth. ad loc. Herm. Præf. Bacch. p.* 23. In the passages where the syllabic augment is wanting, a word with a long final vowel or diphthong generally precedes, as *Æsch. Pers.* 689. (*Bl.* 698.), where, however, for *τάχυνα* Bl. has *τάχυνε*. Comp. 695 seq. *Soph. Aj.* 308. *Παίσας κάρα θώϋξεν. ib.* 1304. *δώρημ' ἐκείνῳ δῶκεν. Trach.* 381. *Ἰόλη καλεῖτο. ib.* 772. *ἐνταῦθα δὴ βόησε. ib.* 905. *ὅτι γένοιτ' ἐρήμη, κλαῖε δ'* - - -. Here an elision probably takes place, as in *κάρα 'πιδείξων Eur. El.* 861. *κἀγὼ 'πακούσας Soph. Œd. T.* 794. comp. 820. as also where a diphthong precedes, *Æsch. Pers.* 308. *νικώμενοι 'κύρισσον*[a]. *ib.* 488. *Soph. Œd. C.* 1602. *ταχεῖ 'πόρευσαν. ib.* 1608. *πεσοῦσαι 'κλαιον. Phil.* 360. *ἐπεὶ 'δάκρυσα.* This elision would become certain if passages could be pointed out in which *ε* is elided in other words, as *ἐπί, ἔτι, ἐγώ, ἐν*, after *οι αι*, as after *ου* in *ἐκ ποταμοῦ 'πανέρχομαι Anacr. Fr.* 24. *Fisch. Soph. Œd. T.* 708. It would be more bold to assume an elision where one verse ends with a long vowel or diphthong, and the following begins with a word which is commonly augmented, e. g. *Soph. El.* 750. *κόνις δ' ἄνω Φορεῖθ'* (*'φορεῖθ' Brunck*)· *ὁμοῦ δὲ πάντες ἀναμεμιγμένοι Φείδοντο* (*'φείδοντο Br.*) *κέντρων οὐδέν. Œd. C.* 1605. *ῥίγησαν* (where with the elision it should be *'ῥίγησαν*). *Trach.* 906. *βρυχᾶτο* (*'βρυχᾶτο Br.*). *ib.* 917. *φρούρουν* (*'φρούρουν Br.*). *Eur. Hec.* 1153. *θάκουν* (*'θάκουν*). For as words are generally written at full length at the end of a line, even when an augment follows in the next verse, as *ἐγὼ 'Ελουσα Soph. Antig.* 900. *Phil.* 875. *El.* 728. and only *δέ* (and that very rarely) apostrophized (*Soph. El.* 1017. *Œd. T.* 29. 785. 791. *Antig.* 1031. *Œd. C.* 17.), never in Æschylus or Euripides, although they often have *δέ* at full length at the end of a verse, before a vowel in the following verse; even when a vowel in the next line follows a long vowel or diphthong at the close of the preceding (e. g. *Soph. Aj.* 916. *ἐπεὶ Οὐδεὶς* - - -. *ib.* 992. *ἐμοὶ 'Αλγιστον* - - -. *El.* 560. *σοὶ 'Ως* - - -): the

[a] I do not consider this as a crasis, because in this *οι* and *ε* coalesce, as in *οὐ'μοί* §. 54. *οι α* into *α* §. 55.

elision of the augment after a long vowel in the preceding verse, or a crasis of the two, can scarcely be justified; least of all such an elision as ---*ἀμφὶ δὲ* 'Κυκλοῦντο *Æsch. Pers.* 455. or ---*φλογὶ* 'Πίπτον *ib.* 504. *ed. Schütz.*[b]

We must therefore consider the passages just quoted as examples of the omission of the augment. So the augment is omitted *Æsch. Pers.* 414. ---*ἐμβόλοις χαλκοστόμοις Παίοντ'* (where the conjecture *παισθέντ' ἔθραυον* destroys the emphatic expression of mutual destruction so frequent in narrations, not to mention that *παιόμενον* would then have been more correct. See *Herm. Præf. Bacch. p.* 34.). *ib.* 504. ---*πίπτον δ' ἐπ' ἀλλήλοισι*, where *ἔπιπτον* would as an aorist represent that as an action rapidly passing, which from its nature must be durable or repeated (*Herm. Præf. Bacch. p.* 34.). *Soph. Œd. C.* 1624. ---*τινὸς Θώϋξεν*---, where the conjecture of Porson, ---*τινὸς θεῶν ἐθώϋξ*, lessens the solemnity of the passage, by specifying on whom Œdipus calls. Comp. *Herm. Præf. Bacch. p.* 47. *Eur. Bacch.* 767. *νίβαντο. ib.* 1084. *σίγησε δ' αἰθήρ.* The attempts which have been made to correct these passages involve a *petitio principii;* namely, that the Attics never omitted the augment: and when we appeal to the facility of the emendation to confirm the assumed necessity of making it, we fall into a vicious circle of reasoning. It would be very easy to prefix an augment to the words whose first syllable is short, and thus to change the iambus into an anapæst, e. g. *Æsch. Pers.* 454. 'Εκυκλοῦντο for *κυκλοῦντο. ib.* 375. *ἐτροποῦτο* for *τροποῦτο. Soph. Œd. T.* 1249. *ἐγοᾶτο* for *γοᾶτο. Eur. Bacch.* 1066. *ἐκυκλοῦτο* for *κυκλοῦτο.* But easy as these corrections are, they are improbable, while the other passages remain unshaken; and it would be extraordinary that the transcribers, who usually insert the augment, should here have conspired to leave it out. The following appear to be the conditions under which the poets omitted the augment:

1. It is omitted in imperfects and aorists, with few exceptions, only in narratives of messengers (*ῥήσεις ἀγγελικαί*); so that it seems as if the poets had in this respect imitated the epic style, as that of the earliest narrative poetry[c]. The only exceptions are, *Æsch. Choeph.* 927. *κάνες γ' ὃν οὐ χρῆν. Soph. Phil.* 371. *πλησίον γὰρ ὢν κύρει. Eur. Hec.* 580. *λέγον. Alc.* 851. *γείνατ'.* These four passages can of themselves decide nothing against the twenty-nine others, in which the

[b] Instead of imperfects without augment, at the beginning of a verse, editors have long substituted presents, e. g. Eur. Med. 1150. *κυνεῖ* for *κύνει* Alc. 181. where the Copenhagen MS. has *κινεῖ.* Bacch. 728. *κυρεῖ*, as a MS. ap. Elmsl. has, instead of *κύρει.*

[c] What I have said against this view on Eurip. Med. 1131. Bacch. 723. is without foundation.

augment is omitted in the narratives of messengers. The passage in the *Hecuba* is suspicious for other reasons; see *Herm. ad loc.*: and we should probably read λέγων with two MSS. or λέγω, as Brunck, Porson and Hermann recommend. In the *Alc.* one MS. has Ἠλεκτρυόνος, a less common form; and we should probably read with Blomf. Ἠλεκτρυόνος ἐγείνατ', the passage being suspicious in another view (*inf.* 2.). In *Soph. Phil.* 371. Brunck's conjecture ἦν κυρῶν is very probable, which a transcriber explained by ἐκύρει, whence another made ἐκυρει ων, and a third ὢν κύρει. In the fourth passage, ἔκανές γ' ὃν οὐ χρῆν, ἔκανες τὸν οὐ χρ. ἔκανες ὃν οὐ χρ. κανοῦσ' ὅν, have all been proposed.

2. In all the passages except those above quoted, and *Æsch. Pers.* 311. οἵδε ναὸς ἐκ μιᾶς πέσον, the word which is without the augment stands at the beginning of a trimeter, though in a continued discourse; once indeed in the middle of the speech, but at the beginning of a proposition, *Eur. Bacch.* 1134. γυμνοῦντο. The passage in Æschylus is generally considered as corrupt. In many passages the verb which is without augment expresses an action, which the poet wished to render emphatic by the use of an uncommon form; as *Æsch. Pers.* 414. 504. *Soph. Œd. C.* 1604. 1624. *Trach.* 906. *Eur. Bacch.* 1084., though an equal or perhaps greater number of passages is found in which words equally emphatic have the augment, or unemphatic words are without it; as, *Æsch. Pers.* 374. *Soph. El.* 715. *Trach.* 917. *Eur. Bacch.* 767.

On the whole, the omission of the syllabic augment appears to have been a poetic licence in the Attics, like the use of the Ionic forms μοῦνος for μόνος, ξεῖνος for ξένος, κεῖνος for ἐκεῖνος, of the anapæst in proper names in the second and fourth places, and the lengthening of short syllables, as Ἱππ῱μέδοντος, &c. §. 19. p. 53. The poets, however, seem to have availed themselves of this licence only in the narratives of messengers and at the beginning of a trimeter, or if in the middle of a trimeter, at the beginning of a proposition; and the cases are rare and almost entirely confined to the *Persæ* of Æschylus, the *Œd. Col.* of Sophocles, and the *Bacchæ* of Euripides.

161. The augment appears originally to have consisted, in all cases, in the prefix ε, as well in words beginning with a vowel, as in those which began with a consonant. Thus we still find in the old Ionic poets ἐάφθη *Il.* ξ', 419. ν', 543. for ἥφθη. ἔεστο for εἶστο. (ἐέλπετο belongs to the Ionic pres. form ἐέλπεται *Il.* κ', 105. ν', 813. ἐελποίμην *Il.* θ', 196. ρ', 488.) This

kind of augment occurs more rarely in Herodotus, and only in certain words, e. g. ἑάνδανε 9, 5. ἔαδε 1, 151. 4, 145. 153. ἑάλωκα 1, 191. ἐόργεε 1, 127. On the other hand we find in Herodotus, οἶκα, οἰκώς for the Homeric ἔοικα, ἐοικώς. The Attics also retained it in some words, e. g. ἔαξε, ἑάγη, ἑαγώς, to distinguish them from ἦξα, ἦχα from ἄγω 'I carry'[a]. ἑάλωκα, ἑάλω (also ἥλω *Herod.* 7, 137. *Plat. Hipp. Maj. p.* 286 A. *Xen. Anab.* 4, 4, 21. ἥλωκα *Xen. Anab.* 4, 2, 13.[b]), ἔοικα, ἔολπα, ἔοργα, in which the characteristic of the perf. 2. οι and ο could not be effaced[c], particularly in verbs which begin with a vowel not capable of being lengthened. ἐώθουν, ἔωσμαι, ἐωνούμην, ἐώνημαι, ἐούρουν[d].

Obs. Homer sometimes makes the ε long, when the verse requires it, e. g. εἰοικυῖαι *Il.* σ', 418. εὔαδεν *Il.* ξ', 340. &c. which latter probably arose from the *digamma* anciently in use, ἔϝαδεν[e].

Afterwards the usage was thus determined, that ε was only prefixed to verbs that began with a consonant; but in others, beginning with a vowel, it coalesced with it either into a long vowel or a diphthong. The prefixing of ε is called the *syllabic augment* (αὔξησις συλλαβική), because the verb is thereby lengthened one syllable; the lengthening of the short vowel, the *temporal augment* (αὔξ. χρονική), because the time (χρόνος, *tempus*) or quantity of the initial vowel is thereby increased. 162.

1. *The Syllabic Augment.*

In verbs beginning with ῥ, after the augment ῥ is doubled, e. g. ῥίπτω ἔῤῥιπτον, ῥέω ἔῤῥεον.

Obs. 1. The poets, on account of the verse, often retained the single ῥ, e. g. ἔρεξας *Il.* ψ', 570. ἔρεζε *Il.* β', 400. ἐράπτομεν *Od.* π', 379. ἔραψεν *Hom. H. in Merc.* 79.[f]

Obs. 2. In the editions of the Ionic and Doric poets, when this augment is meant to make a syllable long, the initial consonant of the verb is doubled after it, e. g. ἔλλαβε *Il.* ε', 83. (see §. 19 *b.*), always in ἔδδεισε (κ).

[a] Fisch. 3 a. p. 17. Maitt. p. 53.
[b] Piers. ad Mœr. p. 178. Fisch. 3 a. p. 27 sq.
[c] Fisch. 2. p. 285. 3 a. p. 38.
[d] Thom. M. p. 403.
[e] Fisch. 3 a. p. 21.
[f] Fisch. 2. p. 290.

Obs. 3. The Attics prefix the temporal instead of the syllabic augment to βούλομαι, δύναμαι, μέλλω, as ἠβουλόμην, ἠδυνάμην, ἤμελλον, where a form ἐβούλομαι, ἐδύναμαι, ἐμέλλω is assumed, like θέλω and ἐθέλω, ῥύομαι and ἐρύομαι [a]. Herodotus also has ἠδύνατο 1, 20. Hesiod *Th.* 478. 887. ἤμελλε.[b]

163. In the perfect, plusquam perf., and the fut. 3. pass. the first consonant of the verb is repeated before the syllabic augment. This is called the

Reduplication.

διπλασιασμός.

Thus τύπτω has in the perfect, τέτυφα, τέτυπα· λείπω, λέλοιπα, &c. The plusquam perf. receives the syllabic augment also before the reduplication, ἐτετύφειν, ἐλελοίπειν. In which the following rules are observed:

1. If the verb begins with an aspirated consonant, in the reduplication the corresponding *lene* is put, §. 36. θάπτω τέθαπται, χρυσόω κεχρύσωκα, φιλέω πεφίληκα.

2. Verbs which begin with ῥ retain only the augment ἐρ, §. 162.[c] Homer, however, has ῥερυπωμένα *Od.* ζ', 59. and Chœroboscus *Bekk. Anecd. p.* 1287. quotes ῥερίφθαι from Pindar and from Anacreon (comp. *Schol. Od.* ζ', 59.) ῥεραπισμένῳ or ῥερυπασμένῳ. So in Homer from σεύω (σύω) and μείρω were formed ἔσσυτο, ἔμμορε, for σέσυτο, μέμορε.

3. Verbs which begin with a double consonant ζ, ξ, ψ, or with two consonants the latter of which is not a liquid, do not receive the reduplication, but only the augment, e. g. ἐζήτηκα, ἔκτισμαι, ἔξεσμαι, ἔψαλκα, ἔσπορα, ἔφθορα, ἔσταλκα; and γν, ἔγνωκα, ἐγνώρικα. On the other hand, μέμνημαι (but ἐμνημόνευκα), τέθνηκα.

The following are excepted: 1. The syncopated forms which begin with πτ, πέπταμαι (for πεπέταμαι), πεπτηώς, regularly in Homer and Herodotus πέπτωκα, &c. originally from πέτω. Again, from πτερόω is regularly formed ἐπτέρωκα ἀνεπτερω-

[a] Buttm. L. Gr. p. 324. Fisch. 2. p. 299 sqq.
[b] Thom. p. 258. Maitt. p. 58.
[c] Fisch. 2. p. 289 sq.

μένος; from πτύσσω ἔπτυγμαι *Eurip. El.* 357.; from πτήσσω ἔπτηχα, πτοέω ἐπτόημαι[d]. 2. The verb κτάομαι, of which the perfect. κέκτημαι is more used by the Attics, and ἔκτημαι by the Ionians and older Attics[e], *Thuc.* 2, 61. *Plat. Rep.* 5. *p.* 464 D. 469 C.

In verbs which begin with a mute and a liquid, or two liquids, 164.
in some cases the reduplication is regular; in others it is not admitted. Μέμνημαι, however, has no other form ἔμνημαι. Besides these, verbs whose second initial consonant is ρ receive the reduplication regularly, e. g. δέδρομα δεδράμηκα from δρέμω, τέθραυσται from θραύω, τέτραμμαι τέθραμμαι from τρέπω, τρέφω, πέπρωται, all which forms occur in Homer; also χράομαι χρῄζω, κέχρηται κεχρησμένος. On the other hand, the reduplication is generally wanting in verbs which begin with γλ, and others whose second initial consonant is λ. Hence κατεγλωττισμένος[f], ἔγλυπται[g], ἐβλάστηκα *Eurip. Iphig. A.* 594.[h], but βέβλαμμαι (βέβληκα is a syncope), πέπληγα.

It is very doubtful, however, whether the Attics omitted the reduplication in other verbs beginning with a single consonant. In *Aristoph. Vesp.* 1475. is now read εἰσκεκύκληκεν[i].

Obs. 1. That the epic poets omitted the reduplication in the plusquam perf. and moods of the perf., e. g. ἔδεκτο or δέκτο, δέξο for ἐδέδεκτο, δέδεξο, is probable from the circumstance that along with δέκτο, δέξο, δεγμένος, σύτο, χύτο, βλήμενος, βλῆσθαι, are found often in the very same sense δείδεκτο, δέδεξο, δεδεγμένος *Il.* δ', 107. &c. ἔσσυτο, κέχυτο, βεβλημένος, βεβλῆσθαι. The later poets would hardly have used such forms as γεύμεθα *Theocr.* 14, 51. ἔλειπτο *Apoll. Rh.* 1, 45. 824. without the example of their predecessors. It will be shown, §. 505. that the plusq. perf. in Homer and Herodotus has very often the sense of the aorist: as however these forms scarcely ever occur in the strict sense of the plusq. perf. but almost always as aorists (πλῆτο is a plusq. perf. *Il.* φ', 300. *Hes. Sc.* 146. 'had been filled', elsewhere as an aorist 'filled itself',

[d] Taylor ad Lycurg. p. 166. ed. Reiske t. 4.

[e] Mœris p. 225. Wessel. ad Herod. p. 23, 46. Fisch. 2. p. 287 sq. Heind. ad Plat. Prot. p. 572.

[f] Küster ad Aristoph. Equ. 351.

[g] Casaub. ad Athen. 2, 15. (1. p. 375. Schw.)

[h] Hemsterh. in Obss. Misc. 4. p. 289 sqq. Dorville ad Charit. p. 553. Lips. Brunck. ad Aristoph. Lysistr. 291. Fisch. 2. p. 287 sqq. 306.

[i] Brunck. Dorv. ll. cc.

and ἔσσυμαι, ἔσσυται may be regarded as a perf. *Il.* ν', 79. *Od.* κ', 484. like ἀνεδέγμεθα *Od.* ρ', 563.), and since the reduplication is nowhere else omitted in the plusq. perf. than in these dubious forms, it is more correct to consider them as syncopated imperfects, in the sense of aorists. See §. 193. *Obs.* 8.

165. *Obs.* 2. The second augment in the plusquam perf. is sometimes omitted by the Attics, e. g. πεπόνθειμεν *Plat. Phædon. p.* 89 A. πεπόνθεσαν *Æschin. in Ctes. p.* 534. καταδεδραμήκεσαν *Thuc.* 8, 92. *Xen. Cyrop.* 7, 2, 5. δεδίει *Plat. Phædr. p.* 251 A. γεγένητο *Thuc.* 5, 14. (ἐγεγένητο *ib.* 16. in one MS. γεγένητο). διαπεπόμφει *Xen. Cyrop.* 8, 4, 7. τετελευτήκει *Anab.* 6, 4, 11. ἀποδεδράκει 6, 4, 13. διαβεβήκει 7, 3, 20. διαβεβλήκει 7, 5, 8. παραγεγόνει *Plat. Symp. p.* 173 B.[a]

Obs. 3. In verbs beginning with λ and μ, the Ionians, Attics, and others, are accustomed to put ει for λε, με, e. g. εἴληφα, εἴληχα (εἴλαχα *Theocr.* 16, 84.), εἴλοχα, εἴλεγμαι, εἵμαρμαι, which the grammarians call lengthening ε after rejecting the reduplication of the consonant[b]. Buttmann (*L. Gr. p.* 323. not.) more correctly considers it as similar to the reduplication in ἔρρίμμαι, ἔσσυμαι, ἔμμορε. This, however, does not take place in all words; it is always, for instance, λέλειμμαι not εἴλειμμαι, μεμάθηκα not εἰμάθηκα; and on the other hand we find λελήμμεθα, λέληψαι, λελημμένος *Eur. Ion.* 1132. *Iph. A.* 363. *Cycl.* 432. ξυλλελεγμένας *Arist. Eccl.* 58. λελεγμένου *Æsch. S. c. Th.* 426.

Obs. 4. The Ionic and Doric poets sometimes lengthen the reduplication as well as the augment, e. g. δείδεκτο *Il.* ι', 224. δειδέχαται *Od.* η', 72. from δέκω, δείκω for δέδεκτο, δεδέχαται (κ). δείδια, δείδοικα for δέδια, δέδοικα. (See δείκνυμι under the defective verbs.)

Obs. 5. Besides the perfect, derivative verbs also receive a species of reduplication, e. g. τίθημι, δίδωμι, ἵστημι. (See Verbs in μι.) Moreover, in Homer and Hesiod 2nd aorists also often receive the reduplication. Aorist 2. κεκάμω *Il.* α', 168. κεκάμωσιν *Il.* η', 5. λελάχωσι *Il.* η', 80. ψ', 76. λελαβέσθαι *Od.* δ', 388. λελαθέσθαι, λελάθοντο *Il.* δ', 127. τ', 136. πέπληγον, πεπλήγετο, πεπληγέμεν *Il.* μ', 162. &c. πεπίθοιμεν, πεπιθεῖν *Il.* α', 100. ι', 112. 184. ἀμπεπαλών, πέφραδε *Il.* ξ', 500. and as an imperative *Od.* α', 273. πεφραδέειν, πεφραδέμεν *Od.* η', 49.

[a] Hemsterh. l. c. ad Lucian. t. 1. p. 308. Fisch. 2. p. 317. Jungerm. ad Polluc. 5. 102. n. 27. Bœckh in Plat. Min. p. 60. Valck. in Nov. Test. p. 299. Fisch. 2. p. 317.

[b] Fisch. 2. p. 304 seq. Schæf. ad Soph. Œd. T. 1082. attacks the sp. asper in εἵμαρμαι; Buttmann p. 323. note, defends it.

τ', 477. *Hes.* Ἔργ. 764. τετυκεῖν, τετύκοντο, τετυκέσθαι *Il.* α', 467. &c. *Od.* ο', 77. &c. τετάρπετο, τεταρπόμενος *Il.* ω', 513. *Od.* α', 310. κεχάροντο, κεχάροιτο *Il.* π', 600. *Od.* β', 249. κεκαδών, κεκάδοντο *Il.* λ', 334. κέκλυθι, elsewhere also κλῦθι, and by syncope κέκλοντο from ἐκεκέλοντο from κέλομαι, and in Pindar πεπορεῖν *Pyth.* 2, 105. ἤγαγον remained in the common language. (κεκορεσσάμεθα *Il.* χ', 427. and κεκορεσσάμενος *Hes.* Ἔργ. 33. are now read κε κορεσσ. since the sense also requires κε, i. e. ἄν.) In other passages these forms have the sense of the imperfect, e. g. πέπληγον *Od.* θ', 264. τετύκοντο *Od.* θ', 61. μ', 307. (κ), because from such redoubled aorists new presents were formed, whence πεπιθήσω, κεκαδήσω. (See §. 221. IV. 1.[c]) The futures δεδέξομαι *Il.* ε', 238. τετεύξεται *Il.* μ', 345. μεμίξεται *Hes.* Ἔργ. 177. are regularly formed fut. 3. pass. from δέχομαι δέδεγμαι δέδεξαι, τεύχω τέτευγμαι τέτευξαι, μίγω μέμιγμαι μέμιξαι.

The Temporal Augment.

By the contraction of the augment ε with the initial vowel of the verb, according to §. 50 seq., εα becomes -η, εε -ει and -η. As in this case, by means of the augment, the short vowel was changed into its corresponding long one, it soon became a rule, that the short vowel in the contraction was always changed into its corresponding long one, without regard to the practice otherwise observed. Thus, 166.

1. α was changed into η (εα) by the augment, e. g. ἀνύτω ἤνυτον, ἀνδάνω ἤνδανον, ἀκούω ἤκουον ἤκουσα. The original augment is still used in ἐάφθη *Il.* ν', 543. and in the common language in ἐάγην, ἐάλων. §. 161.

Obs. 1. In ἀηδίζομαι 'I have an unpleasant sensation', and the poetic word ἀηθέσσω 'I am unaccustomed', ἀΐω 'I hear', ἄω 'I blow', this change does not take place; the reason assigned for which is, that ἠηδιζόμην, ἠήθεσσον would have had too inharmonious a sound, and that ἤϊεν, ἦε might have been easily confounded with ἤϊεν 'he went', and ἦεν 'he was'[d]. We must, however, seek for the reason in the Ionic dialect, to which these words are peculiar, where the omission of the augment was customary, as Herodotus has 9, 93. ἐπήϊσε, *Apoll. Rh.* 1, 1023. ἐπήϊσαν from ἐπαΐω 'they have perceived'.

[c] Fisch. 2. p. 314. Koen ad Greg. p. (202) 433 seq.

[d] Fisch. 2. p. 284 seq.

Obs. 2. The long *α* also remains unchanged in the old Attic in *ἀναλόω*, commonly *ἀναλίσκω*, *ἀνάλουν*, *ἀνάλωκα*, *ἀνάλωμαι*, *ἀνάλωσα*, for which, in later Attic, we find *ἀνήλωκα*, *ἠνάλωκα*, *ἠνήλωκα*[a]. In *Eur. Phœn.* 602. *Andr.* 456. *El.* 685. *ἀνάλωται*, *ἀναλώθη*, *ἀνάλωσαι* are found without various reading; elsewhere the MSS. vary. The inscriptions (e. g. the Sandwich marble, in which we find, for example, *ἀνέλοσαν* for *ἀνήλωσαν*,) show that *ἀνήλωσα* was also said at Athens; and as they are usually composed in the common language of the people, the augment in this word appears to have belonged to common life, while in the higher style, as in the tragedians and Thucydides, the augment is not particularly marked. It is doubtful whether the long *α* has caused this omission; as in other words, e. g. *ἤθλησα Soph. Œd. C.* 564. this long *α* admits the augment. So *ἐιηκόνουν* is found *Eur. Cycl.* 406. though *α* in *διάκονος*, &c. is long, as is clear from the Ionic *διήκονος*, in which also *η* seems to have belonged to the common, *α* to the higher language.

167. 2. *αι* into *η*, e. g. *αἰτέω ἤτεον ἤτησα.*

3. *αυ* into *ηυ*, e. g. *αὐδάω ηὔδων, αὐχέω ηὔχουν.*

4. *ε* becomes a) *ει* in *εἀω* 'I suffer or permit'; *ἔθω* 'I accustom', *εἴωθα*; *ἐθίζω*, *ἕλω* 'I take', *εἷλον*; *ἑλίττω* 'I twirl'; *ἕλκω*, *ἑλκύω* 'I draw' (*ἑλκέω* has *ἥλκησε Od.* λ', 580.); *ἕπομαι* 'I follow'; *ἕρπω*, *ἑρπύζω* 'I creep'; *ἑστιάω* 'I entertain'; *ἐργάζομαι* 'I make, or do'; *ἔχω* 'I have'; *ἕω* (commonly *ἕζω*, *ἕννυμι*) 'I seat, I put on'. b) *η* in all other verbs: *ἐγείρω*, *ἤγειρον*. *ἐρωτάω*, *ἠρώτων*. *εἰρώτα* in Herodotus 1, 11. 88. has not the augment, but comes from the Ionic form *εἰρωτάω*, *-έω*, whence the participle *εἰρωτεωμένους*, *ἐπειρωτῶσι* and the infin. *εἰρωτέεσθαι Herod.* 2, 32. 6, 3. 7, 148.

In the forms of the pres. and perf. in *εο*, the *ο* receives the augment, *ἑορτάζω ἑώρταζον*, *ἔολπα ἐώλπειν*, *ἔοργα ἐώργειν*, *ἔοικα ἐῴκειν*[b], either because the original forms were *ὁρτάζω*, &c. and received the syllabic augment as well as the temporal §. 168. *Obs.* 1. or because, as *νεώς* was said for *ναός* §. 10. 1. so *ἑώρταζον* for *ἡόρταζον*.

[a] Valck. ad Phœn. p. 222. Thom. M. p. 55. Fisch. ad Well. 2. p. 316. 3 a. p. 32 sqq. On the other side Elmsl. ad Soph. Aj. 1049. Comp. Herm. ad Soph. Aj. 1028. Schæf. ap. Demosth. p. 497. Of *διακονέω* see Valck. Diatr. p. 278. Piers. ad Mœr. p. 122. Brunck Arist. Ach. 1170.

[b] Fisch. 2. p. 284 seq.

5. ει appears not to have been changed into η, at least in the old and middle Attic. They said, for example, only εἶκον εἶξα from εἴκω, εἶργον from εἴργω; only we find sometimes ἤκαζον ἤκασα from εἰκάζω. Yet we find also εἴκαζον εἴκασα, e. g. *Plat. Symp. p.* 216 C. and the MSS. vary in the same place[c]. In the perf. and plusquam perf. of εἴκω in Homer the ει is resolved, ἤϊκτο ἤϊξαι ἤϊκται, as ὤϊξε from οἴγω *Il.* ζ', 298.

6. ευ is often changed into ηυ in the editions, e. g. καθεῦδε, καθηῦδε in Bekker's MSS. *Plat. Symp. p.* 217 E. 220 D. The Aldine edition of Euripides has ηυ eighteen times (*Elmsl. ad E. Heracl.* 305.) where many or most of the MSS. have εὐ. Thucydides has almost always εὐ. The grammarians vary from one another; Herodian, Eustathius, Suidas, approve εὐ, Mœris and the Etym. M. ηὐ[d]. εὐ appears to have been the older, ηὐ the more recent orthography; εὗρον remained from the former, and εὕρηκα, which alone prevailed even in later writers[e].

7. ο into ω, and 168.

οι into ῳ, e. g. ὠνόμαζον, ᾤκουν, from ὀνομάζω, οἰκέω.

Obs. Some verbs beginning with οι seldom or never receive the augment. Such are οἰνόω οἰνωμένος *Soph. Trach.* 271. *Plat. Leg.* 6. *p.* 775 C. 7. *p.* 815 C. (Bekker has from MSS. ᾠνωμένος) *Pollux* 6, 21. Yet Homer has *Il.* ε', 3. ἐφνοχόει, and α', 598. *Od.* ο', 141. ᾠνοχόει), and words compounded with οἰωνός and οἴαξ; οἰωνοσκοπῶ - - - πολῶ, οἰακονομῶ, οἰακοστροφῶ. This seems to have originated from the old orthography, in which ω was as yet unknown. So also οἴχωκα *Æsch. Pers.* 13. *Soph. Aj.* 896. Others, as οἰόω, οἰμέω, occur only in Ionic writers, and on that account have no augment[f]. Homer divides ὤϊξε *Od.* α', 436, as ἤϊκτο §. 167. 5.

The rest of the initial vowels remain unchanged; ι and υ short become long.

[c] Valck. ad Phœn. p. 54. b. Pierson ad Mœr. p. 182. Fisch. 2. p. 279. Matthiæ ad Eur. Ph. 162. Ed. Rev. v. 19. p. 501.

[d] Herodian. Herm. p. 314. 38. Eust. ap. Nunnes. ad Phryn. p. 456. Lobeck. Suid. v. εὐλόγησα. Etym. M. p. 400, 32. Fisch. ad Well. 2. p. 280. ad Theophr. p. 20 b. Brunck ad Eurip. Hec. 18. Aristoph. Thesm. 479. Av. 495. Matthiæ ad Eur. Hec. 18.

[e] Elmsley writes ηὗρον. See his note on Eur. Med. 191. ad Œd. T. Præf. p. x. On the other side Lobeck ad Phryn. p. 140.

[f] Fisch. 2. p. 285. Etym. M. p. 617, 45.

Obs. 1. It has been before remarked, §. 161. that the Attics in some words prefix ε instead of the temporal augment, e. g. ἔαξα for ἦξα, ἐάλωκα for ἥλωκα, particularly in verbs which begin with an immutable vowel, e. g. ἐώθουν, προσεούρουν. They also prefix the syllabic augment to the temporal, e. g. ἐώρων ἑώρακα from ὁράω, instead of which the Ionic ὥρων ὥρακα hardly occurs in their works. In the same manner the compound ἀνοίγω ἀνέῳξα ἀνέῳγμαι ἀνέῳγα, not ἀνῷξα, which is only Ionic; *Herod.* 1, 68. ἀνῷγμαι[a].

Obs. 2. In verbs also which begin with a vowel, the Ionians, and still more the Attics, use a sort of reduplication, repeating the two first letters, but instead of the long vowel taking the corresponding short one, e. g. ἀγηγέρατο for ἠγερμένοι ἦσαν *Il.* ὄ, 211. from ἀγείρω, ἤγερκα ἀγήγερκα. ἀκήκοα from ἀκούω. ἀληλεσμένος *Herod.* 7, 23. *Thuc.* 4, 26. from ἀλέω, [ἤλεκα ἀλήλεκα]. ἀλήλιμμαι from ἀλείφω. ἄρηρα from ἄρω. ἀρηρομένος *Il.* σ′, 548. from ἀρόω, ἤροκα ἀρήροκα. ἐγηγερμένος *Thuc.* 7, 51. from ἐγείρω. ἐδήδοκα, ἔδηδα from ἔδω. ἤλακα, ἤλαμαι, ἐλήλακα *Herod.* 8, 126. *Arist. Nub.* 828. ἐλήλαμαι from ἐλάω. ἐλήλεγμαι from ἐλέγχω. ἐλήλυθα for ἤλυθα from ἐλεύθω. ἐμήμεκα from ἐμέω. ἐνήνοχα from ἐνεγκεῖν. ὀδωδα from ὄζω. ὀλώλεκα and ὄλωλα from ὄλω, ὄλλυμι. ὤμοκα ὀμώμοκα from ὀμόω. ὄπωπα from ὄπτω. ὄρωρα from ὄρω. ὤρυγμαι ὀρώρυγμαι from ὀρύσσω. These are all words of two, or at most three syllables, which in the fut. and perf. or in the perf. only take the short vowels α and ε for the long η, as ἀλέω, ἀλέσω. ἐλάω, ἐλάσω. ὀμόω, ὀμόσω. ἀκήκοα. ἐλήλυθα. For εἰλήλουθα is a poetic lengthening, and ὑπεμνήμῡκε is only poetic. Hence also the diphthong ει is shortened in the penult, as ἀλήλιπται (ἤλειπται in later writers), ἐρέριπτο in Homer from ἐρείπω (ἐρήρειπτο is quoted by Buttmann only from Herodian 8, 2.), and ἐρηρέδαται from ἐρείδω. (ἐρήρεικα I have not found; ἐρηρεισμένος occurs in *Herod.* 4, 152. and later authors ap. Lobeck.) All these verbs are used without reduplication only by later authors. So probably is ἐγρήγορα to be explained from ἐγείρω, ἤγορα, ἐγήγορα, the ρ being retained from the syncopated ἔγρομαι. The following are purely epic forms, ἀκηχεμένος *Il.* ε′, 364. ἀκηχέδαται ρ′, 637. from ἄχω, ἄχομαι, for which ἀκάχημαι was said with a permutation of quantity (§. 10, 1.), ἐρηρέδαται from ἐρείδω, ἐνήνοθα from ἐνόθω. ἐρέριπτο *Il.* ξ′, 15. ἐρήρισται *Hes. Fr.* 163. (*Gaisf. n.* 53.) ὀδώδυσται *Od.* ε′, 443. from ὀδύσσασθαι. ὀρωρέχαται *Il.* π′, 834. from ὀρέγομαι. The epic poets also shorten the second syllable or omit the augment in ἀλάλημαι from ἀλάομαι for ἀλήλημαι, and ἀλαλύκτημαι from ἀλυκτέω, which are both

[a] Fisch. 2. p. 285. 302. 3 a. p. 36. ad Phryn. p. 157 seq. Maitt. p. 53. Thom. M. p. 71. Lob.

used only as presents; also in ἀράρνια *Il.* γ', 331. &c. which however may also be explained according to §. 194. *Obs.* 3. In ὑπεμνήμονε *Il.* χ', 491. μν is used instead of μμ, to lengthen the second syllable. Comp. §. 16. 1. These are merely Ionic, ἀραίρηκα, ἀραίρημαι, ἀπαραιρῆσθαι in Herod. for ᾕρηκα, ᾕρημαι, ἀφῃρῆσθαι. ὑφύφασμαι is found only in the grammarians[b]. In the plusquam perf. the vowel in the reduplication is regularly lengthened ἠκηκόειν, never in ἐληλύθειν. The grammarians lay it down as a rule that the vowel should be lengthened in the reduplication in the other words also, but this is not confirmed by the MSS. The epic poets used or omitted this augment as the metre required, e. g. ἐλήλατο *Il.* δ', 135. ἠλήλατο ε', 400.

A similar reduplication (as §. 165, 4.) is found in some verbs in the second aorist, only that here the vowel in the reduplication is lengthened, and that in the root of the verb is shortened, in the Homeric forms ἤραρον (3. pers. plur. *Il.* π', 314.) ἀραρόντε *Od.* π', 169. ὤρορεν, with which Buttmann, p. 339. reckons ἤκαχον, ἤπαφον, ἄλαλκον, ἀλαλκεῖν, from ἄχω, ἄφω, ἄλκω. ἤγαγον ἀγαγεῖν are remains of this practice in the common language.

The Augment in Compound Verbs.

All verbs compounded with a preposition, if they are not derived from compound adjectives or substantives, receive the augment after the preposition immediately before the verb, e. g. ἐπέβη, &c. 169.

The prepositions, with the exception of περί (see §. 44.), throw away the final vowel before the syllabic augment, e. g. ἀπ—έδωκε, ἐπ—έθηκε, ἀμφ—έβαλλεν (which, however, is divided ἀ—πέδωκε, &c. §. 57, 2); but περιέθηκα, not περέθηκα. In πρό the ο is usually contracted with ε, e. g. προὔβη, προὔθηκα, προὔτρεψεν, προὐμνᾶτο *Xen. Anab.* 7, 3, 18.[c]

The prepositions σύν and ἐν, whose final consonant is changed according to §. 37. I, 3. into γ, λ, μ, ρ, σ, take ν again before the syllabic augment, e. g. ἐγγίγνομαι, συγγίγνομαι, συγκεράννυμι, συλλέγω, ἐμμένω, ἐρράπτω, συσκευάζω, make ἐνεγιγνόμην, συνεγιγνόμην, συνεκράθην, συνέλεγον, ἐνέμενον, ἐνέρραπτον, συνεσκεύαζον.

Obs. Verbs compounded with the particle δυς receive the augment

[b] See Lob. ad Phryn. p. 31 seq. p. 405 seq. Buttm. L. Gr. p. 333 seq. Fisch. 2.

[c] Piers. ad Mœr. p. 302.

after it, if the simple verbs begin with a vowel, and receive the temporal, not the syllabic augment, e. g. *δυσηρέστουν*. On the other hand *ἐδυστύχησεν, δεδυστύχηκα, ἐδυσχέραινε*. The same takes place with *ευ* in *εὐεργετέω εὐηργέτησεν*, but *εὐδοκιμέω ηὐδοκίμουν*. See, however, §. 167, 9. *εὐπόρουν* is found *Plat. Symp. p.* 219 D.

170. The rest, however, of the compound verbs, and those which are derived from compound adjectives, take the augment at the beginning, e. g. *ἐθαλασσοκράτουν, ἐναυπηγήσατο, ηὐτομόλει, ἐμελοποίουν, ηἱπίστει, ηἰσεβήκασιν, ἐσιδηροφόρει Thuc.* 1, 6. which are derived from the compound adjectives and substantives *θαλασσοκρατής, ναυπηγός, αὐτόμολος, μελοποιός, ἄπιστος, ἀσεβής, σιδηροφόρος*, and are not compounded with verbs which separately, and by themselves, would constitute a distinct word[a]. The same takes place in verbs which are compounded with prepositions, but have either the signification of simple verbs, or do not exist without prepositions, or are obsolete. These also are partly derived from nouns already compounded. Thus *ἀμφιέννυμι* has *ἠμφίεσμαι, ἀμφισβητέω ἠμφισβήτουν, ἐπίσταμαι ἠπιστάμην, ἐναντιοῦμαι ἠναντιούμην* from *ἐναντίος*. In this, however, usage is not invariable, since many verbs of this kind in some writers receive the augment in the beginning, in others in the middle; others ordinarily take it in the middle, others at the beginning; and some have a double augment. Thus *καθεύδω* in the imperf. is regularly *καθηῦδον Plat. Symp. p.* 217 E. 220 D. or *καθεῦδον* as always in the tragedians, sometimes *ἐκάθευδον*. *κάθημαι* in the imperf. *καθήμην Dem. p.* 285. 300. and *ἐκαθήμην Æschin. p.* 267 R. *Xenoph. Cyrop.* 7, 3, 5. *καθέζομαι, καθεζόμην* and *ἐκαθεζόμην Xen. Cyr.* 5, 3, 25.[b] *προθυμοῦμαι* makes usually *προυθυμούμην*, but *Xen. Ages.* 2, 1. has *ἐπροθυμεῖτο*, and *ἐπιδημέω, ἐπιθυμέω, ἐγχειρέω, προφητεύω, προξενέω, ἐγκωμιάζω, ὑποπτεύω, ἐπιτηδεύω* make only *ἐπεδήμουν, ἐπεθύμουν, ἐνεχείρουν, προεφήτευσα, προὐξένουν, ἐνεκωμίαζον, ὑπώπτευον, ἐπετήδευον*, though there are no such verbs as *δημέω*, &c. *Ἀντιβολέω* makes *ἠντιβόλει Lys. p.* 94. *Ed. H. Steph.* In Homer the various reading *ἀντιβόλησα* is perhaps more correct than *ἀντεβόλησα*. So Pindar *Ol.* 13, 42. *ἀντεβόλησε*. *Ἀπολαύω* makes *ἀπέλαυον, ἀπέλαυσα*,

[a] Sylburg. ad Clenard. p. 206 seq. ed. Francof. 1591.

[b] Brunck ad Aristoph. Thesm. 5, 479. Pors. Præf. Hec. p. xvii.

ἀπολέλαυκα exclusively. From ἐκκλησιάζω *Lysias, p.* 430. has ἐκκλησιάζετε in the imperf. as *Dem. pro Cor. p.* 315, 9. but *Thuc.* 8, 93. ἐξεκλησίασαν, with the various reading ἐξεκκλησίασαν, as *Dem. in Mid.* 577, 4. The imperf. of ἀφίημι is generally ἠφίουν *Thuc.* 2, 49. because ι admits of no increase[c], and Herodotus in a similar manner prefixes the reduplication to the perfect. of μεθίημι, μεμετιμένος 5, 108. 6, 1. 7, 229. for μεθειμένος. The usage in regard to ἐγγυᾶν is more remarkable. Its regular forms ἠγγύων, &c. are often found, but also ἐγγεγυήμην *Dem. in Apat. p.* 901. 25. *Bekk.* ἐνεγύα *Isæus, p.* 48 (59 R.). ἐνεγυᾶτο *p.* 48 (60.). ἐνεγύησεν *Is. p.* 42 (47.) *Demosth. in Neær. p.* 1366. 11. ἐγγεγυημένος *Plat. Leg.* 11. *p.* 923 D. and ἐγγεγυηκέναι *Demosth. in Neær. p.* 1363, 12. (as if the word were compounded of ἐν and γυᾶν)[d]. In δεδιήτηκα, ἐξεδεδιήτητο, ἐδιήτησα (*v. infr.*), διά was considered as a preposition, and ἀναίνομαι has always ἀνήνατο (ἠνήνατο), as if compounded with ἀνά and αἴνομαι. παρηνόμουν *Thuc.* 3, 67. *Æschin. in Ctesiph. p.* 469. *Dem. p.* 217, 26. has been changed by Bekker from MSS. into παρενόμουν. ἀπήλαυε *Isocr. ad Demon. p.* 3 E. into ἀπέλαυε. Ἱπποτετρόφηκεν *Lycurg. p.* 167, 31. is rightly explained by Buttmann, *p.* 346. from the impossibility of rendering an augment audible at the beginning.

The following verbs in particular receive a double augment; ἀνορθόω, ἠνώρθουν, ἐπηνώρθωται *Dem. p.* 329, 2. ἐνοχλέω, ἠνώχλουν *Isocr. ad Phil. p.* 92 E. *Demosth. p.* 242, 16. ἀνέχω, ἠνειχόμην *Thuc.* 5, 45. and ἠνεσχόμην *Id.* 3, 28. *Herod.* 7, 159.[e] παροινέω, ἐπαρῴνησεν *Xen. Anab.* 5, 8, 4. ἐπαρῳνήθην, πεπαρῴνηκα[f]. So we find δεδιήτηκα, ἐξεδεδιήτητο *Thuc.* 1, 132. ἐδιήτησα from διαιτάω, δεδιῴκηκα ἐδιῴκησα from διοικέω, and in later writers ἠνήλωσα from ἀναλίσκω, and δεδιηκόνηκα from διακονέω. ἠμπέσχετο is suspicious[h]. In Plato the best MSS. have ἠμφεγνόουν, and the much rarer form ἠμφεσβήτουν, where the augment is interposed before σ, inserted for the sake of euphony, or derived from ἀμφίς.

[c] Fisch. 2. p. 282. 478.
[d] Lobeck. ad Phryn. p. 155.
[e] Piers. ad Mœr. p. 176. Pors. Præf. ad Hec. p. xvii.
[f] Piers. ad Mœr. p. 332.
[g] Elmsl. ad Eur. Med. 1128.

Of the Characteristic of the Tenses.

171. The characteristic of the verb is the letter which precedes -ω in the present. Thus in λέγω, γ is the characteristic; in τιμάω, φιλέω, α and ε. This is changed in the different tenses of the verb, and thus each tense has its distinct characteristic, which is found in the consonant before the termination, e. g. the perf. κ φ χ, the fut. 1. and aor. 1. act. σ, the perf. pass. -μαι, aor. 1. pass. -θην.

The present tense in use, however, does not appear to be always the foundation of the formation; but frequently the more simple one, from which that in use was subsequently formed for the sake of euphony. Thus the forms ἐβλάβην, ἐβάφην, πράξω πέπραγα, φράσω πέφραδα, appear to come from the obsolete present tenses βλάβω (*Il.* τ', 82. 166.), βάφω, πράγω, φράδω, instead of which only βλάπτω, βάπτω, πράσσω, φράζω have remained in use. Generally speaking, the primitive forms of the Greek verbs are probably very simple. At a very early period of the language, however, the propensity to lengthen the form of the present appeared, either by changing the short vowel of the radical syllable into the long one, as may be inferred from the aor. 2., or by inserting a consonant, or taking a double consonant instead of the simple one, e. g. φράζω, βλάπτω, ἅπτω, for φράδω, βλάβω, ἅφω, or by lengthening the termination ω into άω, έω, όω, είνω, άνω, &c. Sometimes by prefixing a syllable, διδάσκω from δάω, δαίω, and frequently by combining several modes of this extension. Thus from λάβω, λήβω (hence λήψομαι), λάμβω (hence Ion. ἐλάμφθην) and λαμβάνω. Many of these new forms were used only in the present and imperf., whilst the rest of the tenses were taken from the radical verb, and from verbs quite different, agreeing only in signification, as φέρω, fut. οἴσω, perf. ἐνήνοχα, aor. ἤνεγκα and ἤνεγκον. Such are properly the defective or anomalous verbs. Others, although their futures cannot be derived from the present in use, yet agree with many others in the characteristic of the future, and in its relation to the present, and in the formation of the rest of the tenses; so

that this agreement or analogy seems to constitute a rule. Thus, e. g. all verbs in -σσω or -ζω, which have in the fut. 1. -ξω, in the aor. 2. have γ; again, in the aor. 2. δ, when the fut. 1. has σ. These, therefore, as well as the above-mentioned βλάπτω, βάπτω, πράσσω, φράζω are assigned to the regular verbs.

Such primitive but obsolete verbs, however, must be assumed only when the formation of certain tenses cannot be otherwise explained, as is the case in the above-mentioned verbs, and some others, particularly those in -σσω (-ττω) and -ζω. We should, for instance, misapply the observation, if we derived such futures as τύψω, κτενῶ, βαλῶ, or aorists as ἐτάκην, ἔλιπον, ἔλαθον, from obsolete forms τύπω, φάνω, κτένω, βάλω, τάκω, λίπω, λάθω. For φανῶ, κτενῶ, βαλῶ are derived according to the regular formation of verbs with λ μ ν ρ. The fut. τύψω could have no other form, even if it came immediately from τύπτω, not τύπω. For the τ is always omitted before σ in the future. The aorists ἐτάκην, ἔλιπον, ἔλαθον are formed according to the general rule, that the aor. 2. as it is called, always makes the radical syllable short; and, where this mode of shortening is not practicable, abbreviates the form by another method, as in verbs in -μι imperf. ἐτίθην, aor. 2. ἔθην. The supposition of obsolete forms is therefore necessary only in verbs in -σσω (-ττω) and -ζω, and in some in -πτω, of which we shall speak in the fut. 1. and 2.

The tenses of the Greek verb are divided into two classes, of which one comprehends besides the pres. and imperf. the perf. 1. act. and pass., the aor. 1. act. pass. and mid., the fut. 1. act. pass. and mid., and the fut. 3. pass.; the other, the perf. 2., aor. 2. act. pass. and mid., and fut. 2. act. pass. and mid. The tenses of the second class are derived exclusively from the simple primitive forms of the pres. as τύπω, κόπω (τύπτω, κόπτω), μήθω, λήβω, λήχω, &c. forms which no where occur, and are recognized only from the aor. 2. The tenses of the first class often indeed presuppose these primitive forms, as ἀλλάσσω, &c. but they are also formed from the derivative verbs, namely, those in -άω, -έω, -όω, -αίνω, -άζω. Both classes are branches of a common stem, the simple present,

and can be deduced from it by an analogy capable of being represented in rules. Scarcely any verb has all its tenses in use. See §. 194. *Obs.*

The change of the characteristic letter in the formation of the tenses is as follows. Those which have

in the present,	have in the fut. and aor. 1.	perf.	aor. 1. pass.
β π φ (πτ)	ψ	φ	φθην
γ κ χ (κτ, γκ, σκ)	ξ	χ	χθην

Obs. If κ is accompanied by another consonant, both consonants are considered only as a simple κ. Verbs in -σκω have therefore in the fut. -ξω, e. g. θνήσκω, διδάσκω, ἀλύσκω, fut. θνήξω, διδάξω, ἀλύξω. ἐνήνοχα from ἐνέγκω is similar.

δ θ τ	σ	κ	σθην
ζ σσ ττ	ξ / σ	χ / κ	χθην / σθην
verba pura έω, άω, όω	σ	κ	θην, σθην
λ μ ν ρ	ῶ	κ	θην.

Formation of the Tenses.

172. The characteristic of the present is retained without change in

The Imperfect,

which is formed by changing the active termination -ω into -ον, and the passive -ομαι into -όμην, and prefixing the augment. τύπτω τύπτομαι, ἔτυπτον ἐτυπτόμην· τίκτω -ομαι, ἔτικτον -όμην.

The Future.

173. The termination of the future appears originally to have been the same throughout, -εσω from -ω. Thus we still find ὀλέσω from ὄλω, ἀρέσω from ἄρω[a]. If we were to derive

[a] ἀρέσαι Il. ι', 120. τ', 138. ἀρέσομαι, and on account of the verse ἀρέσσομαι Il. δ', 362. ζ', 526. Od. θ', 402. signifies 'to make a friend of any one, to conciliate'. Again, ἄρω 'to adapt, to join together', makes

these futures from verbs in -*έω*, *ὀλέω*, *ἀρέω*, we must at the same time assume that these more extended forms of the present tenses were afterwards brought into disuse by the shorter forms *ἄρω*, *ὄλω*, which is contrary to analogy, as the forms in -*έω* arose from those in -*ω*, and gradually supplanted the shorter ones. So *στερέσαι Od. ν′*, 262. is from *στέρω* (*στερήσω*, on the other hand, from *στερέω*), *κήδεσαι Æsch. S. c. Th.* 138. from *κήδομαι*. There is, indeed, another form of *μάχομαι*, viz. *μαχέομαι Il. α′*, 272. 344. But *μαχέσομαι* is probably from *μάχομαι*, as *αἰδέσομαι* from *αἴδομαι Il. α′*, 331. *ε′*, 531. *κ′*, 234. not from the more recent word *αἰδέομαι*.

This primitive form -*έσω* underwent a double change, in some words *ε* being rejected, in others *σ*; partly on account of euphony, and partly to distinguish, by different forms, two senses of a word. In words whose characteristic is *ρ*, Homer usually observes the first form, *ἄρσω*, *ἄρσαι Il. α′*, 136. *διαφθέρσει Il. ν′*, 625. (but *Herod.* 8, 108. *διαφθαρέεται*), *κέρσε* from *κείρω Il. κ′*, 456. *ὄρσω Il. δ′*, 16. *η′*, 38. *φ′*, 335. *κύρσω*, *κύρσαι Il. γ′*, 23. except *ἔρω*, *εἴρω* 'to join together', afterwards 'to say', as *sermonem serere*, fut. *ἐρέω* in Homer and Herodotus, e. g. 6, 43. 7, 32. But *ἐρμένος* or *ἐερμένος Od. σ′*, 295. and *ἔνερσις* in Thucydides, belong to the other form *ἔρσω*, in the sense 'to join together'. So different senses are discriminated by the form in *ἄρω* §. 225.

Verbs whose characteristic is λ have partly the former, partly the latter form of the future; the first, as *ἕλσαι Il. α′*, 409. *λ′*, 413. (from *ἕλω*, see §. 233.) *κέλσαι Od. κ′*, 511. *ι′*, 149. The other, as *στελέω Od. β′*, 287. *βαλέω Il. θ′*, 403. *ἀγγελέω Il. θ′*, 409. *Hom. Epigr.* 3, 6. *Herod.* 7, 147. The fut. *ὀλέσω*, *ὀλέσσω* in Homer (*Il. μ′*, 250. *Od. β′*, 49. hence *ἀπώλεσα*, *ὄλεσε Od. ν′*, 431. *ὀλέσειε*, *ὀλέσαι*, *ὀλέσας*) is also 174.

ἄρσω, *ἄρσαι*. But that the two are only different forms of the same word, is shown not only by their kindred sense, but by the word *ἀρθμός*, derived from *ἄρω* and *ἀρέσω*, as also *ἐπὶ ἦρα φέρειν τινί*. The theory which is here exhibited, and which was proposed by Payne Knight, Analyt. Ess. (p. 21. note n.), p. 107. is indeed an hypothesis, but is not altogether destitute of historical evidence, and affords the means of explaining the two forms of the future, though not indeed of the same verb.

used by him and Herodotus under another form ὀλέω *Herod.* 8, 138. 9, 18. particularly in the middle ὀλέομαι *Il.* α′, 700. φ′, 133. 278. and contracted, as in Attic, ὀλεῖται *Il.* β′, 325. η′, 91. *Od.* ω′, 195. In the same manner γάμω (γήμω) makes in the future γαμέσσεται *Il.* ι′, 394. for γαμέσεται, and γαμέεσθαι *Od.* α′, 275. as in the active γαμέειν *Od.* ο′, 521. in Attic γαμεῖσθαι. See *Ind. Eurip.*

Of verbs whose characteristic is μ ν, only κένσαι *Il.* ψ′, 337. has the first form [a], the rest the second, which in later times remained exclusively among the Ionians, μενέω, νεμέω, whence ἀνανεμέεται *Herod.* 1, 173.

175. The first form remained peculiar to the Æolians, and hence the grammarians call ἄρσαι, κύρσαι, even in Homer, Æolic; the second, which rejects the σ, was chiefly peculiar to the Ionians and Attics, both of whom, the latter regularly, contract έω into ῶ. The Attics do this exclusively in verbs whose characteristic is λ μ ν ρ; in the rest they have for the most part σ, but even in the futures in έσω, άσω, όσω, ίσω, they very frequently reject σ and contract the remainder, e. g. καλῶ, ἑλῶσι, ὀμοῦμαι, οἰκτιῶ, for καλέσω, ἑλάσουσι, ὀμόσομαι, οἰκτίσω. See §. 181. In the last form -ιῶ for -ίσω, the contraction could not take place if the future had not originally been ιέσω; but οἰκτίζω, οἰκτιζέσω, after rejecting the σ, and contracting έω into ῶ, the accent falls too strongly upon the end to allow the ι to remain long before ζ: the ζ therefore was rejected, οἰκτιέω, οἰκτιῶ. In the same manner μάχομαι makes in the fut. μαχέσομαι and (μαχέομαι) μαχοῦμαι. The change of the original form -έσω is yet more evident in ἀμφιέσω, ἀμφιῶ *Aristoph. Equ.* 891.

In this manner, from the original form of the future -έσω, which remained only in some verbs, two new forms in -σω and -έω, ῶ, arose; the latter of which was used chiefly in verbs whose characteristic was λ μ ν ρ, the former in the rest. The former is generally denominated the *futur.* 1. the other also is the *fut.* 1. in verbs whose characteristic is λ μ ν ρ, in the rest the *futur.* 2. (R.)

[a] θερμάνσει, which in the first edition I had quoted from Hippocrates, is the dat. of θέρμανσις. Lob. ad Phryn. p. 115 not.

The First Future.

In changing the termination of the fut. -*έσω* into -*σω*, the consonants immediately preceding are changed according to the common rules: viz. 176. (174)

δ θ τ ζ are omitted before *σ* according to §. 39. and the remaining consonants *β π φ γ κ χ* are united with the *σ* following in the double consonants *ψ* and *ξ*, e. g. *κρύπτω κρυπτέσω κρύψω, ἄγω ἄξω, πλέκω πλέξω. γγ* makes *γξ*, e. g. *λίγγω λίγξω.* If *ν* precedes *δ θ τ ζ*, it is thrown out: but that the syllable may remain long, *ι* is inserted after *ε* (§. 39. *Obs.* 2.), e. g. *σπένδω σπείσω, πένθω* (hence *πέπονθα*), *πείσω -ομαι.* In this, however, particularly when the characteristic is *ζ, σσ, ττ*, usage must be attended to; since many verbs of this kind are formed in a different manner in the future.

ζ becomes a) *ξ* in *αἰάζω, ἀλαλάζω, ἀλαπάζω, βάζω* (*βέβακται Od. θ'*, 408.), *βρίζω, γρύζω, δαΐζω Il. β'*, 416. *ἐγγυαλίζω, ἐναρίζω Il. α'*, 191. *κράζω, μαστίζω, οἰμώζω, ὀλολύζω, πολεμίζω, στάζω, στενάζω, στηρίζω, στίζω, στυφελίζω, σφύζω, τρίζω.*

The original form of many of these verbs was probably -*γω*, -*κω*, -*χω*, e. g. *κράγω, οἰμώγω, ὀλολύγω, στάγω*, as we may conclude from the aor. 2. *ἔκραγον*, and from the derivative forms *οἰμωγή, ὀλολυγή, σταγών.* Of *στενάζω* another form occurs, *στενάχω Il. ω'*, 639. *Aristoph. Ach.* 549. In others, probably -*ξω* is the Doric, or rather the old Greek form, which afterwards was softened into -*σω* in some verbs only; for the use of *ξω* for *σω* remained peculiar to the Doric dialect. See §. 178.

b) *ξ* and *σ*: *ἁρπάζω*, in Homer *ἁρπάξων Il. χ'*, 310. in the aor. *ἥρπαξα Il. γ'*, 444. &c. but also *ἥρπασα Il. ν'*, 528. &c. in Attic *ἁρπάσω.* For *ἁρπάξητε Soph. Antig.* 311. Hermann reads from a MS. *ἁρπάζητε*, but *ἁρπάγματα* is the reading of all the MSS. *Æschin. in Ctes. p.* 614. In the formation of the rest of the tenses of *ἁρπάζω*, sometimes one form, sometimes the other, is the basis, e. g. perf. *ἥρπακα ἥρπασμαι*, aor. 1. *ἡρπάσθην* more rarely *ἡρπάχθην*[b], fut. *ἁρπαχθήσομαι* more rarely 177.

[b] Mœris, p. 182. Thom. M. p. 424. et Hemst.

ἁρπασθήσομαι, aor. 2. p. ἡρπάγην but rarely in Attic. Παίζω had in Doric ἔπαιξα, in Attic ἔπαισα, perf. pass. πέπαισμαι *Plat. Leg.* 6. *p.* 769 A. yet *Xen. Symp.* 9, 2. has fut. παιξοῦνται, and *Cyrop.* 1, 3, 14. συμπαίκτωρ[a]. συρίζω or συρίττω makes συρίσω in Lucian *Harmon. p.* 140. commonly συρίξω. ἐναρίζω has ἠνάρισε *Anacr. Epigr.* 13. *Anal. Br.* 1. *p.* 118. in Homer always ἐναρίξω ἐνάριξα. From αὐδάζομαι Herodotus 2, 55. has αὐδάξασθαι.

Note. Many forms in ζω are probably only those in άω, έω, όω lengthened; e. g. βιάζω from βιάω, of which βιήσεται, βιήσατο occur in Homer, βιηθείς in Herodotus 7, 83. σώζω from σώω, σαόω in Homer.

c) The following have γξ: πλάζω, κλάζω, σάλπίζω, which last, however, has more frequently σαλπίσω. In these ζ is put instead of γγ (i. e. νγ, see *Eust. ad Il. p.* 40.), which again is a lengthening of the simple γ, as appears from the aor. 2. of κλάζω, ἔκλαγον *Eurip. Iphig. A.* 1062. *Theocr.* 17, 71.

178. (175) 2. σσ and ττ are considered a) as γ κ χ, and have usually ξ in the future. The greater number are derived from verbs in -κω or -χω, e. g. φρίσσω from φρίκω, whence φρίκη. σφάττω or σφάζω, aor. 2. ἐσφάγην. ταράσσω from ταράχω.

b) σσ and ττ are considered merely as lengthened forms of verbs pure, and hence verbs in -σσω (-ττω) make in the fut. -σω, e. g. ἁρμόττω or ἁρμόζω, ἁρμόσω. πλάσσω, πλάσω, aor. 1. imp. πλάσον, perf. p. πέπλασται *Plat. Rep.* 9. *p.* 588 D. ἱμάσσω, ἱμάσω. πάσσω, πάσω. πτίσσω, πτίσω. From νάσσω, νάξαι *Od.* φ', 122. comes ναστός (which supposes a fut. νάσω) (νένασται *Theocr.* 9, 9. is probably for νένησται). ἀφύσσω has in Hom. fut. ἀφύξω *Il.* α', 171. but in the aor. ἤφυσα *Il.* ν', 508. &c. or ἄφυσσα. βλύττω (βλίττω) *Plat. Rep.* 8. *p.* 564 E. has *ibid.* fut. or aor. βλύσει, βλύσειεν *Bekk.* (βλίσειεν). Thus ἐρέσσω appears to come from ἐρέω, ἔρω (whence ἐρέθω, ἐρεθίζω), and has in the fut. ἐρέσω *Od.* μ', 444.[b] λίσσομαι comes from λίτομαι *Hom. H.* 16, 5. and has also in the fut. λίσομαι *Od.* κ', 526. λεύσω, ἔλευσα, from λεύσσω, occurs only

[a] Lob. ad Phryn. p. 240 seq. Timæi Lex. Plat. p. 222.

[b] Fisch. 2. p. 329 sq.

in the grammarians[c], like *νίσομαι*, fut. of *νίσσομαι*[d]; and *βράσσω, βράττω* has also a form *βράζω*.

3. Verbs pure, whose final syllable -ω is preceded by a diphthong, undergo no change in the future, except the assumption of σ, *ἀκούω ἀκούσω, σείω σείσω, παύω παύσω.* The rule is, that the short vowel of the present becomes long before the σ, *δακρῡ́ω δακρῡ́σω, βῡ́ω βῡ́σω Arist. Plut.* 379. *λῡ́ω λῡ́σω, τῑ́ω τῑ́σω*: and hence those in -έω, -άω, -όω, ύω, have the long vowel before σ, as *φιλέω φιλήσω, τιμάω τιμήσω, χρυσόω χρυσώσω.* The following, however, are exceptions: 179. (176)

I. *έω* makes a) *έσω* in *τελέω, ἀρκέω, ξέω, ἀκέομαι, ἀλέω, ἐμέω, νεικέω.* fut. *τελέσω, ἀρκέσω, ξέσω, ἀκέσομαι, ἀλέσω, ἐμέσω, νεικέσω.* Some, which are comprehended under this head, come from verbs in -ω, as *ὀλέσω, ἀρέσω, αἰδέσομαι,* from *ὄλω, ἄρω, αἴδομαι.* See §. 173. And probably these futures are from the primitive forms *τέλω, ἄρκω* (from the perf. act. *ἦρκα* of the verb *ἄρω*), *ἄκομαι, ἄλω, ἔμω, νείκω,* instead of which the long forms afterwards came into use.

b) Some have -*έσω* and -*ήσω*, probably because there were two forms in the present tense, each of which had its future; one of the forms, however, is always more used than the other. *καλέω* in Attic has commonly *καλέσω,* aor. *ἐκάλεσα,* but perf. *κέκληκα, κέκλημαι,* aor. p. *ἐκλήθην. αἰνέω* (*ἐπαινέω*) has *αἰνέσω,* aor. 1. a. *ᾔνεσα,* perf. act. *ᾔνεκα,* aor. 1. p. *ᾐνέθην,* but perf. p. *ᾔνημαι.* In Homer, however, it retains the η in the fut. and aor. as also in *Hes.* Ἔργ. 12. Many MSS. and Eustathius have *ἐπαινήσεις.* Pindar has commonly *αἰνέσω* in the fut. except *Nem.* 1, 112. *αἰνήσειν,* in the aorist always *αἴνησα, ᾔνησα. ποθέω* has *ποθέσω Il.* ο′, 219. *Herod.* 9, 22. *Theocr.* 10, 8. In *Lysias, p.* 314 R. the MSS. vary, *ποθέσομαι* and *ποθήσομαι*[e]. *ἐπόθησα* is more common in the Attics. *μάχομαι* has *μαχέσομαι* and *μαχήσομαι.* See §. 173. *δέω, δήσω, ἔδησα,* recovers the ε in the perf. act. and pass. and aor. 1. pass.; so *αἱρέω* in the aor. 1. pass. *πονέσω* from *πονέω* exists only in the theory of the grammarians. *ήσω* is generally the Attic form of futures from -ω. See §. 181. *Obs.* 3.

[c] Reisig Comm. Crit. in Œd. C. 120. Buttm. L. Gr. p. 384 not. **.
[d] Boeckh ad Pind. Ol. 3, 10. [e] Heind. ad Plat. Phædon. p. 180.

c) Some in -έω have in the future -εύσω. θέω 'I run', νέω 'I swim', πλέω 'I sail', πνέω 'I blow', ῥέω 'I flow', χέω 'I pour'. fut. θεύσομαι *Od.* ν', 245. &c. νεύσομαι (ἐξένευσαν *Thuc.* 2, 90. whence νευστέον in Plato), πλεύσομαι *Od.* μ', 25. πνεύσομαι *Eur. Andr.* 555. ῥεύσομαι *Eur. Fr. Thes.* 1, 3. Of χεύσομαι I have hitherto found no example. These futures are probably from the Æolo-Doric dialect, in which the digamma was often expressed by υ. χεύω was used in the present for χέω, e. g. καταχεύεται *Hes.* Ἔργ. 581.

180. (177) II. άω has a) -άσω in verbs whose final syllable is preceded by the vowels ε and ι, or the consonants λ and ρ, which rule was laid down also for substantives of the first declension, §. 68. partly with a long α after ε, ι, ρ, as ἀκροᾱ́σομαι, ἀνιάσω (Hom. ἀνιήσω), ἐάσω, δράσω, θεάσομαι (Ion. θεήσομαι), θυμιάσω (ἐθυμίησε *Herod.* 6, 97.), περᾱ́σω (intrans. *Eur. Ph.* 1008. *Iph. A.* 1542. Ion. περήσω), ἰάσομαι (Ion. ἰήσομαι), from ἀκροάομαι, &c.; partly with a short α after λ, as γελάσω, δράσω, θλάσω, κλάσω, κρεμάσω, περάσω (transit. 'transport')[a].

The following are excepted: συλάω -ήσω, χράω χράομαι, χρήσω -ομαι. Verbs which have ο before the final -άω are generally formed in -ήσω, as βοήσω, ἀλοήσω in the sense of 'strike', but ἀλοᾷν 'thresh' has ἀλοάσω[b]. *Dem. in Phænipp. p.* 1040, 22. however has ἀπηλοημένος.

b) καίω, κλαίω, Att. κάω, κλάω, have -αύσω.

III. όω makes ύσω in verbs which are not derivative. ὀμόω (ὄμνυμι) ὀμόσω, ἀρόω ἀρόσω, ὀνόω (ὀνότω ὀνοτάζω) ὀνόσω -ομαι[c].

Note. άσω, ίσω, ύσω, from verbs in άζω, ίζω, ύζω, are short. The poets, in order to make α, ι, υ long, double the σ, ἐγέλασσε.

Observations.

181. (178) 1. The Dorians regularly made the vowel long before the final -σω, but instead of σσ they put ξ. The poets, if the metre required it, also used σ. ἐγέλαξε *Theocr.* 20, 1. ἔφθαξε *id.* 2, 115. where 114. ἔφθασε used to be read. ἔκτιξε *Pind. P.* 10, 94. instead of which we find *ib.* 11,

[a] Draco, p. 14, 20 seq. Etym. M. p. 202, 8 seq. Of περάσω Clark ad Il. α', 67.

[b] Thom. M. p. 35. Bekk. Anecd. p. 379, 28.

[c] Fisch. 2. p. 322.

36. ἔκνῖσε. ὀνύμαξεν *Pind. Pyth.* 11, 10. ὑπαντιάξαισα *ib.* 8, 13. but *Pyth.* 4, 241. 5, 59. ὑπαντιάσαι. ἐκόμιξαν *ib.* 2, 31.[d] Where the vowel is already long by nature, this does not take place. Homer has always πολεμίζων, in *Hesiod.* Ἀσπ. 202. we have κιθάριξεν, *Æsch. Suppl.* 39. σφετεριξάμενοι, *Soph. Aj.* 715. φατίξαιμι.

2. The Ionians, and especially the Attics, contract the futures in -άσω with α short, έσω, ίσω, όσω, by throwing out σ, and making the vowels which meet together coalesce.

a) -άσω. ἐξελῶ for ἐξελάσω *Aristoph. Nub.* 123. ἐλᾷς *Eurip. Bacch.* 1332. *Med.* 326. ἐλᾷ *Soph. Aj.* 505. ἐλῶσι for ἐλάσουσι *Herod.* 1, 207. *Eurip. Alc.* 951. ἐξελῶν for ἐξελάσων *Herod.* 4, 148. Thus σκεδᾷ *Æsch. Prom.* 25. 124. comp. *Soph. Ant.* 287. διασκεδᾷς *Herod.* 8, 68. βιβῶν for βιβάσων *Xen. Anab.* 5, 7, 8. *Soph. Œd. C.* 381. κατασκιῶσιν *ib.* 406. for κατασκιάσουσιν[e]. πελῶσι for πελάσουσι *Soph. Œd. C.* 1060. πελᾶτε *Phil.* 1150. πελᾷν *El.* 497. κρεμῶμεν for κρεμάσομεν *Arist. Plut.* 312. This, however, was not done in σπάω, γελάω, ἀγοράζω, ἁρπάζω, ἑτοιμάζω, κλάω, whose futures have always άσω. δικᾷν for δικάσειν is found in *Herod.* 1, 97. never in the Attics. πελάσω is found *Eur. Or.* 1717. *El.* 1341.

Homer inserts a short vowel in the contracted form ἀντιόω *Il.* μ', 368. &c. ἀντιόωσα *Od.* γ', 436. κρεμόω *Il.* η', 83. ἐλάᾳν *Il.* ρ', 496. ἐλόωσι *Od.* η', 319. δαμᾷ *Il.* χ', 271.

b) -έσω. καλῶ for καλέσω *Eur. Or.* 1146. *Aristoph. Ach.* 968. Hence παρακαλοῦντας for -καλέσοντας *Xen. Hist. Gr.* 6, 3, 2. μαχεῖσθαι for μαχέσεσθαι *Thuc.* 5, 66. ἐκτελεῖν *Æsch. S. c. Th.* 35. *Soph. Trach.* 1187. ἀμφιῶ for ἀμφιέσω *Arist. Eq.* 887. ἀπολῶ, -ολεῖς, -ολεῖ, -ολοῦμαι[f]. In the rest (see §. 179. I. a.) the Attics appear not to have used this form. ὀλέσεις is found *Arist. Av.* 1506. ἀπολέσω *Plat. Com. ap. Eust. ad Il.* α'. *p.* 66, 31. Comp. *Koen ad Greg. p.* 19 *seq.*—48. (διολέσω *Eur. Hel.* 897. is conj. aor. 1. so is καλέσω *Arist. Lys.* 851. 864. *Plut.* 964.) διατελέσουσι *Plat. Rep.* 4. *p.* 425 E. ἐπικαλέσεται *Lyc. in Leocr. p.* 149. *ed. Reisk. t.* 4.

[d] Valck. Ep. ad Röv. p. 61—71. Koen ad Greg. p. (151) 327. Maitt. p. 215 sq. Fisch. 1. p. 200. 2. p. 326.

[e] Brunck ad Arist. Ran. 298. Soph. Œd. T. 138. Piers. ad Mœr. p. 124 sq. Maitt. p. 47 sq. Thom. M. p. 293. Fisch. 2. p. 357 sq. and οἰπελῶ Elmsl. ad Soph. Œd. C. 1060. To this head Porson and Buttmann refer κολωμένους Arist. Vesp. 244. the latter also ἐκκλησιῶσα Eccl. 161. See on the other side Reisig Comm. Exeg. in Œd. C. 372. περῶ is conj. pres.

[f] Brunck ad Arist. Ran. 298. Dawes's Misc. Cr. p. 77. Piers. ad Mœr. p. 17. 216. 276. Fisch. l. c.

Homer merely omits the σ, e. g. τελέεσθαι *Od.* γ', 236. *Il.* ν', 831.

c) -ίσω. κομιεύμεθα *Herod.* 8, 62. ἀτρεμιεῖν *ib.* 68. καταπλουτιεῖν *id.* 6, 132. σαφηνιῶ *Æsch. Prom.* 227. νεωτεριούντων *Thuc.* 3, 4. 11. ἀντοικτιοῦντας. χαριεῖσθε *id.* 3, 40. ἀγωνιούμενοι *id.* 3, 104. κατακοντιεῖ *Herod.* 9, 17. μακαριεῖν *ib.* 93. προλοχιοῦντας *Thuc.* 3, 110. προπηλακιῶν *id.* 6, 54. παραχορδιεῖς *Arist. Eccl.* 295.[a]

d) -ύσω, ὀμοῦμαι, probably only in -εῖ, -εῖται, for ὀμόσομαι. On the other hand the Attics said only ἐσσπόσω, ἁρμόσω, ἀρόσω. -ώσω seems also to be contracted in a similar manner in ἐλευθεροῦσι *Thuc.* 2, 8. ἐλευθεροῦντες *id.* 4, 85. ἐρημοῦτε *id.* 3, 58. Οἰκειοῦντας *id.* 6, 23. should be οἰκιοῦντας, as Bekker reads from MSS.

This shortening seems almost regular in the verbs in -ίζω, fut. -ιῶ, in Herodotus and the Attic writers; yet the full form is also found without various reading *Eur. Troad.* 1242. φροντίσει (*Arist. Nub.* 125. φροντιῶ). *Eur. Heracl.* 153. κατοικτίσειν. *Arist. Thesm.* 939. χαρίσομαι (Br. χαριοῦμαι); elsewhere the reading varies. Homer has ὁρμίσσομεν *Il.* ξ', 77. κοπρίσσοντες *Od.* ρ', 299. These forms are confined to the indic. inf. and part.

3. Many barytone verbs are frequently formed by the Attics and Ionians, like contracted verbs, by changing -ω into ήσω. βαλλήσομεν *Aristoph. Vesp.* 222. βοσκήσεις *Od.* ρ', 559. δεήσομαι from δέομαι, in Homer with the digamma δευήσεσθαι *Il.* ν', 786. *Od.* ι', 540. διδασκῆσαι *Hesiod.* Ἔργ. 64. *Hom. H. in Cer.* 143. *Pind. Pyth.* 4, 386. εὐδήσουσι *Æsch. Ag.* 347. καθευδήσομεν *Xen. Cyrop.* 5, 3, 35. κλαιήσει, κλαιήσειν *Demosth. p.* 440. 546. 980. παθήσω *Plat. Rep.* 1. *p.* 347 C. παιήσω *Arist. Nub.* 1125. so also οἰχήσομαι. παρακαθιζησόμενος *Plat. Lys. p.* 207 B. *Euthyd. p.* 278 C. τυπτήσω *Arist. Plut.* 21. χαιρήσω *Il.* υ', 363. *Arist. Plut.* 64. *Plat. Phil. p.* 21 C.[b] The usual forms are ἀλεξήσω, βουλήσομαι[c], εἰρησομένους *Herod.* 1, 67. δεήσομαι, θελήσω, ἑψήσω, μελλήσω, μελήσει, ὀζήσω (*Arist. Vesp.* 1059.), οἰήσομαι. In others this change is not seen till the derived tenses, τέθνηκα (θήνω θανήσω), μεμάθηκα (μήθω μαθήσω), ἐτύχησα, τετύχηκα (τεύχω τυγχάνω τυχήσω), μεμένηκα from μένω, τέτμηκα from τέμνω τέμω. Probably this form was occasioned by the custom of the Ionians, of lengthening many verbs in ω, by substituting the termination έω. They, for instance, said μαχέομαι, συμβαλλέομαι, ῥιπτέω (which remained also in the Attic dialect), πιεζέω (whence πιεζεύμενοι. See *ad Herod.* 8, 142.). What might regularly take place in some verbs was afterwards transferred by

[a] Piers. ad Mœr. p. 106. Fisch. 1. p. 208. 2. p. 354. Maitt. p. 46 sq.

[b] Brunck ad Arist. Lysistr. 459.

[c] Herm. de Em. Gr. Gr. p. 267 sq. 272. Herod. Herm. p. 315 sq. Bekker. Anecd. p. 1289.

custom to others also, without implying the necessity or utility of considering every future in -ήσω as having for its basis a present in -έω. In the same manner there are many aorists and perfects in -ήθην -ηκα from verbs whose future is in -έσω or -ῶ[d].

In verbs whose characteristic is λ μ ν ρ, the Ionians generally, and the Attics exclusively, use the other form έω contr. ῶ. In this case, however, the penult, which was long in the present, is always made short, probably because the tone then rested chiefly on the last syllable: thus η was changed into α; αι, ει, ου into α, ε, ο; ευ into υ. If the penult be long by position, i. e. by two consonants following the short vowel, the latter of them is rejected. Thus στέλλω, ψάλλω, fut. στελέω, ψαλέω, στελῶ, ψαλῶ. τέμνω, τεμῶ. αἴρω, ἀρῶ. κτείνω, κτενῶ. σπείρω, σπερῶ. κείρω, κερῶ. κεροῦσι *Plat. Rep.* 5. *p.* 471 A. In the same manner the doubtful vowels, which were long in the present, become short in the future, κρῑ́νω, κρῐνῶ, ἀμῡ́νω, ἀμῠνῶ. 182. (179)

Obs. 1. The fut. of verbs in -λω and -ρω are sometimes found in the Attic poets with σ, e. g. κέλσω *Eur. Hec.* 1057. εἰσεκέλσαμεν *Arist. Thesm.* 877. ἀντέκυρσα *Soph. Œd. C.* 99. (in a lyric verse 225.) ὄρσεις *id. Antig.* 1060. ἐπῶρσεν *Eur. Suppl.* 715. *Cycl.* 12. In some pure verbs, on the other hand, the fut. appears to have been formed after the second form (§. 173), of which *Chœrob. Bekk. Anecd. p.* 1290. quotes ἐκχεῶ, and from Eupolis κατακλιεῖ from κατακλείω. Perhaps συγχέω *Eur. Fr. Thes.* 1. ἐπιχεῖς *Arist. Pac.* 169. are this fut.

Obs. 2. The ε which thus arises from the abbreviation is often changed into α in dissyllables, because ε in the rapidity of pronunciation becomes more indistinct, and approaches nearer in sound to α or ο. Thus κτείνω besides κτενῶ makes also κτανέω -ῶ *Il.* σ', 309. but not in Attic writers. τέμνω, τεμῶ *Plat. Cratyl. p.* 387 A. Ion. ταμῶ. διαφθείρω makes διαφθερῶ *Eurip. Med.* 1051. &c. and διαφθαρέω *Herod.* 8, 108. 9, 42. This is commonly called the *futurum secundum.* Comp. §. 193, 2.

Obs. 3. The Dorians used the circumflex in the future in -σω (-ξω, -ψω) in the active and middle. ἀσῶ *Theocr.* 1, 145. καρυξῶ *Aristoph. Ach.* 748. φασῶ *ib.* 739. πειρασεῖσθε 743. γρυλλιξεῖτε 746. ἡσεῖτε 747.[e] That this circumflexed termination implies a contraction, is probable from the other form κεισεῦμαι *Theocr.* 3, 53. ᾀσεῦμαι *ib.* 38. 183. (180)

[d] Primisser p. 27 seq.
[e] Maitt. p. 219 sq. Fisch. 2. p. 360. Gregor. p. (109) 235. (120) 261. c. n. Koen. (127) 277.

and still more from the Ionic πεσέομαι, πεσέεται, πεσέεσθαι *Il.* λ', 823. ι', 235. μ', 107. *Herod.* 7, 163. 8, 130. &c. This Doric form moreover is used by the Attics in some verbs, but only in the fut. mid. as πεσεῖσθαι *Æsch. Agam.* 334. *Choeph.* 884. *Soph. Aj.* 641. *Eurip. Med.* 986. *Bacch.* 611. πλευσοῦμαι *Demosth. p.* 1222. πλευσουμένους *Thuc.* 4, 13. 7, 64. *Plat. Hipp. Min. p.* 370 D. 371 B. χεσοῦμαι from χέζω, νευσοῦμαι from νέω *Xenoph. Anab.* 4, 3, 12. κλαυσούμεθα from κλαίω *Arist. Pac.* 1081. φευξεῖται *Arist. Plut.* 496.[a] φευξεῖσθαι *Plat. Rep.* 4. *p.* 432 D. *Leg.* 1. *p.* 635 B. C. 6. *p.* 762 B. On the other hand, the Attics said ἔδομαι, πίομαι, instead of ἐδοῦμαι, from ἔδω 'I eat', πιοῦμαι from πίω, πίνω 'I drink'. But these are more probably present tenses, which were used in a future sense, like εἶμι, since the first syllable of πίομαι is usually long[b]. Under this head may also be reckoned φάγομαι, used by later writers.

184. (181) From the future active is derived immediately

1. The Future Middle[c],

by changing the termination -ω into -ομαι -ῶ into -οῦμαι, e. g. **τύψω τύψομαι, νεμῶ νεμοῦμαι.**

Obs. This form of the future in -ομαι and -οῦμαι is used by the Attics in some verbs instead of the fut. act., as ἀγνοήσομαι, ἀείσομαι and ᾄσομαι (ἀείσω *Eur. Herc. F.* 683. is suspicious; see *Matth.* not. v. 669. ᾄσουσι *Plat. Leg.* 2. *p.* 666 D. should perhaps be ᾄσουσι. ἀείσω is found *Theog.* 4. *Theocr.* 7, 72. &c.) ἀκούσομαι[d], ἄξομαι, ἀπαντήσομαι[e], ἀπολαύσομαι, ἄσομαι, βοήσομαι, γελάσομαι, ἁρμοῦμαι *Xen. Anab.* 7, 3, 45. θαυμάσομαι, θεύσομαι from θέω, θηράσομαι, κλαύσομαι or κλαυσοῦμαι, οἰμώξομαι, ὀμοῦμαι, &c. πνεύσομαι or πνευσοῦμαι, σιγήσομαι *Soph. Œd. C.* 113. σιωπήσομαι, the fut. act. of which words seldom

[a] Brunck ad Eurip. Hipp. 1104. Arist. Ran. 1221. Fisch. 2. p. 428. φευξοῦμαι is suspected by Elmsl. ad Bacch. 797. The Attics appear to have said φευξοῦμεθα, not -εσθα, but φευξόμεσθα. Matth. ad Eur. Hipp. 1091.

[b] Herm. de Em. Gr. Gr. p. 276. Schweigh. ad Athen. 5. p. 497. cf. Mœr. p. 322. Thom. M. p. 265. 716. Brunck ad Arist. Eccl. 595. Valck. ad Theocr. 3, 53. Buttm. L. Gr. 1. p. 408.

[c] More correctly called by Schæf. App. Dem. 1. p. 500. *futurum simplex passivi.*

[d] Jacobs ad Anth. Pal. Præf. p. L. Instead of ὑπακούσοντες Thuc. 1, 140. ὑπακούσαντες should be read according to several MSS. Comp. Schæf. Ind. Greg. p. 1063 a.

[e] Matthiæ ad Eur. Suppl. 774. Mœr. p. 106. 184. Stallb. ad Plat. Phileb. p. 175. Elmsl. ad Med. 263. ad Arist. Ach. 294.

or never occurs in good authors[f]. Almost all these verbs are wholly intransitive, or at least occur frequently in the intransitive sense, as *ἀκούσομαι*. Of others both forms occur, as *ἄξω* and *ἄξομαι*, *διώξω* and *διώξομαι* *Thuc.* 7, 85. *ἐπαινέσω* *Soph. El.* 1044. and *ἐπαινέσομαι* *Plat. Rep.* 2. *p.* 379 E.[g] *θίξω* *Eur. Heracl.* 652. (but Elmsl. *προσθίξει*) and *θίξεται* *id. Hipp.* 1086. *ζήσω* and especially in later writers *ζήσομαι*, *ναυστολήσω* *Eur. Hec.* 634. and *ναυστολήσομαι* *id. Troad.* 1055. both intransitive, *τεθνήξω* and *τεθνήξομαι*, as *ἑστήξω* and *ἑστήξομαι* §. 188 a. *Obs.* *τέξω* *Arist. Thesm.* 18. &c. and *τέξομαι*, *φροντιῶ* and *φροντιοῦμαι*, *πολιορκήσω* transit. *Thuc.* 4, 8. 26. *πολιορκήσομαι* intransit. *id.* 3, 109.[h]

It is frequently used also by the Attics for the fut. pass. e. g. *τιμήσεται* for *τιμηθήσεται*. See Syntax.

From the future active is also derived 185. (182)

2. The First Aorist Active,

by changing *ω* into *α*, and prefixing the augment, e. g. *τύψω* *ἔτυψα*.

In verbs in *-λω*, *-μω*, *-νω*, *-ρω* the short vowel of the penult is again made long, by changing *ε* into the diphthong *ει*, as *στελῶ* *ἔστειλα*, *νεμῶ* *ἔνειμα*, *μενῶ* *ἔμεινα*, *σπερῶ* *ἔσπειρα*. *αι* and *α* of the present, which are made short in the future, are changed into *η*, *ψάλλω* *ψαλῶ* *ἔψηλα*, *φανῶ* *ἔφηνα*, except *αἴρω*, which makes *ἦρα* (on account of the augment), *ἆραι*, *ἄρας*. *ι* and *υ* also are again made long in the aorist, *ἔτῑλα*, *ἤμῡνα*[i].

Verbs in *-αίνω* for the most part receive in the aorist *η* instead of the *α* of the future, in the Ionic and Attic dialect, e. g. *ὀνομήνω* *Il.* *β'*, 488. *μήνῃ* *Il.* *δ'*, 141. *ἐκάθηρε* *Herod.* 1, 35. *ἐσήμηνα*, *ἐρρύπηνα*, &c.[j] *α*, however, is sometimes found also in Attic, e. g. *ἐκοίλαναν* *Thuc.* 4, 100. *ἐσήμανε* *Xenoph. Hist. Gr.* 2, 1, 28. If *ρ* or *ι* goes before *-αίνω*, the *α* is retained but is also lengthened, e. g. *εὐφράναιμι* *Soph. Aj.* 469. *ἐδυσ-*

[f] Thom. M. p. 7. Mœris, p. 184. Fisch. 2. p. 321.

[g] Elmsl. ad Eur. Iph. T. 342. ad Bacch. 1193. Schæf. Appar. Crit. in Dem. p. 273.

[h] Heind. ad Plat. Phædon. p. 181. Elmsl. ad Eur. Iph. T. 342.

[i] Fisch. 2. p. 375.

[j] Thom. Mag. p. 367. Mœris, p. 137. Phrynich. p. 10. Fisch. 2. p. 376.

χέρανα *Plat. Epist.* 7. *p.* 325 A. *Isocr. p.* 275 A. διεπεράνατο *Plat. Phædr. p.* 263 E. *Prot. p.* 314 C.[a] ὑγράνασα *Eur. Ion.* 252. ἐπίανεν *Æsch. Ag.* 286. μιάναιμι *Eur. Hel.* 1009. (but more frequently μιῆναι). Also amongst the Ionians, e. g. ξηράνῃ *Il.* φ′, 347. ἐμάρανε *Il. in Merc.* 140; but these have also frequently the η, as κρήηνον, τέτρηνε *Il.* χ′, 396. (this latter also in the Attics) εὔφρηνε *Il.* ω′, 102. α is retained by the Attics in ἐκέρδανα[b] ἴσχνανα *Arist. Ran.* 941. ὀργάνειας *Soph. Œd. T.* 335.

Note. This η is more correctly written without the ι *subscriptum*, because it comes from α in the future, not from αι in the present tense.

Obs. Some verbs, which had σ in the future, lose it in the aor. 1. e. g. χέω, χεύσω, ἔχευα *Il.* γ′, 270. ε′, 314. θ′, 50. and ἔχεα *Il.* ζ′, 419. σ′, 347. particularly in Attic (perhaps from the fut. χεῶ §. 182. *Obs.* 1.). To this we must refer ἔσευα in Homer *Il.* ε′, 208. λ′, 147. ἠλεύατο *Il.* ν′, 184. 404. &c. from ἀλέομαι, ἀλεύομαι *Il.* π′, 711. ὑπεξαλέασθαι *Il.* ο′, 180. *Od.* ᾿, 774.[c] and in Homer and the Attics ἔκηα from καίω, κάω (fut. καῶ, as well as καύσω?).

186. From the aorist 1. act. is derived

The First Aorist Middle,

by adding -μην, ἔνειμα ἐνειμάμην, ἔτυψα ἐτυψάμην.

(183) From the future is derived

3. The First Perfect, or Perfect Active,

which receives the reduplication, and the proper termination of which is -κα from -σω, e. g. ὀλέσω, ὀλώλεκα; this termination remains in all verbs which have άσω, έσω, ήσω, ώσω and όσω in the future, e. g. σέσωκα *Xen. Anab.* 5, 6, 18. πέπεικα *ib.* 6, 4, 14. πέφρακα *Isocr. ad Phil. p.* 101 A. also for the most part in verbs in λω and ρω.

If, however, the future ends in -ξω or -ψω, the perfect ends in -χα and -φα (properly γκ and βπ of the present, after rejection of the σ inserted in the fut., are changed into the cor-

[a] Valck. ad Hipp. 856.
[b] Elmsl. ad Soph. Œd. C. 72.
[c] Fisch. 2. p. 377.

responding aspirates). Homer has not these aspirated perfects, but the forms *κεκρύφαται* &c. contain the groundwork of them.

Verbs in *-μω* and *-νω* in forming the perf. presuppose either a fut. in *-ήσω* and make *-ήκα*, or change the *ν* before *κ*, or reject it. The following are more precise rules:

1. Dissyllable verbs in *-λω* and *-ρω* change *ῶ* into *κα*, and *ε* of the fut. into *α*. *στέλλω στελῶ ἔσταλκα, σπείρω σπερῶ ἔσπαρκα, πείρω περῶ πέπαρκα.* Polysyllables on the contrary retain *ε*, e. g. *ἀγγέλλω ἀγγελῶ ἤγγελκα.*

2. Verbs in *-ίνω, -ύνω* and *-είνω* throw away *ν* before *κ*, and retain the short vowel of the fut., which, however, in verbs in *-είνω* is changed into *α*. *κρίνω κρινῶ κέκρικα, τείνω τενῶ τέτακα, κτείνω κτενῶ ἔκτακα, πλύνω πλυνῶ πέπλυκα*[d]. Later authors have also *ἀποτετράχυκεν Dion. Hal. de Comp. p.* 310. *ed. Schæf.* frequently with *γ, ἤσχυγκα, ὤξυγκα,* as analogy requires. See §§. 188. 191. 2. *Obs.* and so also *τεθέρμακε* from *θερμαίνω, ὕφαγκα, ἔκταγκα*[e].

3. Verbs in *-αίνω* change *ν* before *κ* into *γ*. *φαίνω, φανῶ, πέφαγκα Dinarch. p.* 40. 44. *Reisk. μιαίνω, μιανῶ, μεμίαγκα Plutarch. T. Gracch.* 21.

4. In some verbs the *ε* is changed into *ο*, as in *ἐνήνοχα* from *ἐνέγκω, ἐνέγξω* (*ἤνεγχα* and *ἤνεχα*) *Isocr. Arch. p.* 128 D. 132 E.[f] So again *κλέπτω, κλέψω, κέκλοφα. τρέπω, τρέψω, τέτροφα Arist. Nub.* 858. *Demosth. pro Cor. p.* 324, 27. *Æschin. in Tim. p.* 179. *Ctesiph. p.* 545. (*τέτροφα* from *τρέφω Od. ψ'*, 237. in a middle sense.) *λέγω, λέξω, λέλοχα* or *εἴλοχα Demosth. p.* 328, 11. 522, 12.[g] and even before two consonants, *πέμπω, πέμψω, πέπομφα.* Hence from *δείω, δείδω,* perf. *δέδοικα.* Thus also *ἕδω, ἐδέσω, ἤδεκα, ἐδήδεκα* (pass. *ἐδήδεσμαι,* see §. 189. 1.) and *ἐδήδοκα*[h].

[d] Fisch. 2. p. 367.

[e] Lob. ad Phryn. p. 34. Of *ἔκταγκα* Schæf. ad Apoll. Rh. Schol. p. 146 seq. comp. Bekk. Anecd. p. 429, 27. Of *ὕφαγκε* Schæf. ad Dion. H. p. 215.

[f] Fisch. 3 a. p. 69. 190. Herm. de Em. Gr. Gr. p. 275.

[g] Thom. M. p. 322. et ibi Hemsterh. Fisch. 2. p. 368 seq.

[h] Piers. ad Mœrid. p. 221. Fisch. 3 a. p. 78.

Obs. 1. For τέτροφα from τρέπω we find also τέτραφα *Dinarch. in Demosth. p.* 23. 73. 93.[a] and with the various reading τέτροφα *Dem. pro Cor. p.* 324, 27. *Æschin. in Tim. p.* 179. *Ctesiph. p.* 545.

Obs. 2. In this way we may explain the form ἀγήοχα, ἄγω, ἀγέσω (ἄξω), ἤγεκα, ἀγήγεκα, and after changing κ into the aspirate χ, ἀγήγοχα, Dor. ἀγάγοχα. plusq. p. συναγαγόχεια in the inscription in Gruter CCXVI. *col.* 2. *l.* 9. CCXVII. *col.* 1. *l.* 12. Hence the form ἀγήοχα *Demosth. pro Coron. p.* 238 ult. 249, 18. for which ἦχα is the more common Attic form[b].

Obs. 3. In some partly obsolete forms ε in the radical syllable of the verbs is changed into ο and ω, e. g. from ἔχω comes ὀχεύς, ὀχή, and instead of this with the Attic reduplication (§. 168. *Obs.* 2.) ὀκωχή, which refers to the form of the perf. ὄκωχα from ἔχω, ἕξω, ἔχα, ὄχα, ὦχα, ὄκωχα. Hence apparently is derived συνοκωχότε or συνοχωκότε in Homer *Il.* β', 218. for συνέχοντε[c]. Comp. ἄωρτο §. 189. *Obs.* and ἔῤῥωγα, εἴωθα §. 194. *Obs.* 4.

A similar change appears to have taken place in the Iono-Doric λέλογχα from (λήχω) λάγχω (λαγχάνω), analogous to λήβω, λάμβω, λαμβάνω. Thus πέποσχε for πέπασχε in *Etym. M. p.* 662, 11. from Epicharmus. In the same manner ἔτραπον and τροπή, ἐστάλην and στόλος, ἔδραμον and δρόμος, are related to one another.

5. In some the diphthong is made short, e. g. ἀλήλιφα from ἀλείφω (pass. ἀλήλιμμαι), κατερήριπα *Il.* ξ', 55. from κατερείπω, plusq. perf. pass. ἐρέριπτο *Il.* ξ', 15.

187. 6. As the perfect in some verbs appears to presuppose a fut. in -έσω, so verbs in -μω and -νω particularly presuppose a fut. -ήσω, and take η before -κα, e. g. νεμῶ νενέμηκα, μενῶ μεμένηκα, δραμῶ *Herod.* 8, 55. δεδράμηκα *id.* 8, 102. to which the grammarians add also βρεμῶ βεβρέμηκα, τρεμῶ τετρέμηκα. So from δαίω or δάω comes the perf. δεδάηκα, as from the fut. δαήσω (see §. 181. *Obs.* 3.); from ῥύω (another form for ῥεύω, as σεύω, σύω) ἐῤῥύηκα *Plat. Rep.* 6. *p.* 485 D.[d] from χαίρω,

[a] On τέτροφα and τέτραφα from τρέπω see Toup. ad Longin. p. 339. Comp. Sluiter Lect. Andoc. p. 157. who is not acquainted with these forms.

[b] Thom. M. p. 274. Mœris, p. 147. Fisch. 2. p. 311.

[c] Valck. ad Ammon. p. 23.

[d] Fisch. 3 a. p. 166.

κεχάρηκα *Il.* η', 312. κεχαρημένοι, κεχάρητο *Hes. Scut.* 65. Some suffer syncope, as βαλῶ, βέβληκα for βεβάληκα. δεμῶ, δέδμηκα, δέδμημαι *Il.* ζ', 245. (which must not be confounded with δέδμημαι from δαμάω or δάμνω) κάμνω, καμῶ, κέκμηκα (κεκάμηκα). τέμνω, τεμῶ, τέτμηκα[e]. In these perfects the futures in -ήσω, βαλήσω, δραμήσω, μενήσω are presupposed, which, however, were hardly in use, any more than the forms of the present μενέω, δραμέω, which some assume.

Generally, η and ε in the fut. and perf. are frequently interchanged. δέω has in the fut. δήσω, aor. 1. ἔδησα, but perf. δέδεκα[f]. On the other hand, καλέω has commonly in the fut. καλέσω; but in the perf. κέκληκα by syncope for κεκάληκα. In the same manner αἰνέω, αἰνέσω, ᾔνεκα, perf. pass. ᾔνημαι, and μενετέος *Thuc.* 2, 88. from μεμένηται. εὑρέθην from εὕρηται.

7. Some verbs take ω before κ, instead of η, e. g. μέμβλωκε for μεμόληκε, where β is put between μ and λ, as in μεσημβρία §. 40. Οἴχωκα in Herodotus and *Soph. Aj.* 896. from οἴχομαι, οἰχήσομαι, for οἴχηκα. πέπτωκα for πέπτηκα from πέτω πίπτω. In the same manner ἔῤῥωγα in the perf. 2. §. 194. *Obs.* 4.

Of the syncopated forms τεθνάναι, ἱστάναι, &c. see §. 198, 6.

From the perf. act. is derived 188. (184)

a) The Pluperfect Active,

which takes the syllabic augment before the reduplication, and changes the termination α into ειν. τέτυφα ἐτετύφειν, ὀμώμοκα ὠμωμόκειν.

Obs. 1. The original termination appears to have been εα, which occurs in Homer and Herodotus, e. g. in the perf. med. πεποίθεα *Od.* ι', 44. ᾔδεα *Od.* ὀ', 745. συνῃδέατε *Herod.* 9, 58. ἐτεθήπεα *Od.* ζ', 167.[g] ἐτεθήπεας, a quadrisyllable *Od.* ω', 90. μετεστήκεε *Herod.* 8, 81. καταῤῥωδήκεε *ib.* 103. This εα was changed, as in the augment,

[e] Fisch. 1. p. 83. 2. p. 366. Herm. de Em. Gr. Gr. p. 274. 275. 290. Of the same kind is γεγράφηκα. (See Bast Lettre Crit. p. 200.)

[f] Thom. M. p. 200.

[g] Wessel. ad Herod. 1. p. 59, 80.

sometimes into η, (whence the Attic and Doric form ἤδη, κεχήνη,)[a] sometimes into ει, with the addition of ν. Comp. §. 198, 3.

Obs. 2. From τέθνηκα, ἕστηκα, were formed also the futures τεθνήξω -ομαι, ἑστήξω -ομαι, which are also fut. 3. act.[b] κεχαρήσεμεν *Il.* ο', 98. is formed from the perf. p. but has passed into the active form.

b) The Perfect Passive.

1. -κα is changed into a) -μαι, when a long vowel, e. g. α *pure* or ρα, precedes the final syllable[c]. σπειράσω ἐσπείρακα ἐσπείρᾱμαι, δράσω δέδρακα δέδρᾱμαι. ᾐτίαμαι *Thuc.* 3, 61. πεφίληκα πεφίλημαι, ἔσφαλκα ἔσφαλμαι. So also ἑώρακα, ἑώρᾱμαι, as if from ὁράσω.

b) -σμαι, when a lingual δ θ ζ τ has been omitted before the termination of the future -σω, or when a short vowel precedes it. ᾄδω, ᾖσμαι, πείθω, πέπεισμαι, παίζω, πέπαισμαι *Plat. Leg.* 6. *p.* 769 A. φράζω, πέφρασμαι, χρίω, κέχρισμαι, τελέω, τετέλεσμαι. This takes place also in some, whose characteristic is a diphthong, since diphthongs have arisen from the short vowel made long, in those in -αίω, -αύω (from -άω), -είω, -εύω (from έω), -ούω (from όω); as πταίω ἔπταισμαι, θραύω τέθραυσμαι, κλείω κέκλεισμαι, κελεύω κεκέλευσμαι, ἀκούω ἤκουσμαι. Here, however, we must pay attention to usage. δέω makes δέδεμαι, ἀρόω ἤρομαι, λύω λέλυμαι, ἐλάω ἐλήλαμαι, &c. For κέκλεισμαι we find κέκλειμαι *Herod.* 2, 121, 2. for which κέκλῃμαι is more Attic[d] *Eur. Andr.* 503. *Hel.* 986. σώζω has σέσωσμαι, but also σέσωμαι, whence ἐσώθην. παύω has πέπαυμαι, λούω λέλουμαι, γνώω (γιγνώσκω) ἔγνωσμαι *Xen. Cyr.* 8, 8, 3.[e] For δεδραμένος we find *Thuc.* 3, 54. δεδρασμένος, and 6, 53. δρασθέντων.

Of χράομαι the perf. p. is κεχρησμένος *Her.* 7, 141. (aor. ἐχρήσθην) κεχρημένος *Eur. Med.* 351. On the other hand the perf. p. of χρῄζω is always κεχρῃμένος. From οὐτάω or

[a] Fisch. 2. p. 371 seq.

[b] Oudend. ad T. M. v. τεθνήξεται. Græv. ad Luc. Solœc. t. 9. p. 477 seq. Bip. Elmsl. ad Ach. 597. p. 161. ed. Lips.

[c] Thom. M. p. 295.

[d] Schæf. App. Dem. 1. p. 255. Comp. Thuc. 5, 7. 60. Bekk. ἔκλεισε is found without various reading Thuc. 1, 109. 2, 4.

[e] Fisch. 2. p. 402 sqq.

οὐτάζω Homer has οὔτασται *Il.* λ′, 660. π′, 26. οὐτασμένος *Od.* χ′, 535. more commonly οὐτάμενος.

Obs. In the old epic language δ and θ remain before μ, as in κεκαδμένος, προπεφραδμένος *Hes.* Ἔργ. 653. κεκορυθμένος. So also ἴδμεν, at a later time softened down into ἴσμεν.

Verbs also in -αίνω, which made -γκα in the perf. act., make, after rejecting γ, -σμαι. πέφαγκα πέφασμαι, λελυμασμένος from λυμαίνομαι, μεμιασμένος from μιαίνω, ὕφασμαι from ὑφαίνω[f]. ἀποξηρασμένου *Herod.* 1, 186. σεσήμασμαι *id.* 2, 38. *Plat. Leg.* 11. *p.* 937 B. καταπεπιασμένῳ *Plat. Leg.* 7. *p.* 807 A. Later writers said ἐξηραμένος, or with double μ, μεμίαμμαι[g].

Of the verbs in -ύνω are found the forms παρώξυνται, παρωξύνθαι, λελάμπρυνται §. 196. 3. and in the participle παρωξυμμένος *Demosth. p.* 182, 11. *Æschin. in Tim. p.* 68. *ed. R.* and ᾐσχυμμένος *Il.* σ′, 180. whence it may be inferred that the perf. act. was -υγκα, though this form occurs only in later writers §. 186, 2. The γ (that is ν) of the perf. act. would then have been changed not into σ but into μ, which would justify the orthography ᾐσχυμμένος for ᾐσχυμένος. Later writers wrote sometimes πεπάχυσμαι, sometimes τετραχυμένος, παρωξυμένος. ἡδυσμένος is found *Plat. Rep.* 10. *p.* 607 A.

2. φα is changed into -μμαι, and χα into -γμαι. ἀκαχμένος from ἀκάζω is confined to the epic language[h].

If before these terminations another consonant of the same kind should occur, it is omitted, e. g. from γχα should be formed -γγμαι, from μφα -μμαι; but they say ἐλήλεγμαι, κέκαμμαι from ἐλήλεγχα, κέκαμφα. However, γ and μ again appear in the other persons, as ἐλήλεγμαι, ἐλήλεγξαι, ἐλήλεγκται. κέκαμψαι, κέκαμπται[i].

Obs. In some the quantity is changed, as πέπωκα, πέπομαι from πίνω. δέδωκα, δέδομαι. So also βέβηκα, βέβαμαι. Opposite examples see §. 187, 6.

[f] Fisch. 2. p. 406.
[g] Lobeck ad Phryn. p. 34 seq. Schæf. ad Apoll. Rhod. Schol. p. 235.
[h] Herm. de Em. Gr. Gr. p. 267.
[i] Jens. ad Lucian. t. 1. p. 234

189. (185) Besides the termination, the vowels ε, ευ, ο in the penult of the perf. act. are also changed.

1. ο in the perf. act. which was derived from ε, §. 186, 4. is again changed into ε: e. g. ἐδήδοκα, ἐδήδεσμαι *Platon. Phæd.* 59. but ἐδήδοται *Od.* χ', 56. ἐνήνοχα, ἐνήνεγμαι *Demosth. p.* 565. (the Ionic ἐνηνεῖχθαι, ἐνηνειγμένος in Herodotus comes from the form ἐνείκω, ἤνειχα) κέκλοφα, κέκλεμμαι *Aristoph. Vesp.* 57. πέπομφα, πέπεμπται *Æsch. Sept. c. Theb.* 475. εἴλοχα, εἴλεγμαι.

Obs. Ἄωρτο or ἄορτο *Il.* γ', 272. τ', 253. from ἀείρω, for ἤερτο (perf. pass. ἤερμαι, ἄερμαι, hence ἠέρθην, ἀέρθην), is a peculiar deviation. From this form come ἄορ, ἀορτήρ, αἰωρέω, μετέωρος or μετήορος, παρήορος. So ε is changed into ω in συνοκωχότε §. 186. *Obs.* 3. εἴωθα §. 193. *Obs.* 4.

But if ρ with another consonant precede the ο, which is derived from ε, ε and ο become α in the perf. pass. e. g. στρέφω, ἔστροφα, ἔστραμμαι. τρέπω, τέτροφα, τέτραμμαι. τρέφω, τέτροφα, τέθραμμαι. βεβρεγμένος from βρέχω is excepted.

2. α of the perf. act. which was formed from ε of the future, §. 186, 1. remains also in the passive, ἔσταλκα, ἔσταλμαι, ἔφθαρκα, ἔφθαρμαι. These perfects pass. are excepted, ἔελμαι, ἔερμαι, in Homer, from ἕλω εἵλω, ἔρω εἴρω. The Æolians used ο for α, from whose dialect *Eustath. ad Il.* ι', *p.* 790, 8. produces ἔφθορθαι, μέμορθαι, τέτορθαι from φθείρω, μείρω, τείρω. With this some grammarians compared ἐγρήγορθαι in Homer. See §. 198, 6.

3. ευ before -γμαι and -σμαι is mostly changed into υ, e. g. τέτευχα τέτυγμαι, πέπυσμαι πέφυγμαι, πεπνῦμαι, from πεύθω, φεύγω, πνέω, fut. πνεύσω. Except ἔζευγμαι.

4. As some verbs which have η in the fut. receive ε in the perf. act. §. 187. some again which had ε in the fut. and perf. act. take η in the perf. pass. e. g. ᾕνημαι from ᾕνεκα, αἰνέσω. The case is reversed in βάω, βαίνω, which makes βέβηκα in the perf. act.; but in the perf. pass. βέβαμαι for βέβημαι *Xenoph. Hipparch.* 3, 4. 1, 4. *Thuc.* 1, 123.

Obs. In order to assist the formation of the perf. pass. an analogous perf. act. is often assumed, although it never occurs, e. g. in λέλειμμαι the perf. act. λέλειφα is invented, as an intermediate link between

λέλειμμαι and λείψω: in πέπυσμαι, πέφυγμαι the perf. πέπευκα, πέφευχα; in πεπόρευμαι, πεπόρευκα.

From the perf. pass. comes, 190. (186)

α) The Pluperfect Passive,

by changing the termination *-μαι* of the first person of the perf. into *-μην*, and prefixing a new augment, *τέτυμμαι, ἐτετύμμην.*

β) The Third Future Passive,

which is formed by changing the termination of the second person of the perf. *-σαι* into *-σομαι*, and retaining the reduplication. *λέλεξαι λελέξομαι, τέτυψαι τετύψομαι, τετίμησαι τετιμήσομαι.*

γ) The First Aorist Passive, 191.

by changing the termination of the third person of the perf. *-ται* into *-θην*, and therefore the preceding lene into an aspirate, and prefixing the simple augment, without repeating the initial consonant, *τέτυπται ἐτύφθην, λέλεκται ἐλέχθην, τετίμηται ἐτιμήθην, ᾐτίαται ᾐτιάθην Thuc.* 8, 68. *πέφανται ἐφάνθην.* With respect, however, to the termination, the following rule is to be observed:

1. Some few verbs take *σ* before the termination *-θην* in the aor. 1. pass. although it is not in the third person perf. pass. *μέμνηται ἐμνήσθην, κέχρηται ἐχρήσθην, ἔῤῥωται ἐῤῥώσθην.* (See, however, §. 188, b. b.) On the contrary, *σώζω* makes *ἐσώθην*, in the perf. *σέσωσται.* But here the form *σώω Od. ι'*, 430. (from *σαόω*, whence *ἐσαώθην Od. γ'*, 185.) is the basis of the aor. according to which *σέσωμαι* is sometimes used. *Suid.* v. Σέσωσται. §. 188, b. b. So *Herod.* 8, 124. has *ἐβώσθη*, in Attic and in the common dialect *ἐβοήθην.* The best MSS. have often *ἐλασθείς* in Herodotus. (See *Gaisf.* 1, 168. note d. 54. note b. 145. note c. Comp. *Pierson ad Mœr. p.* 13 seq.) but *ἐξεληλαμένος* 1, 35. *κατεπαύθη* is found in *Herod.* 1, 130. comp. 6, 71. but *ἐπαύσθη* 5, 93. For *παυσθῆναι* &c. Bekker has *παυθῆναι Thuc.* 5, 100. comp. 1, 81. 5, 91. but *πεπαῦσθαι* 5, 16.

2. Some which have *η* in the perf. pass. receive an *ε* in the

aor. 1. e. g. εὕρηται εὑρέθην, ἐπῄνηται ἐπῃνέθην, ἀφῄρηται ἀφῃρέθην. From εἴρηται (ἐρέω) the aor. is ἐῤῥήθην and ἐῤῥέθην[a].

Obs. Some verbs in νω, which reject ν in the perf. (§. 186, 2.) receive it again in the aor. 1. in the older poets, e. g. διακριθῆτε, ἐκλίνθη δὲ μάχη. This form is suspicious in the Attic writers, as κλινθεὶς *Eur. Here. F.* 958. See *Lob. ad Phryn. p.* 37. The aor. 1. of ἱδρύω in Attic is ἱδρύθη and ἱδρύνθη, as in Homer *Il.* γ', 78. η', 56. e. g. *Xen. Cyrop.* 8, 4, 10.[b] as in several MSS. *Herod.* 1, 172. 2, 44. though there is no ν in the present. So ἀμπνύνθη *Il.* ξ', 436. from πέπνυται. For the sake of the metre the ν was omitted even in the epic writers, as κλιθῆναι *Od.* σ', 213. τ', 470. Of the following the ν was already found in the perf. παρωξύνθην. ἡσχύνθημεν *Plat. Phædon. p.* 117 E. ἐκρατύνθη *Herod.* 7, 13. εὐθύνθη *Thuc.* 1, 95. βαρυνθεὶς *Soph. Aj.* 41. πραϋνθῇ *Plat. Rep.* 4. *p.* 440 D. ἀπαμβλυνθήσεται is found *Æsch. Prom.* 865. (891. *Blomf.*) with the various reading ἐπαμβλήθησεται.

With regard to the penult, it is only to be observed, that verbs which change ε of the fut. into ο in the perf. act. (§. 186, 4.) and into α in the perf. pass. (§. 189, 1.) take ε again in the aor. 1. e. g. ἔστραπται ἐστρέφθην, τέτραπται ἐτρέφθην, τέθραπται ἐθρέφθην[c]. We find, however, in *Herod.* 1, 130. κατεστράφθησαν with the various reading -άφησαν, as *Theocr.* 7, 132. στραφθέντες. τραφθέντες 1, 7. 9, 57. probably from the form στράφω, τράφω used in other dialects, whence the α remained also in the perf. pass.

Obs. It will be readily understood that the Dorians, who made the fut. in -ξῶ instead of -σω (§. 181, 1.), formed the tenses which were derived from the future accordingly: -ξῶ, -χα, -γμαι, -κται, -χθην, for -σω, -κα, -σμαι, -σται (μαι, ται), -σθην (θην), e. g. ἁρμοξῶ, ἥρμοχα, ἥρμογμαι, ἡρμόκται, ἡρμόχθην *Diog. Laert.* 8, 85. Thus ἐλυγίχθη from λυγίζω for ἐλυγίσθη *Theocr.* 23, 54.[d] In the Pythagorean fragments, on the contrary, we find only συνάρμοσμαι, not -γμαι, though συναρμοξάμενος *pp.* 302. 312. *Orell.* and *Theocr.* 4, 59. 7, 84. ἐκνίσθης, κατεκλάσθης (*Valck. Brunck.* -κλάχθης). Hence the substantives derived from the third person perf. pass. of verbs in -ζω, which usually end in -στης, are formed by the Dorians in -κτης[e]. Even in the common language βαστάζω has fut. βαστάσω, but aor. 1. pass. ἐβαστάχθην.

[a] Fisch. 2. p. 411. Heind. ad Plat. Gorg. p. 46. Lobeck ad Phryn. p. 447.

[b] Thom. M. p. 469. Fisch. 3 a. p. 108 seq. Lob. ad Phryn. p. 37.

[c] Fisch. l. c.

[d] Valck. ad Theocr. 10. Id. p. 144 a.

[e] Valck. Ep. ad Röv. p. 59. 66. Koen ad Greg. p. (152) 328.

From the aor. 1. pass. is derived

The First Future Passive,

by rejecting the augment, and changing *-θην* into *-θήσομαι*, *ἐτύφθην τυφθήσομαι.*

Besides the tenses thus derived, there are yet some others, which agree completely with one another, but differ essentially from the foregoing. It follows hence, that one common form must be the basis of them all, which is essentially different from the radical form of the above-mentioned tenses, viz. the fut. 1. but which at the same time, since they belong to the same verb with this fut. 1., have a determinate and regular analogy to this verb and its fut. 1. 192. (187)

Some of the tenses which have not yet been derived, may be formed immediately from the common present tense of the verb, e. g. *ἐλέγην* from *λέγω* : the greater part, however, agree only with the primitive form of the verb, which no longer exists, and is only recognised by means of the tenses which are now to be derived ; so that it can afford no convenient standard for the derivation of these tenses : others have in the penult vowels or a collection of letters, which could hardly have existed in the original form of the verb.

If, on the other hand, we change the terminations of the aor. 2. act. pass. mid. *ον, ην, όμην,* into *ω,* and reject the augment, we obtain forms which quite agree with the second form of the fut. given above, §. 173. Although this form of the fut. occurs only in verbs in *λ μ ν ρ,* it is allowable to presuppose it in aid of the derivation in other verbs also, as some perf. pass. occur to which there is no perf. act., but for which we use an imaginary one. See §. 182. *Obs.* 1. In this manner the two principal classes of tenses, the aor. 1. act. perf. 1. or act. perf. pass. and aor. 1. pass. on the one hand, and on the other the aor. 2. act. pass. mid. perf. 2. or mid. are derived from two different forms of the future [f], which, however, have a regular analogy to each other, and to the present tense of the

[f] Eustathius acknowledged the analogy of the fut. 2. and aor. 2., but on Il. p. 179, 33 seq. and ξ'. p. 965, 51. derived the fut. 2. from the aor. 2.

verb; and by these means the different tenses of the verb are reduced to uniformity, and a systematic connection. From ὄλω according to §. 173. comes the fut. ὀλέσω and ὀλέω, ὀλῶ. The first form gives ὤλεσα and ὀλώλεκα, the second ὠλόμην, ὄλωλα. This second form, however, is almost always only assumed, very rarely in use. The fut. 2. aor. 2. perf. 2. are formed only from simple and primitive verbs, not derivative verbs in -άω, -έω, -όω, -άζω, -ίζω, -ύζω. See §. 139. *Obs.* 5.

Since the three second aorists agree with one another in the penult, and this, according to analogy, is the same in the second form of the fut., the second form of the future will be exhibited here at the same time with the aor. 2. act. pass. and middle.

The Second Aorist Active, Passive, and Middle.

193. (138) The second form of the future is made by rejecting σ in the termination -έσω, and contracting -έω into -ῶ, §§. 173. 182. As the tone rests upon the last syllable,

1. the penult, when long, is made short, by changing η and ω into α, rejecting ι from the diphthong αι, and ε from ει and ευ, resolving the double consonants, and omitting the latter of them, as well as the latter of two consonants. Thus λήθω, fut. 1. [ληθέσω] λήσω. fut. 2. [ληθέω, λαθῶ] ἔλαθον, ἐλαθόμην. τρώγω, fut. 1. [τρωγέσω] τρώξω. fut. 2. [τρωγέω, τραγῶ] ἔτραγον. καίω [καιέω, καῶ], ἐκάην. μαίνομαι [μανοῦμαι], ἐμάνην. λείπω, fut. 1. [λειπέσω] λείψω. fut. 2. [λειπέω, λιπῶ] ἔλιπον. κεύθω [κευθέσω, κευθέω, κυθῶ], ἔκυθον *Od.* γ', 16. κόπτω, fut. 1. [κοπτέσω] κόψω. fut. 2. [κοπτέω, κοπῶ] ἐκόπην. Verbs with λ μ ν ρ for the characteristic, have only one form of the future, the second; the derivation of the aor. 1. perf. &c. from this takes place with many changes, according to the preceding rules; in the aor. 2. act. pass. mid. -ῶ is only changed into -ον, -ην, -όμην. κάμνω, καμῶ, ἔκαμον, ἐκάμην, ἐκαμόμην. So ἔπιθον, -όμην in Homer and the tragic writers, ἔτυπεν *Eur. Ion.* 779.

Except ἐπλήγην from πλήσσω, which, however, in compounds signifying 'to frighten', makes ἐπλάγην, ἐξεπλάγην, κατεπλάγην, in Homer also η *Il.* γ', 31. σ', 225.[a]

[a] Comp. Bekk. Anecd. p. 1411 b.

2. ε in the short penult, receives from this change a lower or duller tone, and is therefore in dissyllable verbs often changed into α. §. 182. *Obs.* 2. In the aor. 2. act. pass. and mid. this form alone, which takes α instead of ε, is the basis, whilst in verbs with λ μ ν ρ the aor. 1. is taken from the form with ε. σπείρω, 1. σπερῶ ἔσπειρα. 2. [σπαρῶ] ἐσπάρην. στέλλω, 1. στελῶ ἔστειλα. 2. [σταλῶ] ἐστάλην. κτείνω, 1. κτενῶ ἔκτεινα, 2. [κτανῶ][b] ἔκτανον. φθείρω, 1. φθερῶ ἔφθειρα, 2. [φθαρῶ] ἐφθάρην. So ἀναπείρας *Herod.* 4, 103. and ἀναπαρείς from ἀναπείρω *ib.* 94.

Note. Polysyllabic words, and λέγω, φλέγω, do not change the ε; ἐλέγην, συλλεγείς, φλεγείς. Also τέκω (τίκτω) retains ἔτεκον. Of τέμνω, not only ἔταμον but also ἔτεμον is in use, as often in Euripides, *Thuc.* e. g. 6, 7. (but 1, 81. τάμωμεν without v. r.) *Plat. Phædon. p.* 86 A. *Menex. p.* 242 C. *Xen. Anab.* 5, 4, 17. in the pass. and mid. only ἐτάμην and ἐταμόμην. ἀποτεμόμενον *Thuc.* 7, 46.

This change of ε into α takes place also in verbs which have already ε short in the present, e. g. τρέφω, (ἔτραφον,) ἐτράφην. δρέπω, δραπών *Pind. P.* 4, 231. δρέμω, ἔδραμον. So from τέρπω, τάρπησαν *Od.* γ', 70. In several of these verbs the α exists in the present in some dialects, as ἐπιτράπειν *Herod.* 3, 81.

Obs. 1. Verbs, which in the present have σσ, ττ, or ζ, receive, according to §§. 176. 177. in the first form of the future, either -ξω (because the old form of the pres. was -γω, -κω or -χω) or σ. Hence when the first form of the fut. is -ξω from -γέσω, γ enters into the second form after rejecting σ, e. g. πράσσω, πράξω [πραγέσω, πραγέω, πραγῶ], πέπραγα. ἀλλάσσω, ἀλλάξω [ἀλλαγῶ], ἀπ-ηλλάγην. ῥήσσω, ῥήξω [ῥαγῶ], ἐῤῥάγην *Soph. Ant.* 476. κράζω, κράξω [κραγέσω, κραγέω, κραγῶ], ἔκραγον. κλάζω, ἔκλαγον §. 177. c. ὀρύσσω, ὀρυγῆναι *Xenoph. Anab.* 5, 8, 11. τρίζω, τέτριγα *Il.* ψ', 101. *Od.* ω', 6. 9. φρίσσω, φρίξω [φρικέσω, φρικέω, φρικῶ], πέφρικα.

If, on the other hand, the first form of the fut. has -σω, in verbs in -ζω, where σ has rejected the lingual δ, as θ in λήθω, λήσω, δ necessarily enters again into the second form. φράζω, φράσω [φραδέσω, φραδέω, φραδῶ], πέφραδα. ὄζω [ὀδέσω, ὀδέω, ὀδῶ], ὄδωδα. καθέζομαι, καθεδοῦμαι.

Obs. 2. Of ψύχω we find aor. 2. ἐψύγην. Æschylus *ap. Hesych.*

[b] Porson (see ad Or. 929.) and the subsequent editors always write the fut. with ε, (the MSS. always vary between ε and α,) and the aor. with α.

has, however, ἀπεψύχη, and *Aristoph. Nub.* 151. one MS. has ψυχείσῃ, which is confirmed by ἀναψυχή, παραψυχή, and is preferred by the grammarians, *Mœris, p.* 421. *Thom. M. p.* 63. comp. 929. to ψυγῆναι. Later writers, however, formed ἐψύγην after the analogy of ὠρύγην, and hence ψυγείς in the fragments of the middle and new comedy [a].

Obs. 3. Some verbs change πτ of the present into φ, others into β. The following change it into φ: θάπτω [ταφῶ], ἐτάφην, ταφείην *Xen. Anab.* 5, 7, 20. ταφήσει *Eur. Troad.* 450. ἐνταφεὶς [ἔταφον], ταφὼν from θήπω. ῥίπτω [ῥιφῶ], ἐρρίφην. ῥάπτω, ἐρράφη *Eurip. Bacch.* 243. θρύπτω, ἐτρύφην, whence διατρυφὲν *Il.* γ', 363. from which have been imagined old radical forms τάφω, ῥίφω, ῥάφω, τρύφω. Yet these appear themselves to have been derivative forms, instead of τάπω, ῥίπω (whence ῥιπή), &c. and the aspirate φ to have been selected on account of the preceding aspirate [b]. κρύπτω makes frequently in aor. 2. pass. κρυβείς, fut. 2. pass. κρυβήσονται *Eurip. Suppl.* 543. But the derivatives have φ, κρυφῆ, κρύφιος, κρυφαῖος (in κρύβδα the φ was necessarily changed into β on account of the adverbial ending δα), and *Soph. Aj.* 1145. the Aldine ed. and most of the MSS. have κρυφείς. *Eur. Bacch.* 955. the *Cod. Pal.* has κρυφῆναι. Later writers had a present κρύβω, whence ἐκρύβην [c]. βλάπτω makes ἐβλάβην from βλάβω *Il.* τ', 82. 166. *Od.* ν', 34.

Obs. 4. From the necessity of a short penult, it frequently happens, that when two consonants come together which lengthen the vowel, they are transposed, e. g. ἔδρακον *Il.* ξ', 344. ω', 223. *Æsch. Ag.* 614. δρακεὶς *Pind. Pyth.* 2, 38. for ἔδαρκον from δέρκω δέρκομαι. ἔπραθον *Il.* σ', 454. from πέρθω. ἔδραθεν *Od.* ν', 143. from δάρθω δαρθάνω. See §. 16, 3. c. Thus ἤμβροτον is formed by transposition from ἥμαρτον, in which case β is introduced. §. 40. *p.* 76. These forms, however, occur only in the Ionic and other old poets.

Obs. 5. Verbs pure have not these tenses (aor. 2. perf. 2.), and the forms which do occur come from barytone verbs, which are sometimes met with in the present, e. g. στερέντα *Eurip. Alc.* 622. from στέρω στέρομαι *Xenoph. Anab.* 3, 2, 2. not στερέω [d]. ἔδουπον, δέδουπα *Il.* ψ', 679. from δούπω. ἔλακον, λέληκα, λελακυῖα *Od.* μ', 85. from λήκω. μακὼν *Il.* π', 469. μεμακυῖαι *Il.* δ', 435. from μήκω. ἔμυκε and μεμυκώς *Il.* σ', 580. from μύκω, whence afterwards μυκάομαι, as from μήκω, μη-

[a] Elmsl. in Class. Journ. No. 16. p. 439. Comp. Lob. ad Phryn. p. 318.

[b] In the common Grammars ἅπτω, βάπτω, σκάπτω, δρύπτω, are also added, of which I have never found any undoubted aor. 2.

[c] Elmsl. l. c. Herm. ad Soph. Aj. 1124. Matthiæ ad Eur. Suppl. 543. Of κρύβω see Lob. ad Phryn. p. 317 seq.

[d] Brunck. ad Eur. Hec. 623. calls it a syncope for στερηθέντα.

κάομαι. Others, as ἔκτυπεν, ἔχραισμε, may be also imperfects *Il.* α', 28. γ', 54. λ', 387. ο', 32.

Obs. 6. In many verbs only the aor. 2. pass. occurs, if the aor. 2. act. and the imperf. would have had the same form, e. g. ἐγράφην, συνελέγην, ἐφλέγην.

Obs. 7. It seldom happens that a tense formed entirely by this analogy has the termination of the aor. 1. act. -α, e. g. εἶπα in Herodotus, also *Eur. Cycl.* 101. more frequently 2nd pers. εἶπας *Xenoph. Cyrop.* 6, 3, 20. *Æschyl. Suppl.* 353. *Æschin. in Ctes. p.* 551. *Œd. Col.* 1513. frequently εἴπατε. (R.) Thus in Plato and Aristophanes the imperat. εἶπον, εἰπάτω occurs for εἰπέ, from ἔπω [e]. (while εἰπόν is considered as the Dor. imp. aor. 2.[f]) So ἤνεγκα from ἐνέγκω (φέρω) for ἤνεγκον *Soph. El.* 13. *Xen. Cyrop.* 7, 1, 1.[g] Under this head, however, those cases are not to be reckoned in which the fut. has merely σ. §. 182. *Obs.* 1.

So in the Attic language ἔπτατο, πτάμενος, πτάσθαι, are found as well as ἔπτετο, πτόμενος, πτέσθαι. ἠράμην and ἠρόμην. But such forms as ἔπεσα (*Eur. Troad.* 293. many MSS. have προσέπεσον, and *Alc.* 471. πέσοι for πέσειε); εὑράμην, εἱλάμην, ἦλθαν, ἔφυγαν, ἔλαβαν, ἔλιπαν, εἶδα, belong only to the later and Alexandrian period [h].

Obs. 8. In the Homeric language many aorists are found which are formed in a different way by syncope, as ἔπλετο from πέλω, πέλομαι for ἐπέλετο, 2nd pers. ἔπλεο, ἔπλεν: so ἐπτόμην, which is also admitted into the Attic language from πέτομαι (see the list of verbs), and with elision of the diphthong ἔγρετο, ἀγρόμενος for ἐγείρετο, ἀγειρόμενος. At least these forms always occur as aorists: and so also ἀγρόμενοι 'persons collected together' is distinguished from ἀγειρόμενοι 'persons collecting themselves'. Such syncopated forms sometimes also take the reduplication, §. 165. *Obs.* 4. as, πέφνε from φένω for ἔφενε, κέκλετο, κεκλόμενος from κέλομαι. Elsewhere the vowel of the termination is merely elided, as in ἔγεντο for ἐγένετο *Hes. Theog.* 283. 704. *Theocr.* 1, 88. (different from γέντο 'he seized'), and probably the forms ἆλτο,

[e] Valck. ad Herod. p. 649, 91. Gregor. p. (228) 481. Fisch. 3 a. p. 89.

[f] Lob. ad Phryn. 348. not.

[g] Gregor. p. (65) 149 seq. Fisch. 3 a. p. 188.

[h] Of εὑράμην see Fisch. 2. p. 435. 3 a. p. 95. Wolf. ad Dem. Lept. p. 216. Lob. ad Phryn. p. 139. In Hesiod Fr. 8. (ap. Ruhnk. Ep. Crit. p. 108.) Fischer reads εὑρομένος, as in Fr. Pind. Athen. 13. p. 573 E., Boeckh p. 608. reads εὑρόμενον. ἀνεύρατο is found Timocl. ap. Athen. 6. p. 223 B. Eust. ad Od. ι'. p. 1637, 39. says, τοῦ εὑράμην καὶ τοῦ εὕρασθαι οὐκ ἔστι χρῆσιν εὑρεῖν. Comp. ad Il. σ'. p. 1144, 22. Of εἱλάμην see Dorv. ad Char. p. 402 seq. Lips. Lob. ad Phryn. p. 183. Fisch. 3 a. p. 24. Valck. l. c.

δέκτο, ἔδεκτο, ἷκτο *Hes. Theog.* 481. μάκτο, λέξο, λέκτο, πάλτο, ὦρτο, are to be regarded, as Buttmann has suggested, as syncopated imperfects for ἥλετο or ἥλατο, &c. and so συναΐκτην *Hes. Sc. H.* 189. from -αϊσσέτην (-αϊγέτην) in usage as aorists, not plusq. perf. with omission of the reduplication. The consonant which preceded the rejected vowel, and consequently is followed by μ σ τ, is changed as the nature of these consonants requires §. 34. therefore ἐδέγμην ἔδεκτο, ἐλέγμην ἔλεκτο, for ἐδεχόμην ἐδέχετο. The ο is rejected in λύμην *Il.* φ', 80. aor. from ἐλυόμην. λύτο has commonly ὕ, but sometimes ῡ, as *Il.* ω', 1. as ἔρυτο for ἐρύετο imperf. *Il.* δ', 138. and elsewhere. The other moods were formed according to the analogy by which σο in the imper. θαι in the infin. answer to μαι and μην in the indic. δέξο (δέγ-σο), λέξο, ὄρσο, inf. δέχθαι, ὄρθαι *Il.* θ', 474.

Of the syncopated perf. τέθνατε &c. see §. 198, 6.

The Second Future Passive

is derived from aor. 2. pass. by changing the termination -ην into -ήσομαι and rejecting the augment, e. g. ἐκρύβην, κρυβήσομαι.

194. (189) By the same analogy is formed

The Second Perfect or Middle[a],

which is always formed from the unchanged and commonly the original root, by changing only ω into α, and prefixing the reduplication, e. g. ἄνωγα, βέβουλα (προβέβουλα *Il.* α', 113.), βέβριθα, γέγηθα, γέγωνα, δέδια (from δίω), δέδουπα (*Il.* ψ', 679.), ἔαγα (ἄγω, ἄγνυμι), ἔαδα (ἥδω, ἀνδάνω), ἔδηδα from ἔδω, ἐσθίω, ἔρριγα, κέκηδα, κέκευθα, κέκρᾱγα, κεκοπώς (*Il.* ν', 60.), κέχανδα, λέλαμπε, λελειχμότος *Hes. Th.* 826. λέληθα, μέμαρπα, ὄδωδα, ὄλωλα, ὄπωπα, ὄρωρα, πέπηγα, πέφευγα, πέπρᾱγα, σέσηπα, τέτηκα, τέτριγα, τέθηπα, πέφρικα, τετευχώς, &c. With regard to the penult, the following rules are observed:

1. α arising from ε or ει, and ε of the aor. 2. become ο, e. g. σπείρω, ἐσπάρην, ἔσπορα. στέλλω [σταλῶ], ἐστάλην, ἔστολα. κτείνω [κτανῶ, ἐκτάνην], ἔκτονα. τέμνω [ταμῶ], ἔταμον, τέτομα. λέγω, ἐλέγην, λέλογα. μένω, μενῶ, μέμονα.

[a] Perhaps more correctly *Perfectum Primum*, being more simple in form and older in point of time. Of the inaccuracy of the name *Perf. Middle*, see Buttmann L. Gr. p. 370.

ἐγχέζω [χεδῶ], ἐγκέχοδα *Arist. Ran.* 482. *Vesp.* 624. πέρδω, παρδῶ, πέπορδα *Arist. Pac.* 334. στέργω, ἐστοργώς. δέρκω, δεδορκώς. ἔργω, ἔοργα. ἔλπω, ἔολπα[b]. πέπονθα from πένθω or πάσχω; in the same manner as 'break, brake, broken'. In polysyllabic verbs also, as ἐγείρω (ἐγερῶ, ἤγερον), ἤγορα and ἐγρήγορα (for ἐγήγορα §. 168.).

2. In the rest of the verbs the long vowel is put in the penult for the short one, either as it stood in the present, or changed.

a) α, which came from αι or η, or was long by position in the present, is changed into η, e. g. μαίνομαι, ἐμάνην, μέμηνα. δαίω, ἐδάην, δέδηα. θάλλω (θαλῶ), τέθηλα. κλάζω (κλαγῶ), ἔκλαγον, κέκληγα. λήθω (λαθῶ), ἔλαθον, λέληθα. πλήττω (πλαγῶ), ἐπλάγην, πέπληγα. φαίνω, φανῶ, πέφηνα[c]. χαίνω, χανῶ, κέχηνα.

Except: κράζω, ἔκραγον, κέκρᾱγα. πράσσω, πέπρᾱγα. φράζω, πέφρᾰδε[d]. ᾄδω, ἔᾱδα. ἄγω (ἄγνυμι), ἔᾱγα. (In the aor. ἔᾰδον, ἐᾰ'γη.) λέλᾱκα comes from the old λάκω, Ion. ληκέω.

b) ι, which came from ει, is changed into οι (combination of ι in the fut. with Rule 1.). πείθω (πιθῶ), ἔπιθον, πέποιθα. λείπω (λιπῶ), λέλοιπα. εἴκω, ἔοικα. εἴδω, οἶδα[e].

Instead of ἔοικα a more Attic form was εἶκα, which occurs even in Hesiod *Sc.* 206.[f] like the common word εἰδώς from οἶδα.

c) To this lengthening of the short vowel belongs also μέμηλα from μέλει.

Obs. 1. In some verbs the penult remains short, e. g. ἀκήκοα from ἀκούω, ἐλήλυθα from ἐλεύθω. (εἰλήλουθα is a mere poetic lengthening of the υ; yet the same analogy exists here as between σπεύδω and σπουδή.) On the other hand πέφευγα from φεύγω, κέκευθα, τέτευχα.

Obs. 2. The poets frequently make the penult short again, particularly in the feminine of the participle, because the proper form would be inadmissible in a verse, e. g. ἀρᾰρυῖα *Il.* γ', 331. and elsewhere

[b] Fisch. 2. p. 432.

[c] The orthography of πέφηνα cannot be justified, whether the tense be derived from the pres. of which the original form was probably φάνω, or from the fut.

[d] Fisch. 2. p. 430 seq.

[e] Fisch. 2. p. 433.

[f] Pierson ad Mœr. p. 148. Brunck ad Aristoph. Nub. 185.

(ἀρᾱρυῖαν *Hes. Theog.* 608.). μεμακυῖαι *Il.* ε', 435. from μεμηκώς *Il.* κ, 362. τεθαλυῖα *Il.* ι', 208. &c. from τεθηλώς *Od.* μ', 103. λελᾰκυῖα *Od.* μ', 85. from λελησκώς *Il.* χ', 141. σεσαρυῖα *Hesiod. Sc. H.* 268. from σέσηρα, σεσηρώς. Similarly πεπαθυῖη *Od.* ρ', 555. from πήθω (παθῶ), ἔπαθον, πέπηθα.

Obs. 3. From α (fut. 2.) aor. 2. originates ω in ἔῤῥωγα *Soph. Trach.* 852. *Plat. Phædon. p.* 86 A.[a] from ῥήσσω as ἀρωγή is connected with ἀρήγω. Comp. §. 187, 7. In εἴωθα the characteristic ο in the perf. 2. is changed into ω, perhaps for the sake of euphony, or in order to give to a tense which has the signification of the present, the character of duration by means of the form itself (§. 171.), ἔωθα, as the Ionians (*Herod.* 2, 91. 1, 133. 4, 134. 3, 27. 31.) and Dorians also, according to Suidas and Thucydides (6, 58.) wrote, and then lengthened into εἴωθα. Comp. ὄκωχα §. 186. *Obs.* 3. ἄωρτο §. 189. 1, *Obs.*

Obs. 4. ἀπεκτονήκατε *Xenoph. Hiero* 3, 8. appears to be a lengthening of the perf. 2. if the reading be correct. (*Plat. Apol. Socr. p.* 38 C. Bekker reads from MSS. ἀπεκτόνατε.) It seems to have originated in the custom of forming new verbs from a perf. 2. either actually in use, or at least imagined according to analogy, e. g. from ἐγρήγορα a present tense ἐγρηγορόων is found *Od.* ν', 6. (ἐγρηγόρουν *Aristoph. Eccl.* 32. was introduced by Brunck), and for ἐγρηγόρησαν *Xenoph. Anab.* 4, 6, 22. and ἐγρήγορον *Æsch. Ag.* 356. ἐγρηγόρεσαν and ἐγρηγορός are now read.

Obs. 5. The Attic εἶξα, εἴξασι from εἴκω, for εἶκα or ἔοικα, is quite irregular; in which ξ instead of κ is said to be taken from the Bœotian dialect[b].

Obs. 6. Some perfects appear to be formed immediately from the present, by changing -ω into -α, and prefixing the reduplication, e. g. δέδουπα, δέδια, from δούπω, δίω. Thus also ἄνωγα for ἤνωγα.

Verbs which have this perf. 2. form from it also a plusquamperf. 2. after the same rules as those by which the plusquamperf. 1. was formed from the perf. 1. ὄλωλα, ὠλώλειν. ὄδωδα, ὠδώδειν.

Obs. There is scarcely a single verb, which has all these tenses, that can regularly be derived from it. It is very seldom that a verb has both aor. 1. and aor. 2. pass. as ἀπηγγέλθην and ἀπηγγέλην[c], or perf. 1. and 2. at the same time. (R.) When it has these tenses, they commonly belong to two different dialects, or two different ages of a dialect, as ἔπιθον only in the old Ionic, ἔπεισα in Attic and the rest, ἀπηλλάχθην,

[a] Valck. ad Hipp. 1338.

[b] Ruhnk. ad Timæi Lex. Pl. p. 98. Piers. ad Mœr. p. 147. Musgr. ad Eurip. Iphig. A. 853. Fisch. 1. p. 175.

[c] Passow ad Parthen. 21. p. 70.

συνελέχθην in the older Attic dialect, ἀπηλλάγην, συνελέγην in the new, or they have different significations, as πέπραχα in an active sense, *Aristoph. Equ.* 683. *Xenoph. H. Gr.* 5, 2, 32. *Cyrop.* 7, 5, 42. *Anab.* 5, 7, 29. πέπραγα in a neuter sense. Some of these double forms are φανοῦμαι and φανήσομαι, both in the tragedians; ἔκτεινα and ἔκτανον in Homer and the tragedians. Instead of ἔτυψεν, *Eur. Ion.* 779. has ἔτυπεν, and *Soph. Œd. T.* 811. *Aj.* 255. *Arist. Ach.* 1193. τυπείς. κατακλινείς is found *Nub.* 694. for κατακλιθείς, and κατακλινέντες *Plat. Rep.* 2. *p.* 372 B.

Many forms occur only in single authors, and are not used by others, e. g. ἐσέφθην from σέβω, -ομαι, in Sophocles *ap. Hesych. s. v.* and *Plat. Phædr. p.* 254 B. and perhaps many tenses occurred in the lost works of the Greeks, which we now consider as never having been in use.

Conjugation.

The proper conjugation can only be learnt completely from the paradigm which is given below; at the same time, however, all these different tenses have something amongst them in common, which may be comprehended under the following general heads: 195. (191)

1. There are in the active and passive voices two principal classes with reference to the termination; one of which we shall call the class of the Principal tenses (the present, future, and perfect), the other the class of the Historical tenses (imperfect, plusquam perf. and the aorists). The tenses of each class agree with one another in certain points, as the following table shows:

		Principal Tenses.					*Historical Tenses.*		
		1. P.	2. P.	3. P.			1. P.	2. P.	3. P.
Active.	Sing.	—	-ς	-ε -ει	Active.	Sing.	—	-ς	-ε
	D. wanting		-τον	-τον		D. wanting		-τον	-την(R)
	Pl.	-μεν	-τε	-σι		Pl.	-μεν	-τε	-ν
Passive.	S.	-μαι	-σαι	-ται	Passive.	S.	-μην	-σο	-το
	D.	-μεθον	-σθον	-σθον		D.	-μεθον	-σθον	-σθην
	Pl.	-μεθα	-σθε	-νται		Pl.	-μεθα	-σθε	-ντο.

This table serves also for the verbs in μι, and on that account the first person is left undefined. The third person sing.

act. is *ει* in the present and future of verbs in *ω*, in the perf. *ε*; in verbs in *μι* it is *σι*.

Obs. 1. In the old (epic) and old Attic language, the distinction between the 2nd and 3rd pers. dual appears not to have been firmly established; in the former both persons appear to have been *-ον*, in the latter *-ην*. Thus we find as 3rd pers. dual διώκετον, imperf. *Il.* κ', 364. ἐτεύχετον *Il.* ν', 346. λαφύσσετον σ', 583. ἴτον *Hes.* Ἔργ. 197. but with the v. r. ἴτην. On the other hand we find in the 2 pers. *Soph. Œd. T.* 1511. εἰχέτην, where εἴχετον would be against the metre, *Eur. Alc.* 672. ἠλλαξάτην in all MSS.; and Zenodotus wrote *Il.* κ', 545. λαβέτην for λάβετον. λ', 782. σφὼ δὲ μάλ' ἠθελέτην. In most of these passages, however, the MSS. have unanimously 2 pers. *-ον*, 3 pers. *-ην*, and the metre allows either a long or a short syllable[a].

Obs. 2. If we assume that the termination of the 3rd pers. plur. of the principal tenses in Doric *-ντι* for *-σι* was the primitive form, and that the Doric *τ* was afterwards changed into *σ*, the *ν* before *σ* rejected (§. 39.), and then the short vowel changed into a diphthong, or made long (*τύπτοντι, τύπτονσι, τύπτουσι, τετύφαντι, τετύφανσι, τετύφασι, τιθέντι, τιθένσι, τιθεῖσι* and *τιθέασι*), the agreement becomes still clearer, not only between all kinds of verbs in *-ω*, as well as in *-μι*, but also between the principal and historical tenses. For

1. The third pers. plur. of verbs in *-ω*, and of those in *-μι*, *-ουσι*, *-εῖσι*, *-ᾶσι*, *-οῦσι*, *-ῦσι* have one principle, since they are derived according to the common rule §. 39. from *-οντι*, *-εντι*, *-αντι*, *-οντι*, *-υντι*.

2. The active and passive voices accord in the third person of the present and future, *-οντι*, *-ονται*, *-εντι*, *-ενται*, *-αντι*, *-ανται*, &c. *τύπτοντι* (*-ουσι*), *τύπτονται*. *τιθέντι* (*τιθεῖσι*), *τίθενται*, &c.

3. It becomes clear how in verbs in *-μι* the terminations *-έασι*, *-όασι*, *-ύασι* could come from *-εῖσι*, *-οῦσι*, *-ῦσι*; viz. the *α* before the termination comes from *ν*, according to the Ionic dialect, as *πεφιλήαται*, *τιθέαται* for *πεφίληνται*, *τίθενται*. See §. 198.

4. The reason appears why *α* before the termination *-σι* of the perfect is long; viz. because the syllable in which *ν* before *σ* is omitted, remains long. §. 39.

5. In the same manner the analogy between *-οντι* and *-ον*, *-αντι* and *-αν* is shown. In some dialects, much of which afterwards remained in the dialect of the Alexandrian writers, the perf. in the third pers. plur. had also *-αν* for *-ασι*. See §. 200, 4. *Obs.*

[a] Schæf. ad Apoll. Rhod. Sch. p. 146. Elmsl. ad Arist. Ach. 733. ad Eur. Med. 1041. Comp. Herm. ad Soph. Œd. Col. 1381.

The conjugation of the perf. pass. deserves a separate mention here. It has properly the passive terminations given in the above tables, Sing. *-μαι, -σαι, -ται*; Dual *-μεθον, -σθον, -σθον*; Plur. *-μεθα, -σθε, -νται*; and these terminations remain unchanged in the pure verbs. But in the barytone verbs the consonant which precedes the termination must be changed in various ways according to the rules in §. 37, 4. 196.

1. If the termination is *-μμαι*, the first *μ* is regarded as originating from *π*, and therefore the verb is conjugated *τέτυψαι* (*τέτυπ-σαι*) *τέτυπται*, *τέτυφθον* (from *τέτυπθον*).

2. In *-γμαι*, *γσ* is changed into *ξ*, *γ* before *τ* into *κ*, before *θ* into *χ* (§. 34.), *εἴλεγμαι*, *εἴλεξαι*, *εἴλεκται*, *εἴλεχθον*, &c.

3. In *-σμαι*, which has originated from *-γκα*, e. g. *πέφασμαι* from *πέφαγκα*, the *ν* from which the *γ* of the perf. act. has been derived, where it is practicable, resumes its place, as *πέφασμαι*, *πέφανσαι*, *πέφανται*, *πέφανθον*, *πεφάνθαι* *Il.* *β'*, 122. *ε'*, 531. *Soph. Antig.* 621. and elsewhere. *λελύμανται* *Dem. p.* 570, 20. So *-ανται* is always the termination of the 3rd pers. sing. not plur. *ψῆφος κέκραυται* *Eur. Andr.* 1276. comp. *Ion.* 1029. *πεπείρανται τάδε* *Soph. Trach.* 851. *κεχείμανται φρένες* *Pind. Pyth.* 9, 57. according to the *schema Pindaricum* §. 303, 2. So the verbs in *-ύνω*, e. g. *λελάμπρυνται* *Arist. Plut.* 635. *παρώξυνται* *Dem. p.* 70, 14. *παρωξύνθαι* *Plat. Prot. p.* 333 E.[b]

With the same termination before the 2nd pers. *-σαι* the first *σ* is again dropped, as *πέπεισαι*, *πέπυσαι* *Plat. Prot. p.* 310 B. Homer has for the sake of the metre *πέπυσσαι* *Od.* *λ'*, 494. *κέκασσαι* *Od.* *τ'*, 82.

4. In *-μμαι* and *-γμαι*, which have arisen from *-μφα* and *-γχα*, the *μ* and *γ* which had been dropped in the first person resume their place in the other persons, as *ἐλήλεγμαι* (for *ἐλήλεγ-γμαι* from *ἐλέγχω*), *ἐλήλεγξαι* (from *ἐλήλεγ-γσαι*), *ἐλήλεγκται*. *κέκαμμαι*, *κέκαμψαι* (from *κέκαμπ-πσαι*), *κέκαμπται*. See §. 188, 2.

Of the third pers. plur. see §. 198. b.

2. With respect to the Moods it is to be observed that 197.

a) In the imperative, except the second person, the dual of (192)

[b] Schæf. ad Dionys. H. p. 355. ad Apoll. Rh. Schol. p. 203.

the indicative is throughout the basis. Act. sing. third pers. -τω; dual -τον, -των; plur. -τε, -τωσαν. Pass. sing. third pers. -σθω; dual -σθον, -σθων; plur. -σθε, -σθωσαν. Only in the pres. and perf. pass. the 2nd pers. imp. is throughout in analogy with the 2nd pers. indic. the imper. having -σο where the indic. has -σαι. If an ε precedes the σ, the σ is rejected, and εαι which remains is contracted into η, εο into ου. See §. 202, 1. The proper imper. perf. act. does not occur, for γέγωνε *Eur. Or.* 1226. is present, and τέθναθι &c. are derivative forms.

b) In the optative ι is always added to the principal vowel, either short or made short, of the same tense in the indicative. τύπτω τύπτοιμι, ἔτυψα τύψαιμι. In the perfect it is added to the principal vowel of the present indic. τέτυφα, τετύφοιμι. If the long vowel be the characteristic, as in the perf. pass. of verbs pure, ι is subscribed, τετίμημαι τετιμῴμην, ἠκρίβωμαι ἠκριβῴμην. If the principal vowel is υ, this vowel becomes long, e. g. λελῦτο *Od.* σ', 238. δαινῦτο *Il.* ω', 665. for λελύϊτο, δαινύϊτο, perhaps more correctly λελυῖτο, δαινυῖτο[b].

c) The conjugation of the optative is always analogous with that of the historical tenses, that of the conjunctive with the conjugation of the principal tenses. The optative has therefore in the third person dual -την, -σθην; in the third person plur. -ν, -ντο. The conjunctive in the dual third pers. -τον, -σθον; plur. third pers. -σι, -νται.

d) The conjunctive has throughout the long vowel instead of the short of the indicative, ω, η, ῃ, for ο, ε, ει. In the perfect it is again determined by the present. πεφύκῃ *Eur. Ion.* 453. ὠφλήκῃ *Arist. Av.* 1457. καθεστήκῃ *Soph. Ant.* 1074. τεθνήκωσι *Thuc.* 8, 74.

e) If we might venture to assume as a principle, that those forms which occur in the old Ionic and Doric dialects are in general the primitive forms, the infinitive act. must have originally ended in -μεναι, abbreviated into -μεν. From this at least many forms of infinitives in use may be derived.

From the form -μεναι, -τιθέμεναι, τετυφέμεναι, τυφθήμεναι, came, by omitting the syllable με, τιθέναι, τετυφέναι, τυφθῆναι. In some the vowel preceding the omitted με was made

[a] Jen. Litt. Zeit. 1809. No. 247. p. 154.

long, as in στῆναι, θεῖναι, δοῦναι, for στάμεναι, θέμεναι, δόμεναι.

From the form -μεν, τυπτέμεν, came, in the same manner, τυπτέν and τύπτειν made long (R.).

f) The perfect retains its reduplication through all the moods, τέτυφα, τέτυφε, τετύφοιμι, τετύφω, τετυφώς.

Obs. 1. The old grammarians reckoned thirteen conjugations (συζυγίας); six of barytones, three of circumflexed verbs, four of verbs in -μι. Theodore Gaza reduced them to five: 1. Those which have ψ in the fut. 2. Those which have ξ. 3. Those which have σ. 4. Those in λ, μ, ν, ρ. 5. Those in -μι. The modern division originated with Verwey[b].

Obs. 2. Of the circumflexed verbs only those in -έω occur frequently in the Ionic writers uncontracted, but often also contracted. Those in -άω never occur uncontracted in Herodotus, seldom in Homer, as ἀοιδιάουσα *Od.* ε', 61. κ', 227. βριάει *Hes.* Ἔργ. 5. *Theog.* 447. γοάοιμεν, γοάοιεν *Il.* ω', 664. *Od.* ω', 190. ἐλάων *Od.* κ', 83. *H. in Merc.* 342. ἰχθυάοντες *Hes. Sc.* 210. κατεσκίαον *Od.* μ', 436. κραδάων *Il.* η', 213. *Od.* τ', 438. λάων *Od.* τ', 229 seq. *H. in Merc.* 360. ναιετάουσιν *Od.* ζ', 153. 245. νάει *Od.* ζ', 292. οὔταε *Od.* χ', 356. πέραον *Il.* π', 367. ὕλαον *Od.* π', 5. ν', 15. ἐχράετο *Od.* φ', 69. all with α short; with α long διψάων *Od.* λ', 584. πεινάων *Il.* γ', 25. π', 758. σ' 162. ἀμάειν *Hes.* Ἔργ. 392. They are commonly contracted in Homer and Hesiod, or lengthened, ἀντιάας, ἀντιόωσιν. See §. 11. *p.* 38. It is remarkable that along with γοάοιμεν, ἐλάων, ἰχθυάοντες,—γοόωσα, ἐλόωσι, ἰχθυάᾳ are found as the only forms[c]. The inf. -άειν is found only in *Apoll. Rh.* 1, 828. 903. 3, 680. 1134. in ναιετάειν, elsewhere always ἐλάᾳν, περάᾳν. Those in -όω are no where found uncontracted.

Obs. 3. Whether the inf. of verbs in -άω should have the ι *subscr.* or not, must be decided by a more complete investigation of inscriptions. Herodian (A.D. 180.) and the subsequent old grammarians decide against it on trifling grounds. A more important reason is, that the original form of the inf. was not -ειν but εν, whence γελᾶν, not γελᾷν. For though orthography and speech do not always conform exactly to etymology, the inf. of the verbs in -όω (δηλοῦν from δηλόεν, not δηλοῖν as it must have been if derived from δηλόειν) shows that in this case regard was paid to the original form[d].

[b] Fisch. 1 a. p. 244 seq. Comp. Dion. Thr. p. 638. in Bekk. Anecd. Theodos. Gramm. p. 149.

[c] Herm. in Wolf. Mus. Antiq. Stud. p. 233. Jen. L. Z. 1809. No. 245. p. 138.

[d] Elmsl. ad Soph. Œd. T. Præf. p. 8. Wolf Litter. Anal. 1. p. 419. Göttling ad Theod. p. 226 seq.

	Indicative.	Imperative.
Present.	Sing. τύπτω, 'I strike' -ω, -εις, -ει Dual. -ετον, -ετον Plur. -ομεν, -ετε, -ουσι (ν)	Sing. τύπτε, 'strike' τυπτέτω, 'let him (her, it) strike' Dual. τύπτετον, 'strike ye (both)' τυπτέτων, 'they (both) may or must strike' Plur. τύπτετε, 'strike ye' τυπτέτωσαν (1), 'they may, must, should strike'
Imperf.	Sing. ἔτυπτον, 'I did strike' -ον, -ες, -ε (εν) Dual. -ετον, -έτην Plur. -ομεν, -ετε, -ον	
Perf. 1.	Sing. τέτυφα, 'I have struck' -α, -ας, -ε (εν) Dual. -ατον, -ατον Plur. -αμεν, -ατε, -ᾶσι (ν)	[τέτυφε, like other imper. perf. act., is not in use.]
Plusq. 1.	Sing. ἐτετύφειν -ειν, -εις, -ει (5) Dual. -ειτον, -είτην Plur. -ειμεν, -ειτε, -ειεν (-εσαν) (6)	
Perf. 2.	τέτυπα as the perf. 1. in all the moods.	
Plusq. 2.	ἐτετύπειν as in the plusquam perf. 1.	
Aor. 1.	Sing. ἔτυψα -α, -ας, -ε (εν) Dual. -ατον, -άτην Plur. -αμεν, -ατε, -αν	Sing. τύψον -ον, -άτω Dual. -ατον, -άτων Plur. -ατε, -άτωσαν (1)
Aor. 2.	Sing. ἔτυπον as the imperfect.	τύπε as the present.
Fut. 1.	Sing. τύψω as the present.	wanting.
Fut. 2.	Sing. τυπῶ -ῶ, -εῖς, -εῖ Dual. -εῖτον, -εῖτον Plur. -οῦμεν, -εῖτε, -οῦσι (ν)	wanting.

Note. The numbers refer to the following Observations, §. 198.

Active.

Optative.	Conjunctive.	Infinit.	Participle.
τύπτοιμι, 'I might strike, I would strike' -οιμι, -οις, -οι -οιτον, -οίτην -οιμεν, -οιτε, -οιεν (2)	τύπτω '(that) I may strike' -ω, -ῃς, -ῃ -ητον, -ητον -ωμεν, -ητε, -ωσι (ν)	τύπτειν	τύπτων, -ουσα, -ον (Gen. -οντος, -ούσης, -οντος, &c.)
τετύφοιμι as the present.	τετύφω as the present.	τετυφέναι	τετυφώς, -υῖα, -ός (G. -ότος, -υίας, -ότος, &c.)
τύψαιμι -αιμι, -αις, -αι -αιτον, -αίτην -αιμεν, -αιτε, -αιεν (7)	τύψω -ω, -ῃς, -ῃ -ητον, -ητον -ωμεν -ητε, -ωσι (ν)	τύψαι	τύψας, τύψᾱσα, τύψαν (G. -αντος, -άσης, &c.)
as the present.	as the present.	τυπεῖν	τυπών, -οῦσα, -όν (G. τυπόντος, &c.)
τύψοιμι as the present.	wanting.	τύψειν	τύψων, -ουσα, -ον
τυποῖμι -οῖμι, -οῖς, -οῖ -οῖτον, -οίτην -οῖμεν, -οῖτε, -οῖεν	wanting.	τυπεῖν	τυπῶν, -οῦσα, -οῦν (G. -οῦντος, &c.)

B. *Verbs*

1. in

	Indicative.	Imperative.
Present.	S. φιλ-έω, 'I love' -έω, -έεις, -έει -ῶ, -εῖς, -εῖ D. -έετον, -έετον -εῖτον, -εῖτον P. -έομεν, -έετε, -έουσι -οῦμεν, -εῖτε, -οῦσι (ν)	S. φίλ-εε -εε, -εέτω -ει, -είτω D. -έετον, -εέτων -εῖτον, -είτων P. -έετε, -εέτωσαν εῖτε, -είτωσαν (1)
Imperf.	S. ἐφίλ-εον -εον, -εες -εε -ουν, -εις, -ει D. -έετον, -εέτην -εῖτον, -είτην P. -έομεν, -έετε, -εον -οῦμεν, -εῖτε, -ουν	

2. in

Present.	S. τιμ-άω, 'I honour' -άω, -άεις, -άει* -ῶ, -ᾷς, -ᾷ D. -άετον, -άετον -ᾶτον, -ᾶτον P. -άομεν, -άετε, -άουσι -ῶμεν, -ᾶτε, -ῶσι (ν)	S. τίμ-αε -αε, -αέτω -α, -άτω D. -άετον, -αέτων -ᾶτον, -άτων P. -άετε, -αέτωσαν -ᾶτε, -άτωσαν (1)
Imperf.	S. ἐτίμ-αον, -αες, -αε -ων -ας, -α D. -άετον, -αέτην -ᾶτον, -άτην	

3. in

Present.	S. δηλ-όω, 'I show' -όω, -όεις, -όει -ῶ, -οῖς, -οῖ D. -όετον, -όετον -οῦτον, -οῦτον P. -όομεν, -όετε, -όουσι -οῦμεν, -οῦτε, -οῦσι (ν)	S. δήλ-οε -οε, -οέτω -ου, -ούτω D. -όετον, -οέτων -οῦτον, -ούτων P. -όετε, -οέτωσαν -οῦτε, -ούτωσαν (1)
Imperf.	S. ἐδήλ-οον, -οες, -οε -ουν, -ους, -ου D. -όετον, -οέτην -οῦτον, -ούτην	

* ζάω, πεινάω, διψάω, χράομαι, contract αε and αει into

contracted.

-έω.

Optative.	Conjunctive.	Infinit.	Participle.
φιλ-έοιμι	φιλ-έω	φιλ-έειν	φιλ-έων
-έοιμι, -έοις, -έοι	-έω, -έῃς, -έῃ	-εῖν	-έων, -έουσα, -έον
-οῖμι, -οῖς, -οῖ	-ῶ, -ῇς, -ῇ		-ῶν, -οῦσα, -οῦν
-έοιτον, -εοίτην	-έητον, -έητον		(G. φιλ-έοντος
-οῖτον, -οίτην	-ῆτον, -ῆτον		-οῦντος &c.)
-έοιμεν, -έοιτε, -έοιεν	-έωμεν, -έητε, -έωσι		
-οῖμεν, -οῖτε, -οῖεν (2)	-ῶμεν, -ῆτε, -ῶσι (ν)		
-άω.			
τιμ-άοιμι	τιμ-άω.	τιμ-άειν	τιμ-άων
-άοιμι, -άοις, -άοι	-άω, -άῃς, -άῃ	-ᾶν	-άων, -άουσα, -άον
-ῷμι, -ῷς, -ῷ	-ῶ, -ᾷς, -ᾷ		-ῶν, -ῶσα, -ῶν
-άοιτον, -αοίτην	-άητον, -άητον		(G. -άοντος
-ῷτον, -ῴτην	-ᾶτον, -ᾶτον		-ῶντος)
-άοιμεν, -άοιτε, -άοιεν	-άωμεν, -άητε, -άωσι		
-ῷμεν, -ῷτε, -ῷεν (2)	-ῶμεν, -ᾶτε, -ῶσι (ν)		
P. -άομεν, -άετε, -αον			
-ῶμεν, -ᾶτε, -ων			
-όω.			
δηλ-όοιμι.	δηλ-όω	δηλ-όειν	δηλ-όων
-όοιμι, -όοις, -όοι	-όω, -όῃς, -όῃ	-οῦν	-όων, -όουσα, -όον
-οῖμι, -οῖς, -οῖ	-ῶ, -οῖς, -οῖ		-ῶν, -οῦσα, -οῦν
-όοιτον, -ooίτην	-όητον, -όητον		
-οῖτον, -οίτην	-ῶτον, -ῶτον		
-όοιμεν, -όοιτε, -όοιεν	-όωμεν, -όητε, -όωσι		
-οῖμεν, -οῖτε, -οῖεν (2)	-ῶμεν, -ῶτε, -ῶσι (ν)		
P. -όομεν, -όετε, -οον			
-οῦμεν, -οῦτε, -ουν			

η and ῃ. See §. 200. 2.

Observations.

198. (193) 1. In the third person plur. of the imperative in Attic the termination *-όντων* is more usual than *-έτωσαν*. The former occurs even in the Ionic writers. *ἀγγελλόντων Il. θ', 517. πινόντων Od. α', 340. λεγόντων Herod.* 1, 89. *σωζόντων Soph. Aj.* 660. *μετεχόντων Plat. Protag. p.* 322 D. *φερόντων Xen. Symp.* 5, 8. In the contracted verbs also *κυρούντων Æschyl. Choeph.* 712. *λυπούντων Xenoph. Cyr.* 3, 3, 50. *ἐκδειματούντων Plat. Rep.* 2. *p.* 381 E. *γελώντων Soph. Aj.* 961. In the aor. 1. *ἐκκοψάντων Aristoph. Av.* 583. *πεμψάντων Xen. Cyrop.* 4, 5, 17. The other form, however, *-τωσαν*, is also found in the older Attics, e. g. *Thuc.* 1, 34. *μαθέτωσαν. Plat. Leg.* 6. *p.* 759 D. *φερέτωσαν. ib.* 762 A. *ὑπεχέτωσαν*, and various examples, probably from an old law, in *Æschin. c. Tim. p.* 614. *ἔστωσαν* and *ἴτωσαν* are even more common than *ἔστων* and *ἰόντων*[a].

The same form was also used by the Dorians, e. g. *κοινανεόντων* in the treaty of alliance between the Argives and Lacedæmonians *Thuc.* 5, 79. according to Valckenaer's emendation *ad Eurip. Phœn. p.* 75. for *κοινωνούντων*, i. e. *κοινωνείτωσαν*. Some Doric tribes omitted the *ν* in this form, e. g. *ποιούντω, ἀποστειλάντω*[b]. Hence the Latin imperative in the third person *amanto, docento*[c].

2. The optative in *-οιμι*, particularly in the contracted verbs, has also in Attic the termination *-οίην, ποιοίην, φιλοίην, διερωτῴην, φρονοίης, διατελοίης Isocr. ad Phil. p.* 96 B. C. *ἀποστεροίη Isocr. Enc. Hel. p.* 216 A. *ἐπιτιμῴημεν Isocr. Areop. p.* 149 E. *ἐπερωτῴη Xenoph. M. S.* 1, 1, 9. *ἀγαπῴην Plat. Cratyl. p.* 391 C. *Lys. p.* 215 B. *νικῴη Demosth. Phil.* 1. *extr. τολμῴη Isocr. π. ἀντιδ. p.* 310 B. *διακυβερνῴη Plat. Rep.* 9. *p.* 573 D. *ὀρῴης Soph. Antig.* 70. The third person plur. is, as in the common form, *φιλοῖεν, τιμῷεν*. Yet the Attics often use the form *οἶμι, ῷμι*[d], as *ἀποροῖ Plat. Rep. p.* 557 D.

This form *οίην* is found also in Ionic and Doric writers, e. g. *ἐνορῴη Herod.* 1, 89. *οἰκοίητε Theocr. Id.* 12, 28. As verbs in *-άω* were by the Ionians conjugated in *-έω* (§. 10.), we find in their writers *διαπηδοίη, ἐρωτοίη* for *-πηδῴη, ἐρωτῴη*.

[a] Elmsl. Mus. Crit. No. 6. p. 306. maintains, but erroneously, that *-τωσαν* first occurs in Archestratus, about the time of Aristotle.

[b] Maitt. p. 227.

[c] Pierson ad Mœrid. p. 15. Koen ad Greg. p. (74) 175. Thom. M. p. 922. Maitt. p. 66 seq. Fisch. 2. p. 343.

[d] Valck. ad Hippol. 5, 469. Fisch. 2. p. 346. 385. Dindorf ad Xen. Anab. 2, 1, 10.

The optative also of barytone verbs is sometimes, though rarely, conjugated in the same manner, not merely in the present, but also in the perfect, aor. 2. and future, e. g. διαβαλοίην *Plat. Epist.* 7. *p.* 339 D. ἐδηδοκοίη *Cratin. ap. Athen.* 7. *p.* 305 B. according to Porson *Adv.* 98. ἐκπεφευγοίην *Soph. Œd. T.* 840. πεποιθοίη *Aristoph. Acharn.* 940. προεληλυθοίης *Xen. Cyrop.* 2, 4, 17. futur. φανοίην *Soph. Aj.* 313. vid. *Herm.* v. 306. ἐροίη *Xen. Cyr.* 3, 1, 14. where Schneider reads ἐροῖ[e]. σχοίην *id. Cyr.* 7, 1, 35. *Plat. Rep.* 7. *p.* 516 E. *Phædon. p.* 72 B. is the regular form, but not in the compounds, in which, for example, only παράσχοιμι is used.

The forms ἁλῴην, βιῴην, διῴην, ὀῴην, γνῴην, which are common in later authors, instead of ἁλοίην, βιοίην, δοίην, γνοίην, are unknown to the genuine Attics[f].

The *Etym. M. p.* 764, 52. cites τρέφοιν for τρέφοιμι from Euripides, and so we should read in Suidas Ἀμάρτοιν (not ἁμαρτεῖν) εἴρηκε τὸ ἁμάρτοιμι Κρατῖνος Δραπετίσι. Comp. §. 211, II. 1.[g]

3. In some perfects in -ηκα the Ionians, even Homer, rejected the letters ηκ in the dual and plur. not in the sing. e. g. τέθνατον, τέθναμεν, τέθνατε, τεθνᾶσι. ἕσταμεν *Plat. Gorg. p.* 468 B. *Thuc.* 6, 18. *Arist. Ach.* 683. for ἑστήκαμεν. ἕστατε *Demosth. p.* 99. instead of which *Herod.* 5, 49. has ἑστέατε. Besides τέθνηκα and ἕστηκα, βέβηκα is also syncopated in this way in the Attic writers, βέβαμεν, βεβᾶσι (δεδείπναμεν, -άναι, ἠρίσταμεν, -άναι in Aristophanes and other comic writers *Athen.* 10. *p.* 422 E. seq. are probably derived from the dialect of common life) in *Hom. H. in Cer.* 148. τέτλαμεν for τετλήκαμεν, to which class probably μέματον, μέματε belongs. Homer rejects only κ in πεφύασι, the υ becoming short, only α in δείδιμεν *Il.* η', 196. for δειδίαμεν, ἄνωγμεν *H. in Apoll.* 528. for ἠνώγαμεν. With these forms may be compared εἰλήλουθμεν *Il.* ι', 49. *Od.* γ', 81. for εἰληλούθαμεν, ἐληλύθαμεν (with rejection of θ also, which the Attic language did not tolerate before μ, Cratinus and Achæus *Heph. p.* 17 seq. *ed. Gaisf.* used ἐλήλυμεν, ἐλήλυτε), ἔοιγμεν *Soph. Aj.* 1239. *Eur. Heracl.* 429. for ἐοίκαμεν, as δέδοιγμεν for δεδοίκαμεν *Etym. M. p.* 350, 54. *Zonar.* 1. *p.* 786. and, with the shortening of the diphthong in the penult, ἴσμεν in Homer and Herodotus from οἴσαμεν, which Attic pronunciation soft-

[e] Maitt. p. 60. 61. Piers. ad Mœrid. p. 325 seq. Fisch. 2. p. 345 seq. 364.

[f] Lob. ad Phryn. p. 343. 345 seq. Blomfield ad Æsch. Ag. 331. maintains the correctness of these forms, and ἁλῴην, βιῴην, γνῴην, may be defended, as by Buttmann Mus. Antiq. St. p. 236. by the circumstance that the indic. and imper. throughout retain ω.

[g] Dobree ad Arist. Eccl. 607 Add. Buttm. L. Gr. p. 302 seq.

ened into ἴσμεν, and in the plusq. perf. ἐπέπιθμεν *Il.* β', 341. δ', 159. ξ', 55. for ἐπεποίθειμεν. So the Attics said for ᾔδειμεν, ᾔδειτε, ᾖσμεν, ᾖστε. See εἶδω, §. 231. The remaining persons, dual and plur. indic. were formed according to the analogy of the first, e. g. ἑστᾶσι, τεθνᾶσι, βεβᾶσι, like ἵσταμεν, ἱστᾶσι, ἑστέασι *Herod.* 1, 200. 3, 62. Further, after the analogy of ἔοιγμεν (as -τον -την -τε answer in the other persons to -μεν in the first) were formed εἴκτον, εἴκτην *Od.* δ', 27. *Il.* α', 104. (not from ἐῴκειτον, ἐῴκείτην), and even a passive form perf. and plusq. perf. *Il.* ψ', 107. εἴκτο, or *Od.* δ', 796. &c. ἴκτο. *Eur. Alc.* 1084. προσήϊξαι, and in Hesych. προσήϊκται. Of πέποσθε see below, b). ἔστητε is used for ἔσταστε *Il.* δ', 243. 246. from the exigency of the metre, as δίδωθι, τιθήμεναι, ζευγνῦμεν §. 212, 11.

From these syncopated forms, as they resembled the persons of ἵστημι, other moods and tenses again were derived, as if they were presents.

a) Plusq. perf. τέθνασαν, ἕστασαν *Herod.* 8, 74. *Thuc.* 4, 56. 7, 28. &c. βέβασαν *Il.* ρ', 286. μέμασαν *Il.* β', 863. &c. which have the same relation to τέθναμεν, -ατε, -ᾶσι, as ἵστασαν imperf. to ἵσταμεν, -ατε, -ᾶσι.

b) Imper. τέθναθι, -άτω, ἕσταθι, -άτω, μεμάτω, as ἵσταθι, -άτω, is related to ἵσταμεν. Hence the imperatives τέτλαθι, -άτω, after τέτλαμεν, δείδιθι *Il.* ε', 827. &c. and plur. δείδιτε *Il.* υ', 366. after δείδιμεν, κέκραχθι in Aristophanes, as if after κέκραγμεν for κεκράγαμεν. In others the θ is retained in the rest of the persons, as ἄνωχθι after ἄνωγμεν, ἀνώχθω *Il.* λ', 189. ἄνωχθε *Od.* χ', 437. and so probably ἐγρήγορθε *Il.* η', 371. σ', 299. is to be explained, ἐγρηγόραμεν, ἐγρήγορμεν, whence ἐγρήγορθι. This again gave occasion to the form in the 3rd pers. plur. ἐγρηγόρθασι *Il.* κ', 419. So πέποσθε *Il.* γ', 99. *Od.* κ', 465. ψ', 53. appears to have been derived from πεπόνθατε, ν being rejected after the syncopation and θ changed into σ.

c) Optative τεθναίην, ἑσταίην, τετλαίην, as ἱσταίην from ἵσταμεν, ἵστατε.

d) Subjunctive ἑστῶμεν *Plat. Gorg. p.* 468 B. ἐμβεβῶσι *id. Phædr. p.* 252 E. δεδίῃ *Xen. Rep. Ath.* 1, 11. δεδίωσι *Isocr. Paneg. p.* 73 C. *ad Phil. p.* 96 B. *contr. Euthyn. p.* 401 C.

e) Infinitive τεθνάναι, ἑστάναι, βεβάναι *Herod.* 5, 86. *Eurip. Heracl.* 611. τετλάναι, in the older language τεθνάμεναι and τεθνάμεν *Il.* ο', 497. &c. ἑστάμεναι and ἑστάμεν *Il.* κ', 480. δ', 342. βεβάμεν *Il.* ρ', 359. 510. τετλάμεναι and τετλάμεν *Od.* ν', 307. γ', 209. &c. So δεδίμεν *Od.* ι', 274.

f) The participle in Homer has *-ηώς*, as *ἑστηώς*, *τεθνηώς*, *κεκμηώς*, or *-αώς*, as *ἑσταότες*, *βεβαώς*, in the Ionic prose writers and the Attics generally *-εώς* and *-ώς*, *ἑστεώς Herod.* 1, 102. 5, 92. and *ἑστώς Thuc.* 3, 9. 4, 10. *Soph. Œd. T.* 633. *βεβώς* (never *βεβεώς*), *τεθνεώς* (never *τεθνώς*, but *τεθνεῶτος*, &c.). The fem. of this participle is in Homer *-νῖα* and *ῶσα*, as *βεβανῖα Hom. H.* 48, 9. and *βεβῶσα Od. ν'*, 14. *κατατεθνηνίης Od. λ'*, 84. 140. *τετληνῖα Od. ν'*, 23. *μεμανῖα*, *πεφυνῖα Il. ξ'*, 288. in the Ionic prose writers and Attics always *-ῶσα*, in Herodotus with prefixed *ε*, *συνεστεώσης* 1, 74. 94. In the oblique cases Homer has *-ότος* and *ῶτος*, e. g. *τεθνηότος Il. ρ'*, 435. comp. *ο'*, 401. *Od. ψ'*, 84. and *τεθνηῶτος* (*τεθνειῶτος*) *Il. ι'*, 629. comp. *ζ'*, 71. 464. and elsewhere *μεμᾶότες Il. β'*, 818. and frequently *μεμαῶτος*. *πεφυῶτας Od. ε'*, 477. From *ἑσταώς* he uses only *ἑσταότος*. The Attics in the syncopated form have only *-ῶτος*, *τεθνεῶτος*, *ἑστεῶτος* or *ἑστῶτος*, *βεβῶτος*. The participle *πέπτωκα* was syncopated in this way by them, *πεπτῶτος Soph. Aj.* 840. for *πεπτωκότος*. See Anomalous Verbs under *πέτω*. The neut. keeps *ω* unchanged, as it originated by contraction from *-αός Thuc.* 3, 9. 4, 10. with the v. r. *-εστός*. See §. 122. The best MSS. however have *ο*, not *ω*, which Bekker has universally adopted in Plato and Thucydides.

4. The primitive form of the plusquam perf., which occurs in Homer and Herodotus, was *-εα*, in the third person *-εε*, e. g. *ἐγεγόνεε*, *ἀποβεβήκεε*, see §. 188. *Obs.* Hence arose, on the one hand, the Doric form *-ει*α, e. g. *συναγαγόχεια*, *ἐπιτετελέκεια* [a]; on the other, by contraction, the Attic form *-η* in the first person, e. g. *ἐκεχήνη Aristoph. Ach.* 10. for *ἐκεχήνειν*. *ᾔδη Aristoph. Av.* 511. *Soph. Antig.* 448. *Eurip. Hippol.* 405. *ἐπεπόνθη Arist. Eccl.* 650. *ἡκηκόη id. Pac.* 616. in the second person *-ης* for *εις* in Homer *Il. χ'*, 280. *ὠφελήκη Plat. Apol. S. p.* 31 D. E. *ἠείδης Aristoph. Nub.* 329. *Soph. Antig.* 447. *ᾔδης* for *ᾔδεις Arist. Eccl.* 551. *Od. τ'*, 93. *ᾔδησθα*[b]. *ἐλελήθης Arist. Equ.* 822. 1044. Dor. *πεπόνθης Theocr.* 7, 83. 10, 1.[c] in the third person *ει*, in the old Attic, however, chiefly with the *ν ἐφελκυστ.* *-ειν*, e. g. *ἡκηκόειν Plat. Cratyl. p.* 231. *ᾔδειν Aristoph. Vesp.* 635. *πεποίθειν id. Nub.* 1347. as *Il. ψ'*, 691. *Od. σ'*, 342. *ἑστήκειν* and probably also *βεβλήκειν Il. ε'*, 661. *θ'*, 270. *ξ'*, 412. &c. as *Il. γ'*, 388. *ᾔσκειν* 3rd pers. imperf.[d] *ν*, however, is only used when a vowel follows. The

[a] Gruter Inscr. p. 216. 1, 25. 27. Koen ad Greg. p. (50) 122.

[b] Heind. ad Plat. Euthyd. p. 321.

[c] Gregor. p. (117) 256. et Koen. Bast. et Schæf. ad Greg. p. 122 seq. Valck. in N. T. p. 399.

[d] Schol. Ven. ad Il. ξ', 412. Valck. ad Il. χ', 280. ad Hippol. 5, 405. 1338. ad N. T. p. 399. Piers. ad Mœrid. p. 173 seq. Koen ad Gregor. p. (50) 122. Hemsterh. ad Arist. Plut. 5, 696. Brunck. ibid. et ad Aristoph. Nub.

form ᾖδη 3rd pers. instead of ᾖδει *Il.* α', 70. *Od.* π', 189. is derived from Aristarchus *Etym. M. p.* 419, 24. It is said to have been used also in the new Attic according to *Etym. M. l. c.* It is more certain that it was Doric, as ὑπώπη *Theocr.* 4, 7. πεποίθη 5, 28. &c. See note c. p. 313.

5. Instead of the termination -εισαν, the form -εσαν is almost universal in Ionic and Attic, e. g. ἀκηκόεσαν *Herod.* 2, 52. ἐγεγόνεσαν 1, 67. ἐγρηγόρεσαν *Arist. Plut.* 744. εἰλήφεσαν *Xen. Cyrop.* 8, 4, 30. ἐπεπλεύκεσαν *Thuc.* 8, 99.[a] (See note [c]. p. 313.)

6. Instead of the form -αιμι in the optat. aor. 1. the Attics chiefly use the primitive Æolic form ειαι, ειας, ειε, after the example of the Ionians and Dorians, but only in the second and third pers. sing. and the third plur. ἀναβλέψειας *Arist. Plut.* 95. μείνειας *Il.* γ', 52. ἀποστήσειε *Thuc.* 8, 6. γηθήσειεν *Od.* μ', 88. ψαύσειε *Pind. Pyth.* 9, 213. ἀγγείλειεν *Theocr.* 12, 19. φθάσειαν, ἐξαναγκάσειαν *Thuc.* 8, 95. ἀκούσειαν *Il.* β', 98. *Herod.* 4, 129. The Æolians also use the first person[b]. But the form -αις -αι also occurs in Homer and the Attic writers, e. g. ἀκούσαι *Il.* η', 129 seq. *Od.* τ', 297. So ἁρπαλίσαι *Æsch. Eum.* 981. λέξαι *Ag.* 178. ἀλγύναις *Soph. Œd. T.* 446. ἀκούσαις *Plat. Rep.* 8. *p.* 562 B. φήσαις *id. Gorg. p.* 477 B. δικάσαις, ἐκκομίσαις, πείσαις *Arist. Vesp.* 725. 815. *Pac.* 404. ἀποκτείναιεν *id. Symp. p.* 190 C. φθάσαιεν *Thuc.* 3, 49.[c]

7. In some verbs in -όω the Ionians and Attics contracted οε and οο not into ου but into ω, όῃ not into οῖ but into ῷ, e. g. ῥιγῶν *Arist. Vesp.* 446. *Av.* 935. part. ῥιγῶντι *Arist. Ach.* 1145. ῥιγῶσα *Simon. de Mul.* 26. opt. ῥιγῴη *Hippocr. p.* 337, 33. subj. ῥιγῷ *Plat. Gorg. p.* 517 D. So ἱδρῶσαι for ἱδρόουσαι *Il.* Χ', 597. on account of the other form ἱδρώουσα *Il.* Χ', 119. Buttmann remarks that Hippocrates has always ἱδρῴην, ἱδρῶσι, ἱδρῶντες[d].

329. Eccl. 650. ad Soph. Œd. T. 433. Dawes's Misc. Cr. p. 230 seq. Fisch. 2. p. 372. That the Attics in the time of Aristophanes said only -ην in the 3rd pers. as ᾖδην, is an assertion of Elmsley's ad Ach. 35. The same writer maintains, ib. 323. ad Eur. Bacch. 1343. that the plural in the Attic authors was ᾖδεμεν, ᾖδετε, in favour of which only Eur. Bacch. 1345. and the analogy of the 3rd plur. ᾖδεσαν can be alleged.

[a] Fisch. 2. p. 373. Lob. ad Phryn. p. 149.

[b] Gregor. p. (284) 604. Fisch. 2. p. 386.

[c] Elmsl. ad Med. 319. Erf. ad Soph. Ant. 410. ed. min. Schæf. Melet. p. 85.

[d] Mœr. p. 336. 339 c. n. Piers. Buttm. ad Plat. Gorg. p. 527 seq. ed. Heind. Mus. Antiq. Stud. p. 235. L. Gr. p. 506.

Dialects.

1. It is a peculiarity of the old Homeric and generally of the Ionic and Doric dialects, that in the act. pass. and mid. in the historical tenses and only in the indic. -σκον is annexed. In barytones and those whose characteristic is ε, ει, or η, this termination precedes ε in the imperf. and aor. 2. as ἀνεμορμύρεσκε *Od.* μ′, 238. πέμπεσκε *Herod.* 7, 106. μετεκβαίνεσκε *ib.* 41. See also *Herod.* 1, 100. *Od.* ν′, 7. *Il.* τ′, 135. *Od.* χ′, 358. ψ′, 9. ξ′, 521. φ′, 41. *Hes. Fr.* 61. (v. 187. *Loesn.*) aor. 2. λάβεσκεν *ibid.* φάνεσκη, i. e. ἐφάνη *Od.* μ′, 241 seq. *Hes. Fr.* 22, 3. (v. 65.) Where two ε come together, one is often rejected, e. g. πωλέσκετο *Il.* α′, 490. ε′, 788. καλέσκετο *Il.* υ′, 338. (*Hes. Th.* 207. καλέεσκεν.) See also ε′, 790. ο′, 640. *Pind Nem.* 3, 90.[e] If α is the radical vowel, and even though it is changed into η, as in στάω, ἵστημι, and in aor. 1., α comes before the termination, as νικάσκομεν *Od.* ξ′, 512. ἔασκε or εἴασκε *Il.* λ′, 330. ν′, 408. δάμνασκε from δάμνημι *Hom. H. in Ven.* 251. See also *Od.* ν′, 290. *Hes. Sc.* 480. Sometimes with double α, ναιετάασκον *Il.* β′, 539. λ′, 272. See also *Od.* ψ′, 353.[f] *Hes. Fr.* 2. (v. 6.) aor. αὐδήσασκε *Il.* ε′, 786. 788. 790. εἴξασκε *Od.* ε′, 332. See also *ib.* λ′, 587. 597. 599. *Od.* χ′, 95. ἀγνώσασκε for ἠγνόησε §. 51. στάσκεν for ἔστη *Il.* γ′, 217. παρέβασκε *Il.* λ′, 104. This α is sometimes found in the imperf. of barytone verbs, as κρύπτασκε *Il.* θ′, 272. *Hes. Th.* 157. ῥίπτασκε *Od.* θ′, 374. λ′, 592. τ′, 575. ῥοίζασκε *Hes. Th.* 834. ἀνασσείασκε *Hom. H. in Apoll.* 403.[g] So ο precedes the termination when this is the radical vowel, δόσκεν *Il.* σ′, 546. δύσκεν *Il.* θ′, 271. These forms are never mere imperfects or aorists, but have always the force of an action repeated in past time. The frequentatives in -σκω are probably derived from this form. The augment is usually but not always wanting, as may be seen in the examples given[h]. 199.

[e] Schæfer ad Schol. Apoll. Rhod. p. 175.

[f] Schæfer ad Theocr. 24, 56.

[g] Buttmann L. Gr. p. 395. considers both the last forms as softened down from ῥοιζήσασκε, ἀνασείσασκε.

[h] Schæf. ad Schol. Apoll. Rh. p. 175. On this whole subject, see Fisch. 2. p. 340.

Even the Attic poets sometimes use this form in lyrical passages, as *Soph. Antig.* 963. παύεσκε.

200. (194) 2. The termination -εις (2. pers. sing. pres.) and -ειν (infin.) was in Doric sometimes ες, εν, as συρίσδες *Theocr.* 1, 3. (R.) ἀμέλγες *id.* 4, 3.[a]; sometimes ης, and in the 3rd person η, as τύπτη, διδάκκη (διδάσκει) in the *Decret. Laced. c. Tim. p.* 82. ἐθέλησθα for ἐθέλεις *Theocr.* 29, 4. In Doric, particularly, verbs pure in -άω have after contraction ῇ for ᾷ, e. g. φοιτῇς *Theocr.* 11, 22. and the third person ἐρῇ for ἐρᾷ *Theocr.* 7, 97. ὁρῇ *Timæus L. p.* 10. νίκη *Pind. Nem.* 5, 9. *Theocr.* 6. extr. is from νίκημι. Hence also the Attic contraction of -αε, -αει into η, ῃ in the words ζάω (ζῇς, ζῇ, ζῆτε, ζῆν. imperf. ἔζων, ἔζης, ἔζη), πεινάω πεινῆν, διψάω διψῆν, χρῆσθαι χρῆται. See §. 49. *Obs.* 2.

The lengthening of ε before ω, as ὀκνείω *Il.* ε', 255.

In verbs pure in άω the Æolians are said to have pronounced separately the ι *subscr.* in the second and third pers. sing. pres. e. g. βοάϊς, γελάϊ, for βοᾷς, γελᾷ, &c.[b] Theodosius (*Bekk. Anecd. p.* 1045, 8.) says that the Æolians conjugated γέλαιμι, γέλαις, γέλαι.

3. The Dorians conjugate the first pers. plur. of all tenses in -μες instead of -μεν, e. g. ἐρίσδομες *Theocr.* 5, 67. ἀδικοῦμες *Aristoph. Lys.* 1150. πεινᾶμες *Arist. Ach.* 751. See §. 49. p. 91. imperf. εἴρπομες *Theocr.* 7, 2. perf. δεδοίκαμες *Theocr.* 1, 16. πεπόνθαμες *Aristoph. Lysistr.* 1307. aor. εὕρομες *Theocr.* 7, 12. ἤνθομες 2, 143. fut. ἑρψοῦμες *id.* 18, 40. conj. φρουρῶμες *id.* 7, 122. καλέσωμες 8, 26.[c]

4. The third person plur. in -σι in Doric ends in -τι, and before this final syllable, instead of the long vowel or diphthong in the barytones, the short vowel with ν is placed, in a manner analogous to the dat. plur. of the third declension, and to the participles in -ας §. 39. 75. e. g. ἀναπλέκοντι *Pind. Ol.* 2, 136. μοχθίζοντι *Theocr.* 1, 38. τηρέωντι *Pind. Pyth.* 2, 161. ἔχωντι, εἴκωντι in the Dorian treaty *Thuc.* 5, 77. ᾠδήκαντι *Theocr.* 1,

[a] Fisch. 2. p. 350. Apoll. π. ἀντων. p. 379 A. quotes ποιές for ποιεῖς as Doric.

[b] Gregor. p. (277) 590. ubi v. K. Buttmann L. Gr. p. 503. has made it appear very probable that the true reading in the Ode of Sappho is καὶ γελαίσας ἱμερόεν.

[c] Maitt. p. 222 sq. Gregor. p. (77) 179. Fisch. 2. p. 350.

42. ἑστάκαντι *id.* 15, 82. δειπνησεῦντι *Callim. in Lav. Pall.* 115. μενεῦντι *ib.* 120.[d] Comp. §. 195. *Obs.* 2.

Obs. From this termination came the Latin termination in *-nt.* In the common dialect, afterwards in the Alexandrian, from *-αντι* in the perf. arose the termination *-αν*, e. g. ἔοργαν *Batrachom.* 178. πέφρικαν *Lycophr.* 252.[e]

Instead of *-ουσι* the Doric dialect has *-οισι* also, e. g. φιλέοισι *Pind. P.* 3, 31. φυλάσσοισι *Nem.* 11, 6. *Pyth.* 9, 110. φορέοισι *Theocr.* 28, 11.[f] (R.)

The *α* of the 3rd pers. plur. is long, but was made short by Empedocles and Antimachus (*Draco, p.* 33.), and in the text of *Od.* λ', 304. before the edition of Barnes, τιμὴν δὲ λελόγχᾰσιν ἶσα θεοῖσιν[g].

Note. In contraction the Dorians make εῦ from εο, έου, e. g. τελεῦντι *Theocr.* 7, 37. ὑμνεῦσι *Hes. Th.* 48. τελεῦσι *ib.* 89. ἀνθεῦσιν Ἔργ. 227. νεικεῦσι *Il.* ν', 254. See §. 50. *p.* 93. also in the verbs in *-άω*, which in Ionic ended in *-έω* §. 10, 1. and in those in *-όω* §. 51. *Obs.* 2. and from εῦ circumflexed, μενεῦντι. From αο, αω, αου comes ᾶ, e. g. χαλᾶσι in Alcæus for χαλάουσι §. 49. *p.* 92.

5. In the imperf. the Dorians instead of αε, α, in the third pers. sing. use the contraction η, as *Theocr.* 2, 155. ἐφοίτη 5, 42. ἐτρύπη 19, 3. ἐφύση, for εον 1. pers. sing. 3. pers. plur. with the Ionians ευν, only that they use this kind of contraction also in verbs in *-άω*, which, however, they formed in *-έω*, e. g. ἀνηρώτευν *Theocr.* 1, 81. ἠγάπευν *id. Epigr.* 19. from ἀνερωτέω, ἀγαπέω, for *-άω*. *-ῶ* for *-άου* is found *Od.* σ', 176. ἠρῶ from ἀράομαι. 201. (195)

The termination *-ον* of the third pers. imperf. and aor. 2. was in some of the common dialects *-οσαν*, and remained also in the Alexandrian dialect, as ἐσχάζοσαν *Lycophr.* 21. particularly in the Greek Old Testament, and in the New Testament. Analogous to this are ἔδοσαν and ἔδον *Hesiod. Theog.* 30.[h]

[d] Maitt. p. 223 seq. Gregor. p. (90) 204. (96) 217. (147) 318. (150) 324. et K. Fisch. 2. p. 333. 335. 339. 351.

[e] Sext. Empir. p. 261. Fisch. 2. p. 370. Maitt. p. 227.

[f] Bœckh ad Pind. Ol. 2, 78.

[g] Herm. Elem. D. M. p. 58. Buttm. L. Gr. p. 352. Obs. 4.

[h] Lob. ad Phryn. p. 349. Fisch. 2. p. 336 seq. Maitt. p. 226.

6. The 3rd pers. dual imperf. in verbs in -άω and -έω was formed by Homer in -ήτην, e. g. προσαυδήτην *Il.* λ′, 136. ὁμαρτήτην *Il.* ν′, 584. &c. where αε, εε are contracted into η, which shows a transition to the form in -μι. ἐτραφέτην *Il.* ε′, 555. is not for ἐτραφήτην, but belongs to τράφε, τραφέμεν, &c. used passively.

7. The imperative present of verbs in -άω is in Doric contracted into η instead of α, e. g. ὅρη *Theocr.* 7, 50. 15, 2. 12. ἐρώτη *Aristoph. Ach.* 800.[a]

The imperative in -ε, particularly in the aor. 2. had, in the Doric, and afterwards in the Alexandrian dialect also, the termination of the aor. 1. -ον, e. g. εἰπόν *Theocr.* 14, 11. ἄειρον *id.* 22, 65.[b] The form εἰπόν is the foundation of the Attic εἰπάτω. See §. 193. *Obs.* 7.

Note. The Alexandrian dialect had in the optative -οισαν, -αισαν for -οιεν, -αιεν[c].

8. The second person in -ης, both in the conjunctive and indicative of verbs in -μι, and the Doric form of verbs in -ω, was often lengthened in the old language by the addition of the syllable -θα, which has remained in the Æolic, Doric, Ionic, and in some words in the Attic dialect. ἐθέλησθα *Il.* α′, 554. in the conjunctive *Theocr.* 29, 4. in the indicative εἴπησθα *Il.* υ′, 250. ποθόρησθα *Theocr.* 6, 8. ᾔδησθα *Od.* τ′, 93. We also find κλαίοισθα *Il.* ω′, 619. βάλοισθα *Il.* ο′, 571. but with the var. reading βάλησθα. In Attic particularly occur ἦσθα for ἦς from εἰμί. ἔφησθα for ἔφης from φημί, ᾔδησθα[d], and especially οἶσθα, instead of which the proper form οἶδας is very rarely found in Attic writers[e].

The third person sing. of the conjunctive in Ionic, received the addition of the syllable -σι, e. g. ἔλθησι, λάβησι, φέρησι, &c.

[a] Koen ad Gregor. p. (79) 182. Brunck ad Aristoph. Lys. 990.

[b] Koen ad Gregor. p. (157) 340. Fisch. 2. p. 382.

[c] Maitt. p. 226. Fisch. 2. p. 337.

[d] Piers. ad Mœrid. p. 171.

[e] Piers. ad Mœrid. l. c. and p. 175. 283. Koen ad Gregor. p. (273) 531. Fisch. 2. p. 339. Thom. M. p. 397. Buttm. L. Gr. p. 351. considers -σθα as the original termination, which was afterwards worn down into ς.

in Homer and Hesiod, which the Dorians pronounced -τι, ἐθέλητι *Theocr.* 6, 28. Hence in the dialect of the inhabitants of Rhegium φίλησι, λέγησι, φέρησι, from φίλημι, λέγημι, φέρημι[f].

On account of the similarity produced with the verbs in -μι, by annexing this syllable σι to the 3rd pers. conj. the older poets formed the first pers. of the conj. in -ωμι. The *Etym. M.* quotes (*p.* 54, 43.) from *Il.* ω′, 716. ἐπὴν ἀγάγωμι πόλινδε for ἀγάγοιμι, which Wolf has adopted. See *Eust.* in *Il. p.* 1279, 48. *Apollon. de Conj. p.* 516. Wolf has introduced this form in several passages of Homer, and it should probably be adopted in others, as ἐθέλωμι *Il.* α′, 549. τύχωμι *Il.* ε′, 279.[g]

9. In the old poets the conjunctive act., if the penult be long, has for the most part in the first and second persons plur. the short vowel instead of the long one, ο for ω. *Il.* ο′, 297. στείομεν, εἴ κεν πρῶτον ἐρύξομεν ἀντιάσαντες. θ′, 18. *Od.* ι′, 7. εἴδετε. *Pind. Ol.* 6, 40. ὄφρα βάσομεν, ἵκωμαί τε. *Od.* κ′, 435. *Il.* η′, 333. κατακείομεν from κατακαίω, aor. ἔκηα and ἔκεα, lengthened κέωμεν, κείομεν. *ib.* 336, 7. λ′, 191 seq. *Pind. Ol.* 1, 11 seq. In ἴομεν for ἴωμεν, however, the first syllable is short *Il.* ζ′, 526. κ′, 126. 251. &c. as in φθίεται *Il.* ν′, 173. Many of these might be taken for futures, as *Il.* β′, 72. θωρήξομεν, &c., Homer using the fut. often as equivalent to the conj. and such constructions being found in his works as ὄφρα με μήτηρ ὄψεται *Od.* ρ′, 6. 7. αἴ κεν ἐθελήσει *Il.* ο′, 215. But of the forms εἴδομεν, ἴομεν, στείομεν, θείομεν, &c. no indic. pres. εἴδω, ἴω, &c. is found; and it is therefore probable that the other forms with shortened η and ω are conjunctives, especially when they alternate with proper conjunctives, as *Il.* κ′, 449. These forms arose probably from the exigencies of the metre, before the language was settled by writing, as the comparative and superlative in ώτερος and ότερος[h].

10. In the infinitive instead of the form -ειν and -εῖν, the termination -μεναι and shortened -μεν was frequently used in the (196)

[f] Fisch. 2. p. 347. Heyne Obss. ad Il. ε′, 6.

[g] Herm. de Em. Rat. Gr. Gr. 1. 263. ad Hom. H. in Cer. 123.

[h] Herm. de Metris, p. 85. Heyne Obss. ad Il. α′, p. 174. Buttmann L. Gr. p. 359 seq.

old language (in Homer and Hesiod) and in the Æolic and Doric dialect, e. g. ἐλθέμεναι *Il.* α′, 151. and ἐλθέμεν *Il.* δ′, 247. &c. πινέμεναι *Il.* δ′, 345. and πινέμεν *Od.* β′, 305. κτεινέμεναι *Hesiod. Sc. H.* 414. and of the verbs pure οὐτάμεν ε′, 132. from οὐτάω. ἀρόμμεναι in Hesiod Ἔργ. 22. with the var. reading ἀρώμεναι. Elsewhere these verbs take η before the termination, which seems to have originated by contraction from αε, εε, as §. 200, 5. ἀρήμεναι *Od.* χ′, 322. γοήμεναι *Il.* ξ′, 502. for ἀρᾶν, γοᾶν. πεινήμεναι *Od.* υ′, 137. for πεινῆν. καλήμεναι *Il.* κ′, 125. for καλεῖν. φορήμεναι *Il.* ο′, 310. shortened into φορῆναι *Il.* β′, 107. for φορεῖν. In the perf. this form is common only in τεθνάμεναι and τεθνάμεν, τετλάμεναι and τετλάμεν, ἑστάμεναι and ἑστάμεν. So also δειδίμεν *Od.* ι′, 274. βεβάμεν. In the aor. 2. ἐλθέμεναι *Il.* α′, 151. and ἐλθέμεν δ′, 247. and elsewhere; εἰπέμεναι and εἰπέμεν, γνώμεναι *Il.* β′, 349. δαήμεναι, βήμεναι, δόμεναι and δόμεν, &c. ἔδμεναι is syncopated for ἐδέμεναι, ἔδειν and ἴδμεναι (after ἴδμεν) for εἰδέναι[a].

202. 11. Hence arose the form -εν, which continued among the Dorians in barytone verbs, the contracted or merely circumflexed infinitive being formed in -ῆν. In Pindar we find only γαρύεν *Ol.* 1, 5. τράφεν *Pyth.* 4, 205.[b] βόσκεν *Theocr.* 4, 2. ἀείδεν 8, 4. ἀμέλγεν 5, 27. κοσμῆν *Theocr.* 15, 24. οἰκῆν 24, 80. εὑρῆν 11, 4. κυβερνῆν *Crit. ap. Gale, p.* 698. κινῆν *Hippod. ap. Orell. p.* 296, 13. The Æolians, besides this, accentuated these infinitives like the infinitives of the barytone verbs, e. g. φίλην, κάλην, φρόνην[c].

Obs. 1. Sometimes infinitives of barytone verbs also are found in -ην, e. g. χαίρην *Theocr.* 14, 1. and circumflexed infinitives in -εν, e. g. τυχέν, εὐδαιμονέν *Euryph. ap. Gale, p.* 667. ποιέν *Archyt. ib. p.* 680. ἐνεγκέν *ibid.* δικαιοπραγέν, ἐπιτελέν *Theag. ib. p.* 683. θεωρέν, κρατέν *Metop. ib. p.* 685. 699. ἀδικέν *Clin. ib. p.* 687. κακοδαιμονέν *Arch. ib. p.* 695. ὁμονοέν *Crit. ib. p.* 699. ἐξευρέν, λαθέν *Arch. ib. p.* 702.[d]

Obs. 2. Κρατεῦν, ἀδικεῦν *Theag. ap. Stob. Gesn. p.* 11, 1. & 13.

[a] Greg. p. (143) 309. et Koen.

[b] Bœckh ad Pind. P. 4, 55.

[c] Gregor. p. (136) 299. (142) 308. et Koen (293 seq.) 619. Fisch. 2. p. 392 seq. Maitt. p. 230. Valck. ad Theocr. 10. Id. 11, 2.

[d] Valck. ad Theocr. 10, 48. 11, 71. 15, 28. &c.

Gale, *p.* 682 seq. is a suspicious Doric form of the infinitive. *Orell. p.* 316. has κρατεῖν and ἀδικεῖν, but retains ποιεῦν *p.* 252, 16.

Only the grammarians mention another form of the infinitive, peculiar to the Æolians, in the contracted verbs in -άω and -όω, in which the final ν was changed into ς, and the improper diphthongs ᾳ into the proper αι, οει into οι, e. g. γέλαις, πείναις, ὕψοις, ὄρθοις, if this be not confounded with the 2nd pers. indic. §. 199, 2.[e]

The Dorians changed the contracted infinitive -οῦν of verbs in όω, into ῶν, e. g. ὑπνῶν *Arist. Lys.* 143. διδῶν *Theocr.* 29, 9. for διδοῦν, i. e. διδόναι.

Note. The Doric infinitives in -ην with the reduplication, as πεφύκην, are either infinitives from the new present form πεφύκω, or from the old form πεφυκέμεναι, πεφυκέμεν, which does not occur, as from ἀριθμηθήμεναι first came ἀριθμηθημέν, and then ἀριθμηθῆν §. 206, 6.

12. In the participle, the Dorians used in the feminine instead of -ουσα a) -οισα (as -οισι for -ουσι *no.* 3.) not only in the present, e. g. καχλάζοισαν *Pind. Ol.* 7, 3. ἔχοισα *Theocr.* 6, 30. πταίοισα 7, 26. but also in aor. 2. as λαβοῖσα, λιποῖσα, where there is no contraction[f]. b) -εῦσα in verbs pure for -έουσα (-άουσα), e. g. ζατεῦσαι (ζητοῦσαι) *Theocr.* 1, 85. γελεῦσα for γελῶσα 1, 36. ποθορεῦσα (προσορῶσα) 3, 18. 5, 85. ἐσορεῦσα 6, 31. παρελεῦντα 5, 89. In verbs in -έω this form was used also by the Ionians, ὑμνεῦσαι *Hesiod. Theog.* 11. So *Eur. Med.* 427. ὑμνεῦσαι, and, if the reading be correct, even μυθεῦσαι from μυθέω (μυθέομαι)? for μυθεύουσαι *Iph. A.* 495. c) The Æolians and some Dorians used for the circumflexed -οῦσα also -ῶσα, λιπῶσαι[g]. Hence arose the Laconic form -ῶα, e. g. παιδδωᾶν for παιζουσῶν. See §. 15. *p.* 43.

Obs. αο and άω are contracted by the Dorians into ᾶ, e. g. πεινᾶντι *Theocr.* 15, 148. ὀπτᾶντες *Epicharm. ap. Athen.* 7. *p.* 310 E. and γελᾶν, σιγᾶν, ἐλᾶν for γελῶν[h]. Comp. §. 49.

The Æolians formed the terminations of the participles -ῶν,

[e] Gregor. p. (294) 619. Fisch. 1. p. 185. 2. p. 393 seq.

[f] Valck. ad Theocr. Adoniaz. 105. p. 393 seq. who appears (ad Theocr. 1, 85.) not yet to have been decided on this point. Fisch. 2. p. 395. Buttm. L. Gr. p. 502. note †.

[g] Greg. p. (274) 584. Fisch. 2. p. 396.

[h] Gregor. p. (145) 315.

-ων in *-εἰς*, because they formed the verbs in *-έω*, *-άω* in *-ημι*, e. g. *ὁρεὶς*, *στοιχεὶς*, from *ὄρημι*, *στοίχημι*[a].

Instead of the termination *-ὡς -υῖα -ὸς*, the Æolians used that of the present *-ων -ουσα -ον*[b], e. g. *μεμενακοῦσα* (*μεμενηκυῖα*) *Archim. p.* 47. *ἀνεστακοῦσα id. p.* 53. (like *βεβῶσα*, *γεγῶσα*)[c]. With these some reckon *τεταγών Il. α′*, 591. *κεκλήγοντες Il. μ′*, 125. *Od. ξ′*, 30. *πεφρίκοντας Pind. Pyth.* 4, 325. *κεχλάδοντας Pind. Pyth.* 4, 319.; but *Ol.* 9, 3. *κεχλαδώς*. Probably, however, these are participles of the present tenses formed from the perfect: *τετάγω*, *κεκλήγω*, *πεφρίκω*. See §. 221, iv, 1.[d] The termination *-ῶτος* &c., which is generally found only with syncopated forms, occurs once in Homer in a word not syncopated, *τετριγῶτας Il. β′*, 314.

The termination of the aor. 1. act. *-ας -ασα -αν*, was in Doric *-αις -αισα*, e. g. *τανύσαις Pind. Ol.* 2, 65. *ῥίψαις id. Pyth.* 1, 86. *τελέσαις ib.* 154. *ἀποφλαυρίξαισα id. Pyth.* 3, 23. *θρέψαισα id. Pyth.* 8, 37. *καρύξαισα id. Isthm.* 4, 43. *διαπλέξαισα id. Pyth.* 12, 14. Comp. §. 39. *Obs.* 2.[e]

Note. Of the extension of the contracted termination, e. g. *ὁράᾳ* for *ὁρᾷ*, see §. 11. *p.* 38.

Passive Voice. See *Tables C. D., pp.* 324. 326.

Observations.

203. (197) The original termination of the second person sing. pres. in the indic. imperat. and conjunct. and of the imperf. appears to have been *-εσαι*, *-έσο*, *-ησαι* from the analogy of the perf. pass. and of verbs in *-μι*, in which the termination *-σαι* in the second person always corresponds with those of *-μαι*, *-ται* in the first and third. This primitive form, however, occurs only in the New Testament, as many old forms were retained in the popular language, and unformed dialects. In the same manner in the common Greek language the second person of *ἀκροάομαι* was *ἀκροᾶσαι* (for *ἀκροάεσαι*), which in Attic was *ἀκροᾷ*[f]. From this,

[a] Koen ad Greg. p. (171 a.) 372. (294. n. 50) 619 seq. Fisch. 2. p. 396.
[b] Gregor. p. (294) 621.
[c] Maitt. p. 239.
[d] Koen ad Greg. p. (81) 189. Fisch. 1. p. 198 seq.
[e] Maitt. p. 239. Koen ad Greg. p. (91) 210. Fisch. 1. p. 92. 2. p. 397. Bœckh ad Pind. Pyth. 3, 35.
[f] Mœris, p. 16. Lob. ad Phryn. p. 360. Buttm. L. Gr. p. 354.

by rejecting σ, came -εαι, -εο, -ηαι, which is the regular form in the Ionic and Doric writers, particularly the poets; and hence by contraction ῃ, ου in Homer, and regularly in Attic. So from μέμνησαι in the perf. (*Il.* ψ', 648.), μέμνηαι *Il.* φ', 442. and μέμνῃ *Il.* ο', 18. ν', 188. &c.[g] The Attics, however, contracted also -εαι (but not -ηαι) into ει instead of ῃ, which arose from the old mode of writing ε for η. This form remained unchanged in the poets particularly, or was introduced again, e. g. μάχει *Aristoph. Av.* 758. λοιδορεῖ *Plut.* 456. στρέφει *Acharn.* 384. *Thesm.* 237. κατόψει *Eurip. Alc.* 836. It remained alone in common use in βούλει, οἴει, ὄψει, but only in the indicative[h].

2. In the 3rd pers. sing. the Dorians used -ῆται for -εῖται and -ᾶται, as *Archytas* (*Orell. p.* 248.) νοῆται, ὁρῆται, γεννῆται.

3. The first pers. dual -εθον is rare, *Il.* ψ', 485. περιδώμεθον. *Soph. El.* 950. λελείμμεθον. *Phil.* 1079. ὁρμώμεθον[i]. The first person plur. -εθα was -εσθα in the Doric and Ionic, and often also in the Attic poets, e. g. ἐδινεύμεσθα *Od.* ι', 153. τετιμήμεσθα *Il.* μ', 310. &c. πελόμεσθα *Theocr.* 13, 4. λασεύμεσθα (λησόμεθα) *id.* 4, 39. ἀρχώμεσθα *id.* 17, 1. ἐξόμεσθα *Aristoph. Plut.* 101. βουλόμεσθα *Equ.* 562. εἰσόμεσθα *Soph. Œd. C.* 1037. ἀρχόμεσθα *id. Antig.* 63.[j]

4. Instead of -ωσαν in the third pers. plur. imperf. -ων is very much used in Ionic, Doric, and particularly Attic, ἐπέσθων *Il.* ι', 170. λεξάσθων *Il.* ι', 67. μαχέσθων *Herod.* 9, 48. κτεινέσθων 7, 10, 8. χρήσθων *Aristoph. Nub.* 438. *Thuc.* 5, 18. instead of which χράσθων occurs in Herodotus 3, 81. ἀφαιρείσθων *Soph. Aj.* 100. ἐπαιρέσθων *Lucian. T.* 3. *p.* 51. *Bip.* Also in the perf. παρακεκλήσθων *Plat. Leg.* 10. 893 B. ἐξῃρήσθων, ἐρρώσθων in Philostratus, ἀπερρίφθων *Lucian. D. M.* 10, 2.[k] in the aor. πεμφθέντων *Plat. Leg.* 9. *p.* 856 D. and διανεμηθήτων *ib.* 5. *p.* 737 E. according to some MSS. For αἰτιαθήτων *Leg.* 10. *p.* 886 D. αἰτιαθήτω is now read from MSS. The full form, however, is also very common in the old Attic writers.

[g] Koen. ad Greg. p. (191) 409 seq. Fisch. 2. p. 399.

[h] Valck. ad Phœn. p. 216 seq. Maitt. p. 63. Fisch. 1. p. 119. 2. p. 399. Brunck ad Soph. Œd. C. 336. Aj. 195. Buttmann L. Gr. Corr. p. v. thinks the tragedians formed the 2nd pers. pass. in -ῃ. Reisig appears to me to have treated the question most satisfactorily, Comm. in Soph. Œd. Col. Præf. p. xxii seq.

[i] Elmsley Mus. Crit. 6. p. 293. ad Ach. 733. maintains that this form is an invention of the grammarians, and that all the above passages should be corrected. On the other side see Herm. ad Soph. El. 938.

[j] Fisch. 1. p. 206. 2. p. 400.

[k] Thom. M. p. 922. Hemsterh. ad Lucian. t. 1. p. 445. Bip. Valck. ad Herod. p. 514. Koen ad Gregor. p. (73, 27) 172, 49. Fisch. 2. p. 344. Brunck ad Aristoph. Nub. 439.

C. *Barytone*

	Indicative.	Imperative.
Present.	*τύπτομαι*, 'I am struck'. S. *-ομαι*, (*-εαι*) *-ῃ*, (1) *-εται* D. *-όμεθον*, *-εσθον*, *-εσθον* P. *-όμεθα* (3), *-εσθε*, *-ονται*	*τύπτου* S. (*-εο*) *-ου* (1) *-έσθω* D. *-εσθον*, *-έσθων* P. *-εσθε*, *-έσθωσαν* (4)
Imperf.	*ἐτυπτόμην*, 'I was struck'. S. *-όμην*, (*-εο*) *-ου*, *-ετο* D. *-όμεθον*, *-εσθον*, *-έσθην* P. *-όμεθα*, *-εσθε*, *-οντο* (7)	
Perfect.	a) *τέτυμμαι*, *-υψαι*, *-υπται* *-ύμμεθον*, *-υφθον*, *-υφθον* *-ύμμεθα*, *-υφθε*, *-υμμένοι εἰσί(ν)* b) S. *-μαι*, *-σαι*, *-ται* (5) D. *-μεθον*, *-θον* (*σθον*), *-θον* (*σθον*) P. *-μεθα*, *-θε* (*σθε*), *-νται* (6)	*τέτυψο*, *τετύφθω* *τέτυφθον*, *τετύφθων* *τέτυφθε*, *τετύφθωσαν* (4) S. *-σο* *-θω* (*-σθω*) *-θον* (*σθον*), *-θων* (*σθων*) *-θε* (*σθε*), *-θωσαν* (*σθωσαν*)
Plusq. Perf.	*ἐτετύμμην*, *-υψο*, *-υπτο* *-ύμμεθον*, *-υφθον*, *-ύφθην* *-ύμμεθα*, *-υφθε*, *τετυμμένοι ἦσαν* S. *-μην*, *-σο*, *-το* D. *-μεθον*, *-θον* (*σθον*), *-θην* (*σθην*) P. *-μεθα*, *-θε* (*σθε*), *-ντο* (6)	
Aor. 1. Aor. 2.	*ἐτύφθην* *ἐτύπην* S. *-ην*, *-ης*, *-η* D. *-ητον*, *-ήτην* P. *-ημεν*, *-ητε*, *-ησαν*	*τύφθητι* *τύπηθι* S. *-ητι* (*ηθι*), *-ήτω* *-ητον*, *-ήτων* *-ητε*, *-ήτωσαν*
Fut. 1. Fut. 2. Fut. 3.	*τυφθήσομαι* *τυπήσομαι* *τετύψομαι* } as the present.	wanting.

Verb. Passive.

Optative.	Conjunctive.	Infinitive.	Participle.
τυπτοίμην S. -οίμην, -οιο, -οιτο D. -οίμεθον, -οισθον, -οίσθην P. -οίμεθα, -οισθε, -οιντο(7)	τύπτωμαι S. -ωμαι(ηαι) -ῃ(1) -ηται D. -ώμεθον, -ησθον, -ησθον P. -ώμεθα, -ησθε, -ωνται	τύπτεσθαι	τυπτόμενος -ενος, -ένη, -ενον.
τετυμμένος, -η, -ον εἴην, εἴης, εἴη τετυμμένω, -α, -ω εἴητον, εἰήτην τετυμμένοι, -αι, -α εἴημεν, εἴητε, εἴησαν	τετυμμένος, -η, -ον ὦ, ῇς, ῇ τετυμμένω, -α, -ω ἦτον, ἦτον τετυμμένοι, -αι, -α ὦμεν, ἦτε, ὦσι(ν)	τετύφθαι	τετυμμένος -ος, -η, -ον
τυφθείην τυπείην S. -είην, -είης, -είη D. -είητον, -εἰήτην P. -είημεν, -είητε, -είησαν(8)	τυφθῶ τυπῶ S. -ῶ, -ῇς, -ῇ D. -ῆτον, -ῆτον P. -ῶμεν, -ῆτε, -ῶσι(ν)	τυφθῆναι τυπῆναι	τυφθ } -εἰς, -εἶσα, τυπ } -έν.
τυφθησοίμην τυπησοίμην τετυψοίμην } as the present.	wanting.	τυφθήσεσθαι τυπήσεσθαι τετύψεσθαι	τυφθησ τυπησ τετυψ } -όμενος, -η, -ον.

D. *Contracted*

1. in

	Indicative.	Imperative.
Present.	S. φιλ -έομαι, -έῃ, (1) -έεται οῦμαι, ῇ, εῖται D φιλ -εόμεθον, -έεσθον, -έεσθον ούμεθον, εῖσθον, εῖσθον P. φιλ -εόμεθα,(3) -έεσθε, -έονται ούμεθα, εῖσθε, οῦνται	S. -έου, (1) -έεσθω οῦ, είσθω D. -έεσθον, -εέσθων εῖσθον, είσθων P. -έεσθε, -εέσθωσαν (4) εῖσθε, είσθωσαν
Imperf.	Sing. ἐφιλ -εόμην, -έου, -έετο ούμην, οῦ, εῖτο	Dual ἐφιλ -εόμεθον, ούμεθον,

2. in

Present.	S. τιμ -άομαι, -άῃ, (1) -άεται ῶμαι, ᾷ, ᾶται D. τιμ -αόμεθον, -άεσθον, -άεσθον ώμεθον, ᾶσθον, ᾶσθον P. τιμ -αόμεθα,(3) -άεσθε, -άονται ώμεθα, ᾶσθε. ῶνται	S. -άου, (1) -αέσθω ῶ, άσθω D. -άεσθον, -αέσθων ᾶσθον, άσθων P. -άεσθε, -αέσθωσαν (4) ᾶσθε, άσθωσαν
Imperf.	S. ἐτιμ -αόμην, -άου, -άετο ώμην, ῶ, ᾶτο	D. ἐτιμ -αόμεθον, ώμεθον,

3. in

Present.	S. χρυσ -όομαι, -όῃ, (1) -όεται οῦμαι, οῖ, οῦται D. χρυσ -ούμεθον, -όεσθον, -όεσθον ούμεθον, οῦσθον, οῦσθον P. χρυσ -ούμεθα,(3) -όεσθε, -όονται ούμεθα, οῦσθε, οῦνται	S. -όου, (1) -οέσθω οῦ, ούσθω D. -όεσθον, -οέσθων οῦσθον, ούσθων P. -όεσθε, -οέσθωσαν οῦσθε, ούσθωσαν (4)
Imperf.	S. ἐχρυσ -ούμην, -όου, -όετο ούμην, οῦ, οῦτο	D. ἐχρυσ -ούμεθον, ούμεθον,

Perfect.	πεφίλ } -ημαι, κεχρύσ -ωμαι τετίμ } S. -ημαι, -ησαι, -ηται -ωμαι, -ωσαι, -ωται (5) D. -ήμεθον, -ησθον, -ησθον -ώμεθον, -ωσθον, -ωσθον P. -ήμεθα, -ησθε, -ηνται -ώμεθα, -ωσθε, -ωνται (6)	πεφίλ } -ησο, κεχρύσ -ωσο τετίμ } S. -ησο, -ήσθω -ωσο, -ώσθω D. -ησθον, -ήσθων -ωσθον, -ώσθων P. -ησθε, -ήσθωσαν -ωσθε, -ώσθωσαν (4)
Plusquam Perf.	ἐπεφιλ -ήμην, ἐτετιμ -ήμην, ἐκεχρυσ -ώμην S. -ήμην, -ησο, -ητο. -ώμην, &c.	D. -ήμεθον,

Part. Pres. φιλ-εόμενος,-εομένη,-εόμενον. τιμ-αόμενος,-αομένη,-αόμενον.
ούμενος, ουμένη, ούμενον. ώμενος, ωμένη, ώμενον.

Verbs. Passive.

-έω.

Optative.	Conjunctive.	Infinitive.
S. -εοίμην, -έοιο, -έοιτο οίμην, οῖο, οῖτο D. -εοίμεθον, -έοισθον, -εοίσθην οίμεθον, οῖσθον, οίσθην P. -εοίμεθα, -έοισθε, -έοιντο οίμεθα, οῖσθε, οῖντο (7)	S. -έωμαι, -έῃ, (1) -έηται ῶμαι, ῇ, ῆται D. -εώμεθον, -έησθον, -έησθον ώμεθον, ῆσθον, ῆσθον P. -εώμεθα, -έησθε, -έωνται ώμεθα, ῆσθε, ῶνται	φιλ -έεσθαι εῖσθαι
-έεσθον, -εέσθην εῖσθον, είσθην	Plur. ἐφιλ -εόμεθα, -έεσθε, -έοντο (7) ούμεθα, εῖσθε, οῦντο	

-άω.

S. -αοίμην, -άοιο, -άοιτο ῷμην, ῷο, ῷτο D. -αοίμεθον, -άοισθον, -αοίσθην ῷμεθον, ῷσθον, ῷσθην P. -αοίμεθα, -άοισθε, -άοιντο ῷμεθα, ῷσθε, ῷντο (7)	S. -άωμαι, -άῃ, (1) -άηται ῶμαι, ᾷ, ᾶται D. -αώμεθον, -άησθον, -άησθον ώμεθον, ᾶσθον, ᾶσθον P. -αώμεθα, (3) -άησθε, -άωνται ώμεθα, ᾶσθε, ῶνται	τιμ -άεσθαι ᾶσθαι
-άεσθον, -αέσθην ᾶσθον, άσθην	P. ἐτιμ -αόμεθα, -άεσθε, -άοντο (7) ώμεθα, ᾶσθε, ῶντο	

-όω.

S. -οοίμην, -όοιο, -όοιτο οίμην, οῖο, οῖτο D. -οοίμεθον, -όοισθον, -οοίσθην οίμεθον, οῖσθον, οίσθην P. -οοίμεθα, -όοισθε, -όοιντο οίμεθα, οῖσθε, οῖντο (7)	S. -όωμαι, -όῃ, (1) -όηται ῶμαι, οῖ, ῶται D. -οώμεθον, -όησθον, -όησθον ώμεθον, ῶσθον, ῶσθον P. -οώμεθα, -όησθε, -όωνται ώμεθα, ῶσθε, ῶνται	χρυσ -όεσθαι οῦσθαι
-όεσθον, -οέσθην οῦσθον, ούσθην	P. ἐχρυσ -οόμεθα, -όεσθε, -όοντο (7) ούμεθα, οῦσθε, οῦντο	

πεφιλ τετιμ } -ῄμην, κεχρυσ -ῴμην S. -ῄμην, -ῇο, -ῇτο -ῴμην, -ῷο, -ῷτο D. -ῄμεθον, -ῇσθον, -ῄσθην -ῴμεθα, -ῷσθον, -ῷσθην P. -ῄμεθα, -ῇσθε, -ῇντο -ῴμεθα, -ῷσθε, -ῷντο	πεφιλ τετιμ } -ῶμαι, κεχρυσ -ῶμαι S. -ῶμαι, -ῇ, -ῆται D. -ώμεθον, -ῆσθον, -ῆσθον P. -ώμεθα, -ῆσθε, -ῶνται	πεφιλῆσθαι τετιμῆσθαι κεχρυσῶσθαι
-ησθον, -ήσθην	P. -ήμεθα, -ησθε, -ηντο (6)	

χρυσ -ούμενος, -ουμένη, -ούμενον. ούμενος, -ουμένη, -ούμενον.	Perf. πεφιλ- τετιμ- } ήμενος, -ημένη, -ήμενον. κεχρυσ -ώμενος, -ωμένη, -ώμενον.

204. 5. Of the conjugation of the perf. pass. see §. 196.

(198) In the optative the terminations are the same as in the present optat. *-μην -ο -το*, &c. which are annexed to the characteristic vowel *η* or *ω*. The *ι*, which is also a characteristic in this tense, is subscribed under the *η* or *ω*, e. g. *τετιμῄμην τετιμῇο τετιμῇτο*, &c. *μεμνῄμην Il. ω', 745. μεμνῇτο Aristoph. Plut. 992. Plat. Rep. 7. p. 517 E. κεκλῇο Soph. Phil.* 119. *κεκλῄμεθα Aristoph. Lys. 253.* Thus also *λελῦτο* as optat. *Od. σ', 237.* (more correctly *λελυῖτο*), *μεμνέῳτο Il. ψ', 361.* and *μεμνῷτο Xen. Cyrop.* 1, 6, 3.[a] *μεμνῴμεθα Soph. Œd. T.* 49. *κεκτῴμεθα Eur. Heracl.* 282. Instead of *μεμνῄμην, κεκτῄμην*, &c. there was another form with *ῳ*. It seems therefore as if to the root *μεμνή- κεκτη-* the form of the opt. pres. had been appended, *μεμνήοιτο, κεκτήοιτο*, whence came *μεμνέῳτο* and *κεκτέῳτο*, contr. *μεμνῷτο*[b]. So *μέμνοιο* (*μεμνῷο*) is found without var. r. *Xen. Anab.* 1, 7, 5. *μέμνεο Herod.* 6, 105. *μεμνόμενος Archil. Fr.* 1. *Gaisf.*

The conjunctive is exactly like the conj. pres. *-ῶμαι -ῇ -ῆται, πεφιλῶμαι πεφιλῇ πεφιλῆται*: yet it seldom occurs, e. g. *Plat. Polit. p.* 285 C. *μεμνώμεθα. id. Rep.* 8. *p.* 564 C. *ἐκτετμῆσθον. Isocr. ad Nicocl. p.* 37 A. *ἵνα—κεκτῆσθε. Xen. Symp.* 1, 8. *ἣν κεκτῆται* (*vulg. κέκτηται*): instead of it the circumlocution *πεφιλημένος ὦ* is used.

In the optative and conjunctive of these verbs, the circumlocutory form is used, which consists of the participle perf. pass. with the optat. and conj. pres. of the verb *εἰμί*. It is used also in these verbs in the third pers. perf. and plusquam perf. in the common dialect, which in verbs pure are in *-ηνται -ηντο, -ωνται -ωντο, τετυμμένοι -αι -α εἰσί* and *ἦσαν. πεφίληνται, ἐπεφίληντο. κεχρύσωνται, ἐκεχρύσωντο.* The reason of this is, that in barytone verbs a third consonant would enter before the termination *-νται -ντο, τέτυφνται, λέλεχνται.* See, however, *no.* 6.

6. In the third pers. plur. perf. and plusquam perf. the Ionians and Dorians change the *ν* before *ται* and *το* into *α*, in which case the original aspirated consonant again enters before the *α*, e. g. *τεθάφαται* from *τέθαμμαι, θάπτω*, for *τεθαμμένοι εἰσί, Herod.* 6, 103. *κεκρύφαται Hesiod. Theog.* 730. *ἐπιτετράφαται* for *ἐπιτετραμμένοι εἰσί Il. β', 25. 62.* (*τέθαφνται, κέκρυφνται, ἐπιτέτραφνται,*) *κατειλίχατο* for *κατειλιγμένοι ἦσαν Herod.* 7, 76. (*εἰλίχατο*) 90. *ἐσεσάχατο* for *σεσαγμένοι ἦσαν* from *σάττω*

[a] Heyne ad Il. ψ', 361. Fisch. 2. p. 419 seq. Brunck ad Soph. Phil. l. c. Dobree ad Arist. Plut. 992. Ast ad Plat. Leg. p. 267. comp. 534. 567.

[b] Herm. and Buttm. in Mus. Antiq. Stud. p. 231. 238. Herm. ad Soph. Œd. T. 49. Buttm. L. Gr. p. 442 seq.

id. 7, 86. ἀποδεδέχαται for ἀποδεδειγμένοι εἰσί *id.* 2, 43. ἐστάλατο *Hesiod. Sc. H.* 288. *Herod.* 7, 89. from στέλλω, for ἐσταλμένοι ἦσαν. Instead of the aspirate the lene remains in ἀπίκαται and ἀπίκατο *Herod.* 1, 2. 4, 200. 6, 118. 7, 153. 157.[c]

If a σ arising from the linguals δ θ τ ζ precedes the termination of the perf. pass. -μαι -σαι -ται, it is changed into δ before the termination (-νται -ντο) -αται -ατο, e. g. ἐσκευάδατο *Herod.* 7, 62. 67. for ἐσκευασμένοι ἦσαν from σκευάζω. ἐστολίδατο *Herod.* 7, 89. with the note of Valckenaer, from στολίζω. ἀγωνίδαται *Herod.* 9, 26. 49. from ἀγωνίζω. ἐρηρέδαται *Il.* ψ', 284. 329. from ἐρείδω. ἐρράδαται *Od.* ν', 354. ἐρράδατο *Il.* μ', 431. from ῥάζω (ῥαίνω) ἔρρασνται. ἐληλάδατο *Od.* η', 86. for ἐλήλαντο, is quite anomalous, δ being inserted apparently to avoid the collision of two α. ἀκηχέδαται is similar, which is found *Il.* ρ', 637. in some editions. The third persons also of verbs pure are formed in this manner, e. g. πεφοβήατο for πεφόβηντο *Il.* φ', 206. In this case the long vowel or diphthong η and ει is usually changed into the short ε, e. g. ἐνεπεπορπέατο *Herod.* 7, 77. from ἐμπορπάω. ἐκεκοσμέατο *Herod.* 9, 131. ὁρμέατο *id.* 2, 218. 8, 25. ἀποκεκλέατο *id.* 9, 50. for ἀπεκέκλειντο from ἀποκλείω. οἰκέαται for ᾤκηνται. εἰρέαται *Herod.* 7, 81. for εἴρηνται. Thus ἀκηχέαται *Il.* ρ', 637. (where others read ἀκηχέδατ'); and with ε made long, ἀκαχείατο *Il.* μ', 179. for ἀκάχηνται.

In a similar way the termination -ανται of the perf. is changed into -έαται, e. g. ἀναπεπτέαται *Herod.* 9, 9. for ἀναπέπτανται from ἀναπετάω. ἐπεπειρέατο *id.* 7, 125. for ἐπεπείραντο from πειράομαι, πεπείραμαι.

Obs. 1. This form is also found in some Attic writers, e. g. τετάχαται *Thuc.* 3, 13. which Mœris notices as Attic, *p.* 154. ἐτετάχατο *id.* 7, 1. διετετάχατο *id.* 4, 31. ἐφθάραται *id.* 3, 13. τετράφαται *Plat. Republ.* 7. *p.* 533 B. ἀντιτετάχαται *Xenoph. Anab.* 4, 8, 5.[d]

Obs. 2. In some places this form is found where the sing. is required, e. g. παρεσκευάδατο *Herod.* 9, 100: but these passages are doubtful[e].

7. In the same manner ν in the third person of the pres. and aor. opt. pass. and middle, of the imperf. pass. and middle, and even of the present, in some words, is changed into α.

a) In the optative this is very frequent, even in the Attic poets, e. g.

[c] Wessel. ad Herod. p. 342. 52.
[d] Greg. p. (229) 483. Fisch. 2. p. 407 sqq. Maitt. p. 128 sqq.
[e] Wessel. ad Herod. p. 428. 45.

πευθοίατο *Od.* α', 157. ἀποφεροίατο *Herod.* 7, 152. αἰσθανοίατο *Aristoph. Pac.* 209. *Eurip. Hel.* 159. ἀντιδωρησαίατο[a].

b) In the imperf. ἐπειρώατο for ἐπειρῶντο *Herod.* 1, 68. ἱδρύατο *id.* 2, 182. παρετιθέατο *id.* 1, 119. The termination -έατο in this case is used in those verbs which have otherwise -οντο, -αντο, e. g. ἀπεγραφέατο *Herod.* 5, 29. ἐσινέατο *id.* 7, 147. ἐγινέατο 1, 67. Thus in the aor. 2. also ἀπικέατο *id.* 1, 152. (ἀπίκατο 4, 140. &c. is the plusquam perf. for ἀπῖκντο, i. e. ἀφιγμένοι ἦσαν, see *no.* 5.) διεφθαρέατο 8, 90. for διεφθάροντο. Again, ἐδυνέατο *id.* 9, 103. ἠπιστέατο 8, 5. 25. κατιστέατο 8, 12. for ἐδύναντο, &c. ἐκέατο for ἔκειντο 8, 25.

c) In the present κέαται, δυνέαται in Herodotus[b].

8. The plur. of the optative of the aorists has commonly in the Attic poets, and even in the prose writers, the form -εῖμεν -εῖτε -εῖεν, which is used even by Homer, πειρηθεῖμεν *Od.* π', 305. διακρινθεῖτε *Il.* γ', 102. ἐκσωθεῖμεν *Eurip. Iphig. T.* 1025. *Hel.* 821. λυπηθεῖμεν *Eurip. Hel.* 77. δυναθεῖεν *Xen. Mem. S.* 4, 4, 19. Comp. §. 206, 5. The most rare is the 3rd pers. plur. -είησαν, as *Xen. Hist. Gr.* 2, 4, 28. ἀποκλεισθείησαν. *Cyr.* 8, 1, 2. σωθείησαν. *Thuc.* 1, 33. ἐκπεμφθείησαν. *id.* 2, 43. σφαλείησαν. *id.* 3, 43. πεισθείησαν. *id.* 6, 84. γνωσθείησαν[c].

Dialects.

205. 1. In the pure verbs an ε is inserted before -εαι, which the Ionic prose writers preserved unchanged, e. g. διαιρέεαι *Herod.* 7, 47. φοβέεαι 7, 52. εὐφρανέεαι 4, 9. ἀποθανέεαι 4, 63. The Attics contract -έεαι as well as -εαι into ῇ or εῖ. Homer contracts the two ε into ει, as μυθεῖαι *Od.* θ', 180. νεῖαι *Od.* λ', 113. μ', 141.

2. So Herodotus rejects in the termination -εο, imperat. and imperf. the additional ε in the pure verbs, e. g. αἰτέο for αἰτέεο 1, 90. ἐξηγέο 3, 72.[d] &c. So *Il.* ω', 202. ἐκλέ' ἐπ' ἀνθρώπους for ἐκλέεο. *Od.* δ', 810 seq. οὔτι πάρος γε Πωλέ', ἐπεί, &c. for ἐπωλέεο from πωλέομαι.

[a] Fisch. 2. p. 418.

[b] Maitt. p. 128 sqq. Fisch. 2. p. 401.

[c] Dawes's Misc. Crit. p. 243 seq. who did wrong in rejecting altogether the other form. Brunck ad Soph. Œd. T. 1046. ad Arist. Ran. 1448. Toup. ad Suid. t. 1. p. 68. Thom. M. p. 153. Fisch. 2. p. 422.

[d] Of the accent see Buttm. L. Gr. p. 501.

The termination -εο, which in the Attic dialect was contracted into -ου, is in Doric, and sometimes in Ionic, contracted into -ευ, e. g. ἔπλευ *Il.* ι′, 54. π′, 29. &c. μάχευ *Theocr.* 1, 113. ἐκέλευ 3, 11.[e] The poets sometimes lengthen ε by adding ι in the imperat. e. g. ἔρειο *Il.* λ′, 610. σπεῖο *Il.* κ′, 285. for σπέο, i. e. ἔπου[f]. (199)

3. Instead of the termination of the first person plur. -μεθα, the Æolians said -μεθεν, e. g. τυπτόμεθεν.

4. In the 2nd pers. perf. Homer omits the σ, as βέβληαι *Il.* ε′, 284. μέμνηαι *Il.* φ′, 442. See §. 203, 1.

5. Instead of -ην 1st pers. sing. aor. 2. -αν is found, ἐτύπαν *Theocr.* 4, 53. In the 1st pers. plur. of the aorists, the Dorians said -ημες for -ημεν, e. g. ἐκλίνθημες *Theocr.* 7, 133. Comp. §. 199, 3.

6. In the third pers. plur. of the aorists the Æolians and Dorians said -εν for -ησαν, as was the case also in the old Ionic. ἐφίληθεν *Il.* β′, 668. *Theocr.* 7, 60. φάνεν *Pind. Ol.* 10, 101. ἐκόρεσθεν *Aristoph. Pac.* 1283. in a Homeric hexameter[g], and *Eurip. Hipp.* 1261. ἔκρυφθεν, which form nowhere else occurs in Attic[h], and which is perhaps an imitation of the Ionic dialect in narrative. Of the same kind is the Attic termination -εῖεν for -είησαν, in the optat. of the aorist. §. 204, 8. In a single passage of the Iliad, the long vowel μιάνθην for ἐμιάνθησαν is found. The *Schol. Ven.* considers it as syncopated from μιανθήτην.

7. The infinitive of the aorists is in Doric -ῆμεν for -ῆναι, abbreviated from the old form in -ήμεναι, which form is frequent, particularly in Homer, as ἀριθμηθήμεναι *Il.* β′, 124. (ἀριθμήμεναι *Tim. L. p.* 8. from ἀρίθμημι.) ὁμοιωθήμεναι *Il.* α′, 187. μιγήμεναι *Il.* ζ′, 161. ἀναβήμεναι *Od.* α′, 210. ἀεικισθήμεναι *Od.* σ′, 221.[i] Hence λασθῆμεν for λασθῆναι *Theocr.* 2, 46. διακριθῆμεν in the treaty of the Lacedæmonians and Argives in

[e] Fisch. 1. p. 116. 2. p. 416.
[f] Brunck ad Apoll. 3, 1035.
[g] Fisch. 2. p. 337 seq. 412.
[h] Valck. ad E. Hipp. l. c.
[i] Koen ad Greg. p. (143) 310. Fisch. 2. p. 348 seq.

Thucydides 5, 79. ἀπολειφθῆμεν *Tim. L. p.* 7. ἀφανισθῆμεν *id. p.* 11. ἀντικαταχθῆμεν *id. p.* 22. εὑρεθῆμεν *Archyt. ap. Diog. L.* 8, 80. ἀποτραπῆμεν *Euryph. ap. Gale, p.* 666. βουληθῆμεν *ib. p.* 668. γεναθῆμεν *Archyt. ib. p.* 674.[a] And still more abbreviated -ῆν for -ῆναι, e. g. στεφανώθην for -ῆναι[b], as τυπτόμεναι, τυπτόμεν, τύπτειν. -ῆμεν and -ῆν are found in inscriptions in the inf. perf. act. e. g. ἐπιτεθεωρήκην. See §. 201.

Note. Of the lengthening of contracted or circumflexed terminations see §. 11. p. 37.

The Middle Voice.

206. (201) In the middle voice, the aor. 1. and fut. 2. alone have a peculiar conjugation; the present and imperf. are the same as the present and imperf. pass. The fut. 1. is conjugated like the present, and the aor. 2. like the imperf., and what are called the perf. and plusquam perf. mid. have already occurred in the active voice. The fut. 1. however, and the aor. 2. have somewhat peculiar in the rest of the moods, on which account they are given fully with the aor. 1. and fut. 2.

	Indicative.	Imperative.
Aor. 1.	ἐτυψάμην S. -άμην, (-ασο, -αο) -ω, (1) -ατο D. -άμεθον, -ασθον, -άσθην P. -άμεθα, -ασθε, -αντο	τύψαι S. -αι, -άσθω D. -ασθον, -άσθων P. -ασθε, -άσθωσαν (2)
Aor. 2.	ἐτυπόμην it proceeds exactly like the imperf. pass.	τυποῦ (-εσο, -έο) as pres. pass.
Fut. 1.	τύψομαι like the pres. pass.	wanting.
Fut. 2.	τυποῦμαι S. -οῦμαι, -ῇ (-εῖ), (3) -ειται D. -ούμεθον, -εῖσθον, -εῖσθον P. -ούμεθα, -εῖσθε, -οῦνται	wanting.

[a] Valck. ad Theocr. 10. Id. p. 46. 310.
Maitt. p. 232. Koen ad Greg. p. (143)

[b] Koen l. c.

Observations.

1. The form *-ao* of the second person sing. aor. 1. mid. occurs frequently in the Ionic and Doric writers, e. g. *ἐγείναο Il. ε′*, 880. *ὑπελύσαο Il. α′*, 401. *ἐθήκαο Theocr.* 29, 18. Thus in some editions *ἐείσαο Il. ι′*, 641. is given, whilst others have the contracted form *ἐείσω*, as *ἐκρέμω Il. ο′*, 18. for *ἐκρέμασο.*

Hence arose in the Syracusan dialect the form *-α*, *ο* being omitted, as *φυσᾶντες* for *φυσάοντες* §. 201, 9. *Obs.* But there is no instance of this, except in the doubtful passage *Theocr.* 4, 28. and the Scholiast on the passage[c].

Instead of the termination *-άμην* the Ionic dialect had also the form *-ασκόμην*, e. g. *δασσάσκετο Il. ι′*, 333.

2. The termination *-άσθωσαν* was also *-άσθων*, e. g. *λεξάσθων Il. ι′*, 67. Comp. §. 203, 3.

3. In the third person opt. aor. 1. mid. *-αίατο* for *-αιντο* is very frequent in the Ionic and Attic poets, e. g. *ἀρησαίατο Od. α′*, 164. *ἀνακτησαίατο, τισαίατο Herod.* 3, 75. *ἐκσωσαίατο Æschyl. Pers.* 360. *δεξαίατο Soph. Œd. Col.* 44. *ἐργασαίατο Arist. Lys.* 42. Thus also in the opt. aor. 2. mid. *γενοίατο Il. β′*, 340. *πυθοίατο Soph. Œd. Col.* 962. in the fut. *ὀψοίατο, γνωσοίατο id. Œd. T.* 1274. Comp. §. 204, 7, a.[d]

Optative.	Conjunctive.	Infinit.	Participle.
τυψαίμην S. *-αίμην, -αιο, -αιτο* D. *-αίμεθον, -αισθον, -αίσθην* P. *-αίμεθα, -αισθε, -αιντο*(3)	*τύψωμαι* S. *-ωμαι, (-ησαι, -ηαι) -ῃ, -ηται* D. *-ώμεθον, -ησθον, -ησθον* P. *-ώμεθα, -ησθε, -ωνται*	*τύψασθαι*	*τυψάμενος* *-άμενος, -αμένη, -άμενον.*
τυποίμην, &c. (3)	*τύπωμαι* as pres. pass.	*τυπέσθαι*	*τυπόμενος.*
τυψοίμην, &c. (2) as the opt. pres. pass.	wanting.	*τύψεσθαι*	*τυψόμενος, -ομένη, -όμενον.*
τυποίμην S. *-οίμην, -οῖο, -οῖτο* D. *-οίμεθον, -οῖσθον, -οίσθην* P. *-οίμεθα, -οῖσθε, -οῖντο*	wanting.	*τυπεῖσθαι*	*τυπούμενος, -ουμένη, -ούμενον.*

[c] Valck. ad Theocr. 10. Id. p. 84. [d] Fisch. 2. p. 418 seq. Buttm. L. Gr. p. 355. 10.

4. The third pers. dual aor. 2. mid. is sometimes in the Doric writers -αν for -ην, as κτησάσθαν *Pind. Ol.* 9, 70. ἐξικέσθαν *Nem.* 10, 119.

The third person plur. aor. 2. mid. is frequently in Ionic -έατο for -ντο, as in the imperf. §. 204, b. e. g. περιεβαλέατο *Herod.* 6, 25. ἐπυθέατο 7, 172. ἐγενέατο 1, 214. 2, 166.[a]

5. It has been before observed, that this form of the fut. arises from contraction. Herodotus has also in the second person ἀποθανέεαι, εὐφρανέεαι. See §. 205, 1. The Dorians instead of -οῦμαι said -εῦμαι, e. g. μαθεῦμαι *Theocr.* 2, 60. ἀμφιβαλεῦμαι *Od.* χ', 103. In the third person they also used η for ει, e. g. καρπευσῆται, ἐργαξῆται, ἐσσῆται. Comp. §. 202, 2.[b]

Of Verbs *in* -μι.

207. (202) The number of verbs in -μι in the Attic and common dialect is very small, and among these few there are only four which have a complete conjugation peculiar to themselves, τίθημι, ἵημι, ἵστημι (φημί), δίδωμι. Others again have a peculiar inflexion, in many points differing from the conjugation of the verbs in the examples, as εἰμί, εἶμι; and others again, as all verbs in -υμι, occur only in the present and imperfect, deriving the rest of their tenses from the radical form. There are thus, in this conjugation, more anomalous verbs than in that of verbs in -ω, -έω, besides the verbs which are improperly classed under verbs in -μι, as ἧμαι (perf. pass. from ἕω), οἶδα, &c.

These verbs were chiefly used in the Æolo-Doric dialect, and in the writers of that dialect verbs very frequently occur in the form -μι, which are otherwise in -έω, -άω, e. g. νίκημι *Theocr.* 6, 46. 7, 40. ποθόρημι *id.* 6, 22. ὁρήμεθα *Tim. L. p.* 7. φίλημι *Sappho* in *Athen. p.* 697. φορήμεθα from φόρημι Alcæus in *Heraclid. Ponticus, p.* 13. *ed. Schow.* κάλημμι in the Ode of Sappho in *Dion. Hal.*[c] In the old Ionic poets also similar forms occur, as αἴνημι *Hesiod.* Ἔργ. 683. δάμνημι *Il.* ε', 893. 746. &c. whence δάμνησι *ib.* 746. at least in single tenses, as γηράντεσσι from γηράς, γήρημι *Hes.* Ἔργ. 188. *Il.* ρ', 197. where otherwise the words in common use are αἰνέω, γηράω.

[a] Fisch. 2. p. 436.
[b] Koen ad Gregor. p. (127 seq.) 276 seq. Fisch. 2. p. 438.
[c] Fisch. 2. p. 440.

Hence also comes the form of the third person *-ησι* for *-ει*, e. g. *παμφαίνησι* for *-φαίνει Il. ε′*, 6. from *φαίνημι* (which cannot there be the conj. as it refers to a definite subject, though other forms, as *ὅς τ' ἐκτάμνησι Il. γ′*, 62. refer to various subjects of the same kind). *θάλπησι Bacchyl. in Anal. T.* 1. *p.* 151. XI. So *ἀνέχησι, φέρησι, βρίθησι Od. τ′*, 111. appear to be 3rd persons formed after the manner of the verbs in *-μι*, on account of *τίκτει* and *παρέχει* which follow; they may, however, possibly be conjunctives, as *ὅστε* v. 109. does not refer to any definite king. Other parts also of the barytone and circumflexed verbs are formed like the verbs in *-μι*, as the imperf. *ἀπειλήτην* §. 199, 6. the conjunctive *ἵκωμι* §. 200, 8. the inf. *φιλήμεναι* &c. §. 201. the syncopated perfects *τέθναμεν, τέθναθι* §. 198, 3. and the participles in *-εἰς*, instead of in *-ων*, §. 201, 9. In the old Attic dialect, too, several such forms in *-μι* are found, as *ἐκπλήγνυσθαι, ἀπεφράγνυσαν Thuc.* 4, 125. 7, 74.

The 2nd aorists of many verbs take in the older language the form in *-μι*, as *ἔκτα, οὔτα, βιούς, ἐπιπλώς, καταβρώς, φθάς*, whose presents are only *κτείνω* (*ἔκτανον*), *οὐτάω, βιόω, πλέω* Ion. *πλώω, βιβρώσκω, φθάνω*, especially after the syncope, as *ἐβλήμην* from *βάλλω, ἔπτην* (also Attic) from *πέτομαι*, and thus there are not only in the older but in the Attic dialect several passive forms of verbs in *-μι*, as *ἔραμαι* after *ἔρημι, ἄγαμαι, μάρναμαι, δύναμαι*[d]. These forms in *-μι* are thus properly of Æolic origin, or rather they existed already in the old Greek language, which was used by Homer and Hesiod, and in which the dialects were as yet mingled together. The Ionic and Attic dialects, which only at a later period assumed a determinate form, retained some of these verbs in *-μι*, namely those above given and those in *-υμι*, instead of which they very seldom use the forms in *-ύω*. The Æolic, however, which retained the most of the ancient language, continued to use the greater part of them.

Historically considered, then, the verbs in *-μι* must have been at least as old as those in *-ω*, and of more extensive use than appears in the works which have come down to us. Grammar,

[d] Eustath. ad Il. p. 805, 30. 1269, 7. Jen. Litt. Z. 1809. n. 245. p. 139.

however, regards only their analogy to those in -ω, and deduces them from these. The simple form of τίθημι appears to be found *Il.* α′, 291. προθέουσι for προτιθέασι.

1) -ω in verbs pure is changed into -μι, and the short vowels α, ε, ο, preceding, are changed into the long ones η, ω:

2) they generally receive a prefix also, the reduplication. This consists in prefixing ι, before which, in verbs beginning with a consonant, this consonant, or one which answers to it, is repeated, e. g. θέω, fut. θήσω, τίθημι (not θίθημι, §. 36.), δόω, fut. δώσω, perf. δέδωκα, δίδωμι. This reduplication, however, is not used in verbs whose radical form is already more than a dissyllable, e. g. δείκνυμι from δεικνύω, ζεύγνυμι from ζευγνύω, ὄνημι from ὀνέω, and various others, e. g. φημί from φάω.

If the verb begins with a vowel, or with πτ, στ, ι only is prefixed with a *spiritus asper*, e. g. ἕω, fut. ἥσω, ἵημι. πτάω, ἵπτημι. στάω, (fut. στήσω, aor. ἔστησα,) ἵστημι.

Some verbs, which begin with vowels, repeat the first syllable, as in what is called the Attic reduplication (§. 168. *Obs.* 2.), e. g. ἀλάλημαι, ἀκάχημι, from ἀλάομαι, ἀχέω.

In some the initial vowels ε and ι are made long by changing them into the diphthong ει, as ἕω εἰμί, ἵω εἶμι. In εἰμί, however, ει appears to have arisen from the old mode of using εε for η, or the interchange of ει and η, as in τέθεικα, and εἰμί from ἠμί, whence too ἦν.

Formation of the Tenses.

208. (203) 1. In the present tense pass. and mid. the termination of the pres. act. -μι is changed into -μαι, and the long vowel preceding, into the short vowel of the radical form, τίθημι τίθεμαι (from θέω), ἵστημι ἵσταμαι (from στάω), δίδωμι δίδομαι (from δόω).

2. In the imperf. act. the termination -μι of the present is changed into -ν, e. g. τίθημι ἐτίθην, ἵημι ἵην, ἵστημι ἵστην, φημί ἔφην, δίδωμι ἐδίδων, δείκνυμι ἐδείκνυν, εἰμί (ἠμί) ἦν.

The imperf. pass. and mid. take *-μην* for *-ν*, as the imperf. pass. and mid. of verbs in *-ω*, and change the long vowel of the penult into the corresponding short vowel of the radical; so that the pres. pass. and mid. appears to be the basis *-μαι* into *-μην*. *ἐτίθην τίθεμαι ἐτιθέμην, ἵστην ἵσταμαι ἱστάμην, ἐδίδων δίδομαι ἐδιδόμην.*

3. As the second aorist of verbs in *-ω* in the act. and mid. has the same termination as the imperf. but with the radical vowel made short, the second aorist of verbs in *-μι* in the act. and mid. accords entirely in its termination with the imperf. act. and mid. except that the shortening is produced by omitting the reduplication. Verbs beginning with consonants, and those whose reduplication consists in *ι* aspirated, receive here the syllabic augment. Imperf. A. *ἐτίθην*. Aor. 2. A. *ἔθην*. Imperf. P. Mid. *ἐτιθέμην*. Aor. 2. M. *ἐθέμην*. Imperf. A. *ἐδίδων*. Aor. 2. A. *ἔδων*. Imperf. P. M. *ἐδιδόμην*. Aor. 2. M. *ἐδόμην*. Imperf. A. *ἵστην*. Aor. 2. A. *ἔστην*. Imperf. P. M. *ἱστάμην*. Aor. 2. M. *ἐστάμην*.

4. The future is only of one kind, and is regularly derived from the radical form of the verb, e. g. *τίθημι* from *θέω, θήσω*. *ἵστημι* from *στάω, στήσω*. *δίδωμι* from *δόω, δώσω*. *ἵημι* from *ἕω, ἥσω*. *ἕννυμι* from *ἕω, ἕσω*. *φημί* from *φάω, φήσω*. The fut. mid. is formed from this, as in verbs in *-ω*. *θήσομαι, στήσομαι, δώσομαι, ἥσομαι*, &c.

5. The aor. 1. act. in most verbs differs essentially from the formation of the aor. 1. of verbs in *-ω*. For instead of retaining the *σ* of the fut., the verbs in *-μι* generally change it into *κ*, e. g. *θήσω ἔθηκα, ἥσω ἧκα, δώσω ἔδωκα*. *Theocr.* 27, 21. we should read for *δώσῃ* (from *ἔδωσα* for *ἔδωκα*) *δώσει*, according to the conjecture of Fischer 2. *p.* 253. adopted by Schæfer; as *Herod.* 6, 133. *ὅκως—δώσουσι* for *δώσωσι*. *ἵστημι* only, and *φημί*, deviate from this, and make *ἔστησα, ἔφησα*. Perhaps these forms in *-κα* were originally perfects, but afterwards were used as aorists, when a peculiar form was introduced for the perfect[a]. The forms also of the aorists in *-κα* have not the rest of the moods, but only those in *-σα*. From this aorist,

[a] Herm. de Em. Rat. Gr. Gr. p. 238.

however, is formed the aor. 1. mid. by annexing the syllable *-μην*. *ἐθηκάμην, ἡκάμην, ἐδωκάμην.*

6. The perfect is formed regularly, as in verbs in *-ω*, except that verbs whose perfects would have been similar in sound to the aor. 1. take *ει* instead of *η*, *δώσω δέδωκα*, but *θήσω τέθεικα, ἥσω εἷκα.* This use of *ει* for *η* is said to have been Bœotian. In *ἵστημι* it must be observed that in the perf. the augment *ε*, which takes the place of the reduplication *ι*, is aspirated, and further takes an *ι* in the plusq. perf. *ἕστηκα, εἱστήκειν.* The plusquam perf., however, frequently has the simple augment, as *συνεστήκει Xen. Cyr.* 6, 1, 54. *περιεστήκει Thuc.* 6, 61. *ἀνεστήκει Arist. Plut.* 738. &c. See §. 164. *Obs.* 1.

The perf. pass. is derived from the perf. act. according to the same rules as in verbs in *-ω*, except that *ἵστημι* and *δίδωμι* take the short vowel instead of the long one, *ἕστηκα ἕσταμαι, δέδωκα δέδομαι*, which in *τίθημι* and *ἵημι* takes place first in the aor. 1. *τέθειται, εἷται*, aor. 1. *ἐτέθην, ἀφέθην.*

From the perf. act. and pass. comes the plusq. perf. act. and pass. as in verbs in *-ω*. *τέθεικα ἐτεθείκειν, τέθειμαι ἐτεθείμην.*

7. The aor. 1. pass. of verbs in *-μι* stands in the same relation to the perf. as in verbs in *-ω*. Thus from *ἕσταμαι ἕσταται* comes aor. 1. *ἐστάθην, δέδομαι δέδοται, ἐδόθην.* In *τίθημι* and *ἵημι* the diphthong *ει* of the perf. is changed into the short vowel *ε*. *τέθειμαι τέθειται, ἐτέθην* (for *ἐθέθην* according to §. 37.) *ἀφεῖμαι ἀφεῖται, ἀφέθην.*

From the 2nd pers. perf. pass. comes the fut. 3. pass. *τέθεισαι τεθείσομαι, ἕστασαι ἑστάσομαι*, &c. and from the aor. 1. pass. the fut. 1. *ἐτέθην τεθήσομαι, ἀφέθην ἀφεθήσομαι, ἐδόθην δοθήσομαι.*

Conjugation.

209. (204) 1. The principal difference between the conjugation of these verbs and that of the preceding, consists in the final syllable

-μι in the 1. pers. sing. pres.
-σι in the third pers. sing. pres.
-θι in the second pers. sing. imperf.
-σαν in the third pers. plur. imperf.

Note. The termination *-θι* of the imperat. aor. 2. is usually changed into *s*.

2. Here it must be observed further, that in all persons of the dual and plur. in the pres., imperf., and aor. 2. in the indicative, but not in the conjunctive, the short vowel of the radical form appears, whilst in the sing. the long vowel is used; thus *ε* in *τίθημι*, *α* in *ἵστημι* and *φημί*, *ο* in *δίδωμι*. The aor. 2. of *ἵστημι* only is excepted, *ἔστην*, which retains *η* throughout; and some particular verbs, as *ἄημι*, pass. *ἄηται*, imp. *ἄητο*, *ἀκάχημαι*, *δίζημαι*, &c. Before the final syllable of the third pers. plur. *-σι*, which appears to have arisen from *-τι* (§. 195. *Obs.*), either the short vowel is lengthened after rejecting the *ν* before the termination, so that *ε* becomes *εῖ*, *ο* *οῦ*, *α* and *υ* short become *α* and *υ* long, *τιθέντι τιθεῖσι*, *διδόντι διδοῦσι*, *ἱστάντι ἱστᾶσι*, *ζευγνύντι ζευγνῦσι*; or the *ν* before the termination is changed, in a manner hereafter to be explained, into *α*, *τιθέασι*, *διδόασι*, *ζευγνύασι*.

In these verbs the terminations *-σαι* and *-σο* of the pres. pass., imperf. pass., and imperat. pass. are very much used, which before also were made the basis of the common forms in verbs in *-ω*, e. g. *τίθεσαι Plat. Cratyl. p.* 386 B. *τίθεσο Aristoph. Pac.* 1039. *ἵστασαι Il. κ'*, 279. *ἵστασο Eurip. Alc.* 1122. *Phœn.* 40. *ἵεσο Aristoph. Vesp.* 421.

3. The optative in the tenses in *-ημι*, *-ην*, ends always, like the aor. pass. of verbs in *-ω*, in *-ην*, which is preceded by the radical vowel with *ι*; thus *τιθείην θείην*, *ἱσταίην σταίην*, *διδοίην δοίην*. In the passive and middle the termination is *-μην*, with the same diphthongs preceding it, *τιθείμην θείμην*, *ἱσταίμην*, *διδοίμην δοίμην*. The verbs in *-υμι* have commonly no optative of their own, but only of the radical form, e. g. *δεικνύοι*, *ζευγνύοι*. Yet we find in *Plat. Phædon. p.* 118 A. *ὅτι ψύχοιτό τε καὶ πήγνυτο* (*πηγνῦτο*, *πηγνυῖτο*) analogous to *λελῦτο Od. σ'*, 237. Thus *δαινῦτο Il. ω'*, 665. appears to be the optative of *δαίνυμι* (whence *δαίνυ Il. ι'*, 70. *Od. γ'*, 309).[a]

4. The conjunctive has the long vowel of the pres. indic. in all persons where the common conjugation makes *η*, e. g. *τιθῶ*

[a] Comp. Clarke ad Od. *σ'*, 237. Buttm. L. Gr. p. 539 seq.

τιθῇς τιθῇ, τιθῆτον τιθῆτε. ἱστῶ ἱστῇς ἱστῇ, ἱστῆτον ἱστῆτε. διδῶ διδῶς διδῷ, διδῶτον διδῶτε, &c. The form -νυμι also appears to have a conjunctive. *Plat. Phædon. p.* 77 B. ὅπως μὴ διασκεδάννυται ἡ ψυχή, καί—τοῦτο τέλος ᾖ (where διασκεδαννῦται should be written). Thus also *ibid. p.* 77 E. δεδιέναι, μὴ ὁ ἄνεμος αὐτὴν διασκεδάννυσιν. In this case too the reading of the 2nd *Basil.* edit. in *Plat. Gorg. p.* 47. ἀποκτίννυμεν, ὅταν ἀποκτίννυμεν (-κτιννῦμεν) would not be false; it is at least more supported by syntax than εἴ τινα ἀποκτ.

5. The infinitive is a) in the active always -ναι in the present tense, with the short radical vowel, τιθέναι, ἱέναι, ἱστάναι, φάναι, διδόναι, ζευγνύναι, in the aor. 2. with a diphthong, or the long vowel, εῖ for ε, η for α, οῦ for ο, θεῖναι, εἶναι, στῆναι, δοῦναι. b) in the passive and middle -σθαι, with the short vowel, τίθεσθαι θέσθαι, ἵστασθαι, δίδοσθαι δόσθαι.

6. In the participles a) in the active the form -ντ is the basis, τιθέντ, n. τιθέν, Gen. τιθέντος. διδόντ, n. διδόν, as ἀποδιδόν *Plat. Rep.* 6. *p.* 508 D. Gen. διδόντος, &c. The final syllable was made long after rejecting ν, according to §. 39. by changing ε into ει, ο into ου, α and υ short into α and υ long. τιθείς τιθεῖσα, διδούς διδοῦσα, στᾱ΄ς στᾶσα, δεικνῡ΄ς δεικνῦσα.

b) The termination of the participle in the pass. and mid. is -μενος with the preceding short vowel, τιθέμενος θέμενος, ἱστάμενος, διδόμενος. See *Table F.* p. 342.

Observations.

210. (205) 1. In Ionic and Doric the forms -έω, -άω, -όω often occur in the present and imperf. sing. with the reduplication, e. g. τιθεῖς *Pind. P.* 8, 14. ἐπιτιθεῖς *Herod.* 5, 95. προτιθεῖς *id.* 1, 133. ἐπιτιθεῖ *id.* 7, 35. ἱστᾷ *id.* 4, 103. διδοῖς *Il.* ι΄, 164. διδοῖ *Hesiod.* ἔργ. 279. *Herod.* 4, 163. *Pind. P.* 4, 472. Imperf. ἐτίθει *Od.* ε΄, 196. *Herod.* 6, 69. *Xen. Cyrop.* 4, 1, 24. 8, 2, 26. ἀνίστη *Herod.* 1, 196. ἐδίδους *Demosth. p.* 914. ἐδίδου *Herod.* 1, 163. 3, 50. *Xen. Cyrop.* 7, 5, 35. 8, 2, 17. ἐδίδουν 3 pers. pl. *Hesiod.* Ἔργ. 138. ἵει *Herod.* 4, 28. μεθίει *Eur. Bacch.* 1071.[a] ἵστημι is commonly conjugated like verbs in -μι, the rest, according to the contracted form, only in the sing. Verbs in -νυμι are conjugated in

[a] Fisch. 2. p. 442. 478.

the pres. and imperf. chiefly according to the form -μι, by the Attics, rarely as if from -ύω, e. g. *Thuc.* 5, 19. 24. ὤμνουν[b].

Obs. Whether the contracted form in the present was used by the Attics also, is a matter of dispute. Brunck has received τιθεῖς, ἱεῖς in many places, e. g. *Soph. Phil.* 992. *Antig.* 403. *Aristoph. Lysistr.* 895. &c.[c] and calls τίθης, ἵης the common form. On the other hand Porson asserts, *ad Eurip. Or.* 141. that τίθης, ἵης alone are Attic, and τιθεῖς, ἱεῖς barbarisms. One of the grounds on which Porson rests his assertion, viz. that the Attics could not have said τιθεῖς because they did not say τιθοῦμεν, τιθεῖτε, proves too much, and therefore nothing; since, on the same grounds, we might reject τιθεῖς from the Ionic dialect, which did not admit τιθοῦμεν, τιθεῖτε. But a more decisive proof is, that in Attic writers τίθησι always occurs, and never τιθεῖ (except *Cycl.* 526. where the syntax requires that it should be τιθῇ), because the transcribers could not alter this, at least in the poets, on account of the measure of the verse. It might be added, that if they had said τιθεῖς τιθεῖ, they would also have said ἱστᾶς ἱστᾷ, διδοῖς διδοῖ, since analogy was always carefully attended to in the verbs in -μι. As these never occur, those in -εῖς -εῖ are the more doubtful. In most of the passages too of Attic writers, in which the contracted form occurs, the accent is so placed in the old editions and MSS. as it must have stood over τίθης, and not over τιθεῖς, viz. τίθεις, ἵεις, and hence ει appears to have arisen from the later pronunciation of η[d].

2. In the third pers. pl. the form -ασι (with α long, see *Arist. Eccl.* 843. *Vesp.* 715.) is used by the Attics, which occurs frequently in Ionic, and hence is called Ionic, e. g. τιθέασι *Herod.* 4, 23. 5, 8. *Thuc.* 2, 34. *Aristoph. Vesp.* 564. διδόασι *Herod.* 1, 93. *Thuc.* 1, 42. &c. In verbs in -υμι, -ύασι is given as the new Attic, -ῦσι (as δεικνῦσιν *Plat. Rep.* 7 *in.* ἀπολλῦσι *Leg.* 4. *p.* 706 C.) as the old Attic form[e]. The majority of MSS., however, has ἀποκτιννύασι in *Plat. Gorg. p.* 466 B. C. ἱᾶσι *id. Rep.* 8. *p.* 560 C. *Thuc.* 6, 86. *Xenoph. Memor. S.* 2, 1, 33. (contracted from ἱέασι, a contraction which occurs only when a vowel, and not a consonant, precedes, as in Πειραιᾶ, but not in βασιλέα.)[f] The other form, -εῖσι, is found in *Hes. Theog.* 875. ἀεῖσι from ἄημι. Herodotus also has ἱστέασι 5, 71.

[b] Brunck ad Arist. Av. 520. Fisch. 2. p. 458. Pors. ad Eur. Med. 744. c. n. Schæf. Elmsl. ad Med. 729. For ἀπολλύουσι Thuc. 4, 25. -ύασι should probably be read, as 8, 10. 42.

[c] Brunck ad Soph. Ph. l. c. Œd. T. 628. Aristoph. l. c. Musgr. ad Eurip. Herc. F. 710.

[d] Comp. Herm. ad Soph. Phil. 980.

[e] Mœris, p. 127. 171.

[f] Thom. M. p. 225. 406. Mœris, p. 281. 406. Fisch. 2. p. 450.

	Indicative.	Imperative.	Optative.
Present.	*τίθ-ημι, ἵστ-ημι, δίδ-ωμι, ζεύγν-υμι* S. -ημι, -ης, -ησι(1) -ωμι, -ως, -ωσι -ῡμι, -υς, -υσι D. -ετον, -ετον -ατον, -ατον -οτον, -οτον -ῦτον, -υτον P. -εμεν, -ετε, -εῖσι, -έασι(ν)(2) -αμεν, -ατε, -ᾶσι -ομεν, -οτε, -οῦσι, -όασι(ν) -ῦμεν, -υτε, -ῦσι, -ύασι(ν)	*τίθ-ετι, ἵστ-αθι, δίδ-οθι, ζεύγν-υθι* S. -ετι(εθι)(5), -έτω -αθι, -άτω -οθι, -ότω -υθι, -ύτω D. -ετον, -έτων -ατον, -άτων -οτον, -ότων -υτον, -ύτων P. -ετε, -έτωσαν -ατε, -άτωσαν -οτε, -ότωσαν -υτε, -ύτωσαν	*τιθ-είην, ἱστ-αίην, διδ-οίην, (-ύοιμι)* S. -είην, -είης, -είη -αίην, -αίης, -αίη -οίην, -οίης, -οίη D. -είητον, -εἰήτην -αίητον, -αἰήτην -οίητον, -οἰήτην P. -είημεν, -είητε, -είησαν, -εῖεν -αίημεν, -αίητε, -αίησαν, -αῖεν -οίημεν, -οίητε, -οίησαν, -οῖεν
Imperf.	*ἐτίθ-ην, ἵστ-ην, ἐδίδ-ων, ἐζεύγν-υν* S. -ην, -ης, -η (1) — — — -ων, -ως, -ω -υν, -υς, -υ D. -ετον, -έτην -ατον, -άτην -οτον, -ότην -υτον, -ύτην P. εμεν, -ετε, -εσαν -αμεν, -ατε, -ασαν -ομεν, -οτε, -οσαν -υμεν, -υτε, -υσαν		
Perfect.	*τέθεικ-α, ἕστηκ-α, δέδωκ-α* } -ας, -ε, &c. (3)	*τέθεικε, ἕστηκε, δέδωκε* } as *τέτυφε*	*τεθείκ, ἑστήκ, δεδώκ* } -οιμι, as *τετύφοιμι*
Plusq.p.	*ἐτεθείκειν* *ἑστήκειν* *ἐδεδώκειν*		
Aor. 1.	*ἔθηκ-α, ἔστησ-α, ἔδωκ-α* } -ας, -ε, &c. (4)	only of *ἔστησα* §. 208, 5. *στῆσον*, -άτω -ατον, -άτων -ατε, -άτωσαν	only of *ἔστησα* *στήσαιμι*, as *τύψαιμι*
Aor. 2.	*ἔθην, ἔστην, ἔδων* } as imperf. except *ἔστην* -ην, -ης, -η -ητον, -ήτην -ημεν, -ητε, -ησαν	[*θέτι*] *θές*, *στῆθι*, [*δόθι*] *δός* (5) S. [-*ετι*] -*ές*, -*έτω* *ῆθι* -*ήτω* [*όθι*] -*ός*, -*ότω* D. -*ετον*, -*έτων*, &c. P. -*ετε*, -*έτωσαν*.	*θείην, σταίην, δοίην* } as in the present (6)
Future.	*θήσω, στήσω, δώσω* } as *τύψω*.		

Note. As *τίθημι* so *ἵημι*, and

tive.

Conjunctive.	Infinitive.	Participle.
τιθ-ῶ, ἱστ-ῶ, διδ-ῶ	*τιθ-έναι*	*τιθ-εἰς, -εῖσα, -έν.*
S. *-ῶ, -ῇς, -ῇ*	*ἱστ-άναι*	*ἱστ-ἀς, -ᾶσα, -ἀν.*
-ῶ, -ῇς, -ῇ	*διδ-όναι*	*διδ-οὺς, -οῦσα, -όν.*
-ῶ, -ῷς, -ῷ	*ζευγν-ύναι*	*ζευγν-ὺς, -ῦσα, -ύν.*
D. *-ῆτον, -ῆτον*		
— —		
-ῶτον, -ῶτον		
P. *-ῶμεν, -ῆτε, -ῶσι*		
— — —		
-ῶμεν, -ῶτε, -ῶσι		
τεθεὶκ, ἑστὴκ, δεδὼκ } *-ω*, as *τετύφω*	*τεθεικ, ἑστηκ, δεδωκ* } *-έναι*	*τεθεικ, ἑστηκ, δεδωκ* } *-ώς, -υῖα, -ός.*
only of *ἔστησα*	*στῆσαι*	*στήσας, -ασα, -αν.*
στήσω, -ῃς, as *τύψω*		
θῶ, στῶ, δῶ } as in the present.	*θεῖναι*	*θείς, -εῖσα, -έν.*
	στῆναι	*στάς, -ᾶσα, -ἀν.*
	δοῦναι	*δούς, -οῦσα, -όν.*

as *ἵστημι* so *φημί*. §. 211, 11.

The origin of the termination -ασι has not yet been sufficiently explained. Perhaps the α arose from ν, τιθένσι τιθέασι, as §. 203, 6.; but on account of the similarity which this present form -ασι has with the third person perf. even in its derivation, the α was lengthened.

3. The form ἕστακα, which is found in the common Grammars, occurs in later writers only (e. g. *Æschin. Axioch.* 18.[a]), and in a transitive sense. The Doric form ἕστακα with α long is distinct from this, e. g. *Pind. P.* 8, 100. παρέστᾱκε. Of ἕσταμεν &c. see §. 198, 3.

Besides this, a present formed from the perf. was taken as a basis, and a fut. ἑστήξω and ἑστήξομαι *Plat. Rep.* 9. *p.* 587 B. *Symp. p.* 220 D. *Eurip. Iph. A.* 675. formed from it. Comp. §. 188. *Obs.*

4. The aor. 1. in -κα occurs in good authors almost exclusively in the sing. and third pers. pl. Euripides *Cycl.* 296. has ἐδώκαμεν. *Xenoph. Mem. S.* 4, 2, 15. ἐθήκαμεν. In the rest of the persons the aor. 2. is more used, which again hardly ever occurs in the sing. On the other hand ἔστησα and ἔστην are equally used, but in different senses. See §. 211.

5. In the imperative pres. 2nd pers. sing. the contracted form also is very frequent in τίθημι, ἵημι, δίδωμι. τίθει *Æschyl. Agam.* 931. *S. ad Th.* 203. *Arist. Ran.* 1316. *Thuc.* 6, 14. *Xen. Cyrop.* 5, 3, 21. ἵει *Arist. Pac.* 158. *Ran.* 1462. δίδου *Herod.* 3, 140. *Plat. Phædr. p.* 257 A. *Xen. Cyrop.* 1, 4, 10. Instead of which Pindar has δίδοι *Ol.* 1, 136. 6, 178. 7, 164. according to the Doric dialect. For ἵσταθι we find more commonly ἵστη *Il.* φ', 313. *Aristoph. Eccl.* 738. *Eurip. Suppl.* 1229. *Hel.* 1264. *Ion.* 1129. In the same manner πίμπρη *Eurip. Ion.* 527. 974. ἐμπίπλη *Arist. Av.* 1310. ζῇ *Eurip. Iph. T.* 699. for πίμπραθι, ἐμπίπλαθι, ζῆθι[b]. Similarly σάω for σάωθι *Od.* ν', 230. ρ', 595. δείκνυ for δείκνυθι *Aristoph. Av.* 665. *Plat. Rep.* 7. *p.* 523 A. ὄμνυ *Soph. Trach.* 1185. *Eur. Med.* 751.[c] On the contrary φάθι alone is in use.

In the imperative aor. 2. the 2nd person sing. is always θές, δός, not θέτι, δόθι. But the latter occurs in *Nicand. Ther.* 562. For ποτίθει *Theocr.* 14, 45. four MSS. *apud Gaisf.* have -θες. In compound verbs, for -στῆθι is frequently found -στα, e. g. ἄνστα *Theocr.* 24, 36. (or ἄνα *Soph. Aj.* 194. *Eurip. Troad.* 98.) Thus also πρόβα for προβῆθι *Arist. Ach.* 262. παράστα *Menand. p.* 46. *Cler.*

The third person plur. of the imperat. pres. and aor. 2. is, as in verbs

[a] Schæf. ad Dion. Hal. p. 331.
[b] Piers. ad Mœrid. p. 208 seq.
[c] Brunck ad Arist. Lys. 733.

in -ω, §. 198, 1. frequently -ντων for -τωσαν, e. g. παραθέντων *Arist. Nub.* 455. διδόντων *Thuc.* 5, 18. τιθέτωσαν, &c. I have not yet met with.

6. The optative pres. and aor. 2., as in the aor. pass. of verbs in -ω, have in the plural, in the poets as well as prose writers, more commonly -εῖμεν -εῖτε -εῖεν, -αῖμεν -αῖτε -αῖεν, -οῖμεν -οῖτε -οῖεν, for -είημεν, &c. e. g. θεῖμεν *Od.* μ', 347. *Demosth. p.* 323. 1251. ἱσταῖεν *Xen. Cyr.* 2, 4, 15. *Thuc.* 1, 18. ἀποδιδοῖμεν *Plat. Rep.* 3. *p.* 387 E. 403 D. δοῖμεν, δοῖεν *Od.* β', 336. *Thuc.* 2, 12. *Plat. Republ.* 10. *p.* 607 D. (δοίησαν *Damoxen. ap. Athen.* 3. *p.* 401. *ed. Schw.*) παρεῖμεν *Plat. Rep.* 6. *p.* 503 E. μεθεῖτε *Arist. Ran.* 1384. 1393. (Optat. for imper. as in Plato *Euthyd. p.* 273 E. ἵλεῳ εἴητον for ἐστόν.) *Pind. P.* 5, 160. διδοῖτε, if this does not belong to the Pindaric form δίδοι, *no.* 5, and §. 212, 7. Porson *ad Eur. Or.* 141. considers μεθεῖτε as the contracted imperative for μεθίετε (in which case it ought to be μεθίειτε), and corrects μέθεσθε. According to Buttmann, *L. Gr. p.* 526. 530. the forms δοίημεν, δοίητε are more common.

An optative of the aor. 2. of the verb in -νμι is found, ἐκδύμεν (ἐκδυῖμεν) *Il.* π', 99. with which may be compared φυίη *Theocr.* 15, 94.

Obs. 1. For διδοίην, δοίην &c. some later authors said also διδῴην, δῴην, which, however, is censured by the old grammarians[d].

Obs. 2. In compounded words the accent is generally drawn back, as καταπροδίδοιτε *Plat. Apol. p.* 29 D. ἀφίοιτε, with var. r. ἀφίετε. πρόσθητε for προσθῆτε *Eurip. Heracl.* 476. ἐξανίῃ *Soph. Phil.* 705. ἀφίῃ *Xen. Cyr.* 8, 1, 6. with var. r. ἀφείῃ, and so *Plat. Phædon. p.* 90 E.: twelve MSS. *ap. Bekk.* have παρίωμεν for -ιῶμεν. Comp. §. 213, 2. 3.

Remarks upon particular Verbs.

I. ἵστημι.

1. The perfect, plusquam perf. and aor. 2. act. have an intransitive signification, 'to stand'; the rest of the tenses a transitive one, 'to place'. The perfect has also the signification of the present, and consequently the plusquam perf. that of the imperf. Thus ἕστηκα signifies 'I stand', e. g. *Od.* ω', 298. 211. (206)

[d] Phrynich. p. 152. Mœris, p. 117. Piers. ad Mœr. l. c. Comp. Thom. M. p. 225 seq. See

ποῦ δ' ἡ νηῦς ἕστηκε θοή; 'where stands the ship?' εἱστήκειν, 'I was standing', as in continuance. *Arist. Plut.* 738. ὁ Πλοῦτος ἀνεστήκει βλέπων. ἔστην, 'I stood', as a transient action. Homer, however, *Il.* μ', 56. *Od.* γ', 182. σ', 307. and Euripides *Heracl.* 940. have ἔστασαν, i. e. εἱστήκεισαν, in a transitive sense. In the passages from Homer, however, it is not used as an imperf. but as an aorist, and therefore it is probable that it is a shortening for ἔστησαν, as on the contrary ἔστητε is for ἔστατε, τιθήμεναι for τιθέμεναι[a]. In this case it would be more correctly written ἔστασαν.

2. ἵστημι is the only complete verb in -μι which keeps the long vowel in the aor. 2. through the whole of the dual and plural, as well as in the imperative. The same thing, however, takes place in some aorists of which no present in -μι is in use, and whose radical vowel is α, ἔβην, ἔβημεν, -ητε, -ησαν, ἔφθημεν, of those whose radical vowel is ε, only ἐκίχητε. So also ἄπεδραν, -έδραμεν. Those whose radical vowel is υ keep it long, ἐδῦ'την *Il.* ζ', 19. ἔδυτε *Od.* ω', 106. ἔδυσαν. ἔφῡτε, and several in -ων, ἐβίων, βιώτω. ἔγνων, γνῶθι. ἑάλων, ἑάλωμεν[b]. On the other hand, other aorists whose radical vowel is α, have this short, as οὖτα *Il.* ε', 376. and infin. οὐτάμεν. ἔκτα *Od.* λ', 610. ἔκτᾰν *Od.* τ', 276.[c]

II. ἵημι.

1. The compound ἀφίημι has frequently the augment at the beginning, e. g. ἠφίει *Thuc.* 2, 49. *Demosth. p.* 70. 301. ἠφίεσαν *id. p.* 540. In the first pers. προΐειν *Od.* ι', 88. κ', 100. μ', 9. ἠφίειν in the best MSS. *Plat. Euthyd. p.* 293 A. Perhaps the Greeks themselves were misled by a false analogy, and considered the 3rd pers. in -ει to answer to a 1st pers. in -ειν, to which the plusq. perf. had accustomed them, comp. §. 200, 8. So τρέφοιν after the analogy of τρέφοι §. 198, 2. or there may have been an old form ἀφίεα, like ἐτίθεα §. 212, 6. of similar sound with the plusq. perf. §. 198, 3. and as in the plusq. perf. -εα become -ειν, so in the imperf.

[a] Buttm. L. Gr. 2. p. 159.
[b] Göttling. ad Theod. p. 226.
[c] Schol. Ven. ad Il. δ', 319. Heyne, ib.

2. In the perfect of this verb, besides the proper form εἷκα, there occurs, but only in the New Testament, ἕωκα, ἀφέωκα (pass. ἀφέωμαι), which is said to be Doric, but which is falsely given as Attic in the common Grammars[d].

3. In the plur. of the aor. 2. the Attics for ἄφεμεν ἄφετε ἄφεσαν, more commonly say ἀφεῖμεν ἀφεῖτε ἀφεῖσαν, e. g. ἀνεῖμεν *Aristoph. Vesp.* 572. *Thucyd.* 1, 76. (not the optat. as Fischer 2. *p.* 481. thinks,) καθεῖμεν *Eurip. Iphig. A.* 423. ἀνεῖτε *Soph. Œd. T.* 1405. ἀφεῖσαν *Thuc.* 5, 81. (not the participle, as Valckenaer *ad Herod. p.* 261, 58. thinks) 7, 53. *Demosth. p.* 217, 17. *Xenoph. Hellen.* 1, 5, 19. in the edition of Aldus and the 2nd of Stephanus. ἀνεῖσαν *Thuc.* 5, 32. *Plat. Symp. p.* 179 C. παρεῖσαν *Eurip. Troad.* 694. καθεῖσαν *Iph. T.* 334. 1189.[e] The ει is regarded as the augment. Of ἄνεσαν see Obs. 2.[f]

Obs. 1. In *Herodot.* 3, 126. 6, 103. occurs also a participle εἴσας, ὑπείσας, ὑπείσαντες, which Valckenaer, *p.* 261, 58. derives from ὑφίημι, as in another place ὑπεὶς λόχον occurs. But this appears rather to come from ἕω, ἕζω. See the list of defective verbs under ἕω. From this ἕω, ἕζω, appears also to come *Il.* ν', 657. ἐς δίφρον δ' ἀνέσαντες. But *Il.* ξ', 209. ἀνέσαιμι, *Il.* φ', 537. ἄνεσαν, and *Od.* σ', 265. ἀνέσει, are used entirely in the sense of ἀνιέναι, so that they seem to be formed regularly from ἕω, whence ἵημι.

Obs. 2. Another form of the aorist sometimes occurs, -ησα, e. g. ἀφῆσαν *Xen. Hell.* 1, 6, 19. in some editions; ἀνῆσαν *Eurip. Ion.* 1170. μεθήσῃς *Arist. Vesp.* 437. ἀφήσῃς *Plat. Symp. p.* 179 C. But in the better editions ἀφεῖσαν (ἀφῆκαν), ἀνεῖσαν, μεθήσεις, are read; and in Plato it must be καὶ μὴ ἀφήσεις, or καὶ μὴ ἀφῇς[g]. Thus in Isocrates *Areopag. p.* 145 D. προσθήσωσιν is falsely read, where the Milan edition gives correctly προσθήσουσιν.

III. φημί.

See §. 214, II.

[d] Fisch. 1. p. 107. Maitt. p. 51. Buttm. L. Gr. p. 541. has made it appear probable that in Herod. 2, 165. ἀνέωνται (Cod. Flor.) is the true reading.

[e] Brunck ad Soph. Œd. T. 1405. Fisch. 2. p. 479.

[f] Of the inf. εἶναι in compounds, see Dorvill. ad Charit. p. 485. Heind. ad Plat. Crat. p. 105.

[g] Fisch. 2. p. 481.

Dialects.

212. (207) In many cases the dialectic variations of this conjugation agree with those of the first : e. gr.

1. *-σκον* in the imperf. and aor. 2. for *-ην*, where the short vowel is always used, e. gr. *τίθεσκεν Hesiod. Fragm.* 77. *ed. Cler.* 61. *Gaisf. ἀνίεσκε id. Theog.* 157. *μεθίεσκεν Apoll. Rh.* 3, 274. *δόσκον Od. τ'*, 76. *Il. ι'*, 331. *σ'*, 546. for *ἔδων. στάσκε Il. γ'*, 217. for *ἔστη.*

2. *-μεναι* and *-μεν* in the infin. for *-ναι*, in which case the short vowel generally precedes this termination also, e. g. *τιθέμεναι Clin. ap. Gale, p.* 687 ; but *τιθήμεναι Il. ψ'*, 83. 247. *ὑπερτιθέμεν Pind. Pyth.* 5, 33. *θέμεναι Il. β'*, 285. and *θέμεν Od. λ'*, 314. *Pind. Ol.* 2, 33. 6, 5.[a] *ἑστάμεναι Herod.* 1, 17. as *ἀπιστάμεναι* 1, 76. *ἑστάμεν* for *ἑστάναι* (*ἑστηκέναι*) *Od. α'*, 120. *φ'*, 261. *στάμεν Pind. Pyth.* 4, 2. *διδόμεν Pind. Isthm.* 8, 132. *δόμεναι Il. α'*, 116. *Pind. Nem.* 8, 34. *δόμεν Il. δ'*, 379. *Pind. Ol.* 6, 54. 8, 111. *Decr. Byzant.* in *Demosth. p.* 256. *ἔμεν* in the compounds, *μεθέμεν Il. α'*, 283. *συνέμεν Pind. P.* 3, 141. for *μεθεῖναι, συνεῖναι*, from *μεθίημι, συνίημι.* The long vowel remains in *βᾶμεν* for *βῆναι Pind. P.* 4, 69. *βήμεναι Od. θ'*, 518. *ξ'*, 327. *ὑποστᾶμεν Euryph. ap. Gale, p.* 668. *στήμεναι Il. ρ'*, 167. *στᾶμεν Pind. Pyth.* 4, 2.[b]

The Dorians use *α* for *η* in verbs whose radical form was in *-άω*, e. g. *ἵσταμι* from *στάω* ; but not *τίθαμι* for *τίθημι*[c].

The Dorians circumflex the last syllable of the fut. *θησῶ Theocr.* 8, 14. 17. 20. *στασῶ* 5, 53. *δωσῶ* 1, 25. 3, 36. Hence in the mid. *θησεύμεσθα id.* 8, 13.

3. In the second person *τίθησθα Od. ι'*, 404. for *τίθης. δίδοισθα Il. τ'*, 270. for *διδοῖς, δίδως*, as *κλαίοισθα* §. 200, 8.

4. In the third person sing. pres. the Dorians say *-τι* for *-σι*, e. g. *ἐφίητι Pind. Isthm.* 2, 15. *τίθητι Theocr.* 3, 48. *ὑφίητι id.* 4, 4. *δῐδωτι Simon. ap. Athen.* 11. *p.* 490 F. *ἀποδίδωτι*

[a] Fisch. 2. p. 259.
[b] Maitt. p. 236.
[c] Koen. ad Greg. p. (101) 223 seq. In Theocr. 1, 50. for *ἀνασεῖν* is now read with Valck. *ἀνησεῖν* or *ἀνήσειν* as most of the MSS. have.

Timæus Locr. p. 11. 12. 16.[d] In the conjunctive we find in one passage *Theocr.* 16, 28. ἐθέλῃτι.

5. In the third person plur. -ντι is Doric, τίθεντι, ἐξιστᾶντι *Timæus Locr. p.* 19. φαντί *Theocr.* 3, 45. ἴσαντι *id.* 15, 64.[e]

6. In the imperative Pindar says, e. g. *Ol.* 1, 136. 6, 178. 7, 164. and in other places, δίδοι for δίδου, δίδοθι, as he says ναίοισι, βαλοῖσι, and perhaps Χαρικλοῖς *Pyth.* 4, 182.[f]

7. The imperf. in Ionic ended in -εας -εα -εε, as in the plusquam perf. §. 198, 5. e. g. ὑπερετίθεα *Herod.* 3, 155. προετίθεε 8, 49. ἀνίεε 4, 125. which, however, may be derived from the radical form ἀν-ιέω.

Of ἵημι there seems to have been, besides ἱέω, a form ἴω, whence imperf. ξύνιον *Il.* α', 273.[g] (imperat. ξύνιε *Theogn.* 1240. *Bekk.* is doubtful.) So μεθίεις *Il.* ζ', 523. μεθίει *Il.* κ', 121. προΐει *Il.* β', 752. (μεθιεῖς -ιεῖ was introduced by Heyne, see on *Il.* κ', 121.) of the same sound with the imperf. *Il.* ο', 716. π', 762. φ', 72. ἐξίει *Herod.* 2, 17. and elsewhere for ἐξίησι. ἀνίει *id.* 3, 109. 4, 28. 152. ἀπίει 4, 157. The difference, however, rests only on the accent or the similar pronunciation of η and ει[h].

8. The third person pl. imperf. and aor. 2. is often abbreviated, but only by the poets, -εν -αν -ον -ων, for -εσαν -ησαν οσαν ωσαν, e. g. τίθεν *Pind. P.* 3, 114. (ἄνεθεν *Blomf. ad Æsch. Pers. Add.* 994.) ἵεν *Il.* μ', 33. *Pind. Isthm.* 1, 34. μεθίεν *Od.* φ', 377. ἔστᾰν *Od.* θ', 325. *Pind. P.* 4, 240. στάν *Il.* λ', 216. ἔτλαν *Il.* φ', 608. ἔδον *Hesiod. Th.* 30. ἔφαν *Theocr.* 2, 130. ἔγνον *Pind. P.* 4, 214. and ἔγνων *id.* 9, 137.[i] ἔδυν *Il.* δ', 222. λ', 263.

9. The Ionians in these verbs also repeat the long vowel in

[d] Maitt. p. 233. Greg. p. 255. ed Sch.

[e] Maitt. l. c.

[f] Gregor. p. (94) 212. Bœckh ad Pind. Ol. 13. extr. Buttm. L. Gr. p. 524.

[g] Eust. ad Il. p. 100, 2. comp. p. 793, 39. On the contrary the Etym. M. p. 612, 7. calls ξύνιον the aor. of ἱέω.

[h] Buttm. L. Gr. 543. Brunck ad Soph. Œd. T. 628. misapplies the passages in Homer, to force ἱεῖς, ἱεῖ on the tragic writers also.

[i] Fisch. 2. p. 338.

the conjunctive, or prefix an ε, §. 11. *p.* 37. e. g. δώωσιν *Il.* α′, 137. ι′, 136. στήῃς *Il.* ρ′, 30. στήῃ *Il.* ε′, 598.[a] στέωμεν *Il.* λ′, 348. χ′, 231. θέωσι *Herod.* 3, 81. προσθέω *Herod.* 1, 108. and lengthen the ε which has been inserted, θείω *Il.* α′, 143. π′, 83. στείομεν *Il.* ο′, 297. μεθείω for μεθῶ *Il.* γ′, 414. μεθείῃ *Od.* ε′, 471.[b] In the poets the short vowel also is inserted after the long one, as δώομεν *Il.* η′, 299. παρστήετον *Od.* σ′, 182.[c]

10. Homer frequently forms the third person conj. like the indicative, δῷσι *Il.* α′, 129. *Od.* α′, 379. β′, 144. where the termination -σι is annexed, in the same way as in ἐθέλῃσι §. 200, 8. Instead of which he also says δώῃσιν *Il.* α′, 324. μ′, 275. and δώῃ *Od.* μ′, 216. thus δώω δώῃς δώῃ, —δώωσι appears to be the formation, in which case the ι *subscriptum* should stand under the η, which in the optative is under ω, δῴην. Thus also πίμπλῃσι *Hesiod.* Ἔργ. 299. ὄφρά σε λιμὸς Ἐχθαίρῃ, φιλέῃ δὲ ἔϋστ. Δημήτηρ Αἰδοίη, βιότου δὲ τεὴν πίμπλῃσι καλιήν.

11. In the infinitive Theocritus has 29, 9. διδῷν for διδοῦν from διδόω, διδόναι.

12. In Homer we sometimes find the long vowel instead of the short, as δίδωθι for δίδοθι *Od.* γ′, 380. τιθήμεναι *Il.* ψ′, 83. 247. (as τιθήμενος §. 215, 3.) ζεύγνυμεν (ζευγνῦμεν) *Il.* π′, 145.[d] He has also the fut. with reduplication, διδώσω *Od.* ν′, 358. ω′, 313. διδοῦναι *Il.* ω′, 425. is either the aor. with the reduplication, as διδώσω, or stands for διδόναι.

Passive and *Middle Voice.*

See *Tables G. H. pp.* 352, 354.

Observations.

213. (208) 1. The 2nd pers. τίθεσαι is found in *Plat. Cratyl. p.* 386 B. ἐφίεσαι *Æsch. Pers.* 228. παρίστασαι *Il.* κ′, 279. Of δύναμαι, ἐπίσταμαι only δύνασαι and ἐπίστασαι are genuine.

[a] Heyne Obss. ad Il. t. 5. p. 112 seq.

[b] In those verbs whose radical vowel is α, the lengthening is commonly written with η, where ε is the radical vowel, with ει. But see Buttmann L. Gr. p. 537.

[c] Fisch. 2. p. 449.

[d] Buttm. Lexil. 1. p. 55. L. Gr. p. 535.

2. The imperative θοῦ is rare, e. g. *Soph. Œd. C.* 466. and occurs almost exclusively in the compounds, e. g. περίθου *Aristoph. Eccl.* 131. ὑπόθου *ib.* 1023. παράθου *ib.* 1024. Resolved into θέσο it is found in an epigram of Eratosthenes, *Anal. Br. T.* 3. *p.* 123, III. according to the emendation of Hemsterhusius *ad Lucian. T.* 1. *p.* 389. *Bip.* θέο *Od.* κ', 333. and in composition ἔνθεο *Il.* δ', 410. &c. ἐνικάτθεο *Hes.* Ἔργ. 27. τίθεσο *Aristoph. Pac.* 1039. *Plat. Soph. p.* 237 B. ἕξεο from ἐξίημι *Herod.* 5, 39.

From ἵσταμαι, ἵστω is more common than ἵστασο, e. g. *Soph. Aj.* 786. *Arist. Eccl.* 732. although ἵστασο occurs *Eurip. Alc.* 1122. *Phœn.* 40. *Arist. Vesp.* 285.[e] So πρίω from πρίαμαι[f], ἐπίστω for ἐπίστασο. The σ only is rejected in μάρναο *Il.* π', 497. δαίννο (al. δαίνυσ') *Il.* ω', 63. In the aor. 2. the imperative is δοῦ in the compounds περίδου *Arist. Nub.* 644. (as περίδοσθαι *Equ.* 791.) ἀπόδου *Ran.* 1235.[g] and in the indic. ἐξέδου *Eur. Med.* 313.

The accent in compound words is always drawn back in the plural on the preposition, e. g. περίθεσθε, πρόσθεσθε, ἄφεσθε, but in the singular only when the preposition is a dissyllable, περίδου, ἀμφίθου, but προθοῦ, ἀφοῦ.

3. The optat. pres. pass. and aor. 2. mid. of τίθημι and ἵημι in Attic have frequently the form of the optative of a barytone verb in -ω, in which case the accent is drawn back, as in the imperative, e. g. τίθοιτο *Xen. Mem.* 3, 8, 10. ὑπεκτίθοιτο *id. Cyrop.* 6, 1, 26. παρατίθοιτο *ib.* 8, 2, 3. ἐπιθοίμεθα *Thuc.* 6, 34. ἐπίθοιντο *ib.* 11. ἐπίθοιτο *Xen. Cyrop.* 8, 5, 14. πρόσθοιτο *Demosth. p.* 68, 27. From ἵημι, ἀφίοιντο *Antipho, p.* 653. *ed. R.* πρόοιντο *Thuc.* 1, 120. (seven MSS. have πρόειντο) *Demosth. p.* 311, 27. πρόοισθε *id. p.* 67, 21. Herodotus has προσθέοιτο 1, 53. as from θέω· ὑποθέατο 7, 237.

4. The same is the case in the conjunctive, except that here the distinction consists only in the accentuation. προτιθώμεθα *Herod.* 5, 18. κατάθωμαι *Arist. Vesp.* 565. μετάθηται (for μεταθῆται) *Plat. Cratyl. p.* 284 D. in three MSS. ap. Bekk. πρόθηται *Isocr. Enc. Hel. p.* 208 D. ἐπίθωνται *Thuc.* 1, 64. (Ion. -θέωνται *Herod.* 1, 195. 5, 24. 7, 191.[h]) From ἵημι, πρόηται *Demosth. p.* 377. πρόησθε *Thuc.* 3, 14. In the same manner ἐξίῃ in the active, *Eurip. Troad.* 94. Herodotus says θέωνται, 1, 195. 5, 24. 7, 191.

So we find παραδίδωται *Herod.* 3, 117. ἀπόδωνται *Xen. Mem.* 3, 7, 6. This deviation, however, in the conjunctive is very uncertain, since the distinction consists merely in the accent.

[e] Moeris p. 18 seq. et Piers. Thom. M. p. 75. Fisch. 2. p. 468.

[f] Lob. ad Phryn. p. 360.

[g] Brunck. ad Arist. l. c.

[h] Fisch. 2. p. 470.

	Indicative.	Imperative.	Optative.
Present.	τιθ-εμαι, ἱστ-αμαι, διδ-ομαι, ζεύγν-υμαι, S. -εμαι, -εσαι (ῃ), -εται -αμαι, -ασαι (ᾳ), -αται -ομαι, -οσαι, -οται -υμαι, -υσαι, -υται D. -έμεθον, -εσθον, -εσθον -άμεθον, -ασθον, -ασθον -όμεθον, -οσθον, -οσθον -ύμεθον, -υσθον, -υσθον P. -έμεθα, -εσθε, -ενται -άμεθα, -ασθε, -ανται -όμεθα, -οσθε, -ονται -ύμεθα, -υσθε, -υνται	τίθ-εσο, ἵστ-ασο, δίδ-οσο, ζεύγν-υσο S. -εσο (ου [1]), -έσθω -ασο (ω [1]), -άσθω -οσο (ου [1]), -όσθω -υσο, -ύσθω D. -εσθον, -έσθων -ασθον, -άσθων -οσθον, -όσθων -υσθον, -ύσθων P. -εσθε, -έσθωσαν -ασθε, -άσθωσαν -υσθε, -όσθωσαν -υσθε, -ύσθωσαν	τιθ-είμην, ἱστ-αιμην, διδ-οίμην S. -είμην, -εῖο, -εῖτο -αίμην, -αῖο, -αῖτο -οίμην, -οῖο, -οῖτο D. -είμεθον, -εῖσθον, -είσθη -αίμεθον, -αῖσθον, -αίσθη -οίμεθον, -οῖσθον, -οίσθη P. -είμεθα, -εῖσθε, -εῖντο -αίμεθα, -αῖσθε, -αῖντο -οίμεθα, -οῖσθε, -οῖντο
Imperf.	ἐτιθ-έμην, ἱστ-άμην, ἐδιδ-όμην, ἐζευγν-ύμην S. -έμην, -εσο(ου), -ετο -άμην, -ασο(ω), -ατο -όμην, -οσο(ου), -οτο -ύμην, -υσο, -υτο D. -έμεθον, -εσθον, -έσθην -άμεθον, -ασθον, -άσθην -όμεθον, -οσθον, -όσθην -ύμεθον, -υσθον, -ύσθην P. -έμεθα, -εσθε, -εντο -άμεθα, -ασθε, -αντο -όμεθα, -οσθε, -οντο -ύμεθα, -υσθε, -υντο		
Perfect.	τέθ-ειμαι, ἕστ-αμαι, δέδ-ομαι -εισαι, -ασαι, -οσαι -ειται, &c. -αται, -οται	τέθ-εισο, ἕστ-ασο, δέδ-οσο -είσθω, &c. -άσθω, &c. -όσθω, &c.	
Plusq. p.	ἐτεθ-είμην, ἑστ-άμην, ἐδεδ-όμην -εισο, -ασο, -οσο -ειτο, &c. -ατο, -οτο		
Aor. 1.	ἐτέθ-ην ἐστάθ-ην } as ἐτύφθ-ην ἐδόθ-ην	τέθητι στάθητι δόθητι	τεθείην σταθείην δοθείην
Future.	τεθήσομαι σταθήσομαι } as τύψομαι δοθήσομαι		τεθησοίμην σταθησοίμην δοθησοίμην

-μι.

sive.

Conjunctive.	Infinitive.	Participle.
τιθ-ῶμαι, ἱστ-ῶμαι, διδ-ῶμαι S. *-ῶμαι, -ῇ, -ῆται* — — — — *-ῶμαι, -ῷ, -ῶται* D. *-ώμεθον, -ῆσθον, -ῆσθον* — — — — *-ώμεθον, -ῶσθον, -ῶσθον* P. *-ώμεθα, -ῆσθε, -ῶνται* — — — — *-ώμεθα, -ῶσθε, -ῶνται*	*τίθ-εσθαι* *ἵστ-ασθαι* *δίδ-οσθαι* *ζεύγν-υσθαι*	*τιθ-έμενος, -εμένη, -έμενον.* *ἱστ-άμενος, -αμένη, -άμενον.* *διδ-όμενος, -ομένη, -όμενον.* *ζευγν-ύμενος, -υμένη, -ύμενον.*
	τεθ-εῖσθαι *ἑστ-άσθαι* *δεδ-όσθαι*	*τεθ-ειμένος, -ειμένη, -ειμένον.* *ἑστ-αμένος, &c.* *δεδ-ομένος, &c.*
τεθῶ *σταθῶ* } *-ῇς, -ῇ* *δοθῶ*	*τεθῆναι* *σταθῆναι* *δοθῆναι*	*τεθ-είς* *σταθ-είς* } *-εῖσα, -έν.* *δοθ-είς*
	τεθήσεσθαι *σταθήσεσθαι* *δοθήσεσθαι*	*τεθησόμενος.* *σταθησόμενος.* *δοθησόμενος.*

H. III. *Middle.*

	Indicative.	Imperative.	Optative.	Conjunctive.	Infinitive.	Participle.
Present. Imperf.	as in passive throughout.					
Aor. 1.	ἐθηκάμην ἐστησάμην ἐδωκάμην } as ἐτυψάμην	only στῆσ-αι, -άσθω, &c.	only στησαίμην	only στήσωμαι	only στήσασθαι	θηκάμενος *Pind.* στησάμενος.
Aor. 2.	ἐθέμην ἐδόμην } as Imperf. pass.	(θέσο) θοῦ (²) (δόσο) δοῦ	θείμην [σταίμην] δοίμην	θῶμαι δῶμαι	θέσθαι δόσθαι	θέμενος. δόμενος.
Future.	θήσομαι στήσομαι δώσομαι		θησ στησ δωσ } -οίμην		θήσ στήσ δώσ } -εσθαι	θησ στησ δωσ } -όμενος.

I. ἵημι.

1. The aor. pass. and mid. of ἵημι receive also an augment in the compounds, εἵθην, εἵμην, in which case the aor. 2. mid. takes the form of the plusq. perf. pass. and of the optat. aor. 2. mid. Aor. 1. παρείθη *Il.* ψ', 868. μετείθη *Herod.* 1, 114. ἀπείθη *id.* 7, 122. ἀφείθη *Demosth. p.* 1209. *Lysias, p.* 496.[a] Aor. 2. mid. ἐφεῖτο (not plusq. perf. as supposed by *Blomf. Gloss. Prom.* 4. and *Etym. M.*) *Æsch. Prom.* 4. *Aristoph. Vesp.* 242. *Eurip. Suppl.* 1199. *Soph. El.* 1111. ἀπεῖτο *Herod.* 8, 49. καθεῖτο *Thuc.* 4, 100. 103. ὑφεῖτο *Eurip. Ph.* 31. προεῖντο *Demosth. p.* 258, 16. προεῖτο *id. p.* 264, 23. προεῖσθε *id. p.* 59, 19. προείμεθα *id. p.* 60, 17. προεῖντο *id. p.* 61, 4. καθυφείμεθα *id. p.* 30, 24.[b] Homer has ξύνετο *Od.* δ', 76. The partic. is ἕμενος, as παρέμενος *Xen. Hist. Gr.* 2, 3, 35. 214. (209)

2. The imperative perf. pass. is commonly wanting in the Grammars. *Aristoph. Ran.* 1427. μεθεῖσθον. *Herod.* 4, 98. μεθείσθω.

3. μεμετιμένος partic. perf. for μετειμένος *Herod.* 5, 108. 6, 1. 7, 229. is a very anomalous form. See §. 170.

4. The middle ἵεμαι is used in the sense of 'hasten', ὁρμᾶσθαι. In the pres. ἵεμαι, ἵεσαι, ἵεται (*Xen. Cyr.* 7, 3, 15. *Plat. Phædr. p.* 241 B.); plur. ἱέμεθα (ἱέμεσθα *Soph. Antig.* 432.) ἵεσθε, ἵενται (*Xen. Anab.* 5, 7, 24.) Imperf. ἱέμην (*Arist. Equ.* 625.) ἵεσο, ἵετο (*Her.* 9, 78.) - - - ἵεντο (*Xen. Anab.* 4, 2, 7. 5, 2, 8.) Infin. ἵεσθαι *Herod.* 6, 134. *Xen. Anab.* 3, 4, 41. 5, 7, 25.[c] διαειμένος *Apoll.* 2, 372. appears to be the perf. pass. of this ἵεμαι.

Dialects.

1. Instead of ν in the 3rd pers. plur. the Ionic writers have often α, e. g. τιθέαται *Herod.* 1, 133. 7, 119. ἐτιθέατο *id.* 1, 119. ἐδεικνύατο *id.* 9, 58. In ἵστημι, αν is changed into εα §. 203, 6. ἱστέαται for ἵστανται *Herod.* 2, 80. 113. 3, 61. 5, 61. ἑστέαται for ἕστανται 1, 196.

[a] Dorv. ad Char. p. 600.

[b] Brunck ad Soph. Phil. 619.

[c] This was formerly considered as the mid. of εἶμι. See Fisch. 2. p. 508. Brunck ad Arist. Eccl. 346. Soph. Œd. T. 1242. On the other hand see Br. ad Arist. Vesp. 423. Elmsl. ad Soph. Œd. T. l. c. Comp. Herm. ib.

2. The aor. 1. mid. ἐθηκάμην is found only in poets and writers not Attic, e. g. *Simon. Fr.* 72, 6. *Gaisf.* προήκασθε *Demosth. p.* 365, 28.

3. Of θεοίμην θέοιτο, in the conj. θέωνται see §. 213. 3, 4.

4. τιθήμενος *Il.* κ', 34. is a singular variety, with which may be compared τιθήμεναι §. 212, 13. θέσσαντο *Pind. Nem.* 5, 18. (comp. *Archil. Fr.* 72. *Gaisf.*) comes from θέσσεσθαι 'to obtain by prayer'[a].

215. II. φημί

is conjugated like ἵστημι, but is only used in some tenses.

Indic. Pres. φημί, φής, φησί(ν). φατόν, φατόν. φαμέν, φατέ, φασί(ν).

Imperat. φαθί (*Xen. Cyrop.* 4, 5, 34. *Arist. Equ.* 22. See *Mœris, p.* 392.) &c.

Optat. φαίην. For φαίημεν &c. φαῖμεν &c., e. g. *Plat. Rep.* 9. *p.* 589 D. for φαίησαι *Thuc.* 8, 53. φαῖεν is more common.

Conj. φῶ, φῇς, φῇ.

Infin. φάναι.

Partic. φάς, φᾶσα, φάν.

Imperf. ἔφην, ἔφης (more commonly ἔφησθα, see *Lob. ad Phryn. p.* 236), ἔφη. ἔφατον, ἐφάτην. ἔφαμεν, ἔφατε, ἔφασαν (in the poets ἔφαν, φάν).

Fut. φήσω.

Aor. 1. ἔφησα (φᾶσε for ἔφησε *Pind. Nem.* 1, 99.) Opt. φήσαιμι. Conj. φήσω. *Simonid. Fr.* 2. μήποτε φήσῃς. Inf. φῆσαι. Part. φήσας.

In the passive and middle occur:

Aor. 2. mid. ἐφάμην chiefly in the poets and Ionic writers. φάσθε for ἔφ. *Od.* ζ', 200.

Imperat. φάο *Od.* π', 168. σ', 170. φάσθε *Il.* ι', 422.

[a] Interpr. ad Hesych. t. 1. p. 461, Cer. 48. Heyne ad Pind. l. c. 15. 1701. Bentl. ad Callim. H. in

Infin. φάσθαι, not φᾶσθαι[b] *Il.* ι', 100. *Od.* π', 287. ψ', 106.
Part. φάμενος[c].

Observations.

1. The present indicative, with the exception of the second person singular, is enclitic, i. e. throws back its accent upon the preceding word. φής is more properly written without the ι *subscriptum*, analogous to ἵστης, but in the conjunctive φῇς, φῇ. Instead of φησί the Dorians said φατί *Arist. Ach.* 771., instead of φασί, φαντί *Pind. Pyth.* 1, 100. and elsewhere: Apollonius in *Bekk. Anecd. p.* 543, 10. quotes φή for φησί from Anacreon.

2. The imperf. ἔφην &c. is generally placed after one or more words of the speaker, as an aorist[d], like the Latin *inquit*, even when another word of the same signification precedes, e. g. *Xen. Cyrop.* 3, 1, 8. 5, 4, 33. As an imperf. ἔφασκον, derived from the Ionic φάσκε, is used, which in the pres. occurs in the specific sense of 'maintain' *Plat. Phædon. p.* 113 C. *Eur. Heracl.* 906. ἔφην, φῶ[e], &c. and the infin. φάναι are always used of past time, e. g. φάναι τὸν Σωκράτη, 'that Socrates has said'.

3. In the language of common life ἔφην is frequently put for ἦν, ἦ. ἦ δ' ὅς 'said he', ἦν δ' ἐγώ 'said I', *Aristoph. Equ.* 634. *Xenoph. Mem.* 3, 3, 3. especially in Plato[f]. Thus ἦ occurs also in Homer, e. g. *Il.* α', 219. The first person ἠμί is in *Aristoph. Nub.* 1145. *Ran.* 37. in a quick repetition, 'say I'.

4. The aorist ἔφησα is hardly used in the Attic dialect except in the sense of 'maintain', as ἀπέφησε *Xen. Cyr.* 6, 1, 32. 'she refused', in which sense the opt. φήσαιμι, conj. φήσω, often occurs.

Irregular Conjugations in -μι.

I. εἰμί, 'I am', from ἔω.

Indic. Pres. εἰμί, εἶς (commonly εἶ), ἐστί(ν). ἐστόν, ἐστόν. ἐσμέν, ἐστέ, εἰσί(ν). 216. (211)

Imperat. ἴσθι, ἔστω. ἔστον, ἔστων. ἐστέ, ἔστωσαν.

[b] Porson ad Eurip. Med. 1.
[c] Fisch. 2. p. 492-496.
[d] Elmsl. ad Eur. Heracl. 903. Buttm. L. Gr. p. 564.
[e] Elmsl. ad Eur. Med. 310. note *o*.
[f] Koen. ad Gregor. p. (615) 141. Fisch. 2. p. 494.

Optat. εἴην, εἴης, εἴη. εἴητον, εἰήτην. εἴημεν, εἴητε, (εἴησαν), εἶεν.

Conj. ὦ, ᾖς, ᾖ, &c.

Infin. εἶναι.

Part. ὤν, οὖσα, ὄν.

Imperf. ἦν, ἦς (ἦσθα), ἦν. ἦτον ἤτην, or ἦστον ἤστην. ἦμεν, ἦτε or ἦστε, ἦσαν.

The Future has the passive form ἔσομαι, ἔσῃ, (ἔσεται) ἔσται, &c. Opt. ἐσοίμην, &c. Infin. ἔσεσθαι. Partic. ἐσόμενος.

To this may be added also an imperf. mid. ἤμην *Xen. Cyrop.* 6, 1, 9. *Lysias, p.* 287. which is disapproved of by the grammarians[a]. εἵατο (*Buttm. L. Gr.* 549 *not.* εἵατο) for ἧντο *Od.* υ′, 106.

Observations.

1. The present, with the exception of the second pers. εἶ (not εἶς), is used enclitically. The second person εἶ also in composition throws back its accent upon the preceding syllable, πάρει, ξύνει, &c.

2. Instead of ἴσθι (e. g. *Eur. Hipp.* 721. *Arist. Equ.* 860. ξύνισθι *Plat. Rep.* 1. *p.* 328 D.) there was also an old form ἔσο, ἔσσο *Od.* α′, 303. γ′, 200. σύμμαχος ἔσσο *Sapph. Fr.* 1, 27. from which the other persons are derived almost regularly, as τίθεσο, τιθέσθω.

For ἔστω Plato has *Republ.* 2. *p.* 361 C. ἤτω, which otherwise occurs only in Hellenistic writers, and appears to have arisen from ἔε, ἐέτω[b]. ἔστων for ἔστωσαν is found in Xenophon *Cyrop.* 4, 6, 10. 8, 6, 11. *Plat. Rep.* 6. *p.* 502 A. *Leg.* 6. *p.* 759 E. but ἔστωσαν is more common. See *Plat. Soph. p.* 231 A. *Leg.* 12. *p.* 948 A. &c. ὄντων for ἔστωσαν *Plat. Leg.* 9. *p.* 879 B.[c]

3. εἴησθα is found *Theogn.* 715. εἶμεν for εἴημεν in *Plat. Rep.* 8. *p.* 558 D.[d] εἶτε for εἴητε *Od.* φ′, 195. Both forms are the less common. εἴτην for εἰήτην in all MSS. *Plat. Phileb. p.* 41 D. vulg. ἤτην. εἴησαν is more used in Herodotus, e. g. 3, 118. 4, 46. and the old Attic writers *Thuc.* 1, 9. 2, 72. 3, 22. 6, 96. *Plat. Gorg. p.* 492 C. and

[a] Mœris, p. 172. et P. Thom. M. p. 88. Fisch. 2. p. 502. Schæf. ad Long. p. 423. Valck. in N. T. p. 384.

[b] Suid. v. ἤτω.

[c] ἐόντων is quoted as Doric from Thucyd. 5, 69. where, however, with Valck. ad Phœn. p. 65. we should probably read κοιναιεόντων, instead of κοινᾶν ἐόντων.

[d] Heind. ad Plat. Theæt. p. 298. Valck. ad Hipp. 349. Dawes Misc. Crit. p. 243.

Xen. Symp. 5, 5. and *Memor. S.* 1, 4, 19. *Xen. Cyrop.* 1, 2, 13. *Anab.* 2, 6, 13. according to the remark of a *Gramm. incd.* in *Bekk. Anecd. p.* 95, 10. See *Ruhnk. ad Mem. S. p.* 225. Elsewhere εἶεν is used[e]. This εἶεν is also used adverbially in the sense of the Latin *este*, 'good! be it so!' and appears to have been retained in the language of common life from the old εἶε for εἴη, with ν ἐφελκ.; for the sense requires the singular[f]. It occurs chiefly in Plato and Aristophanes.

4. The original form of the imperfect appears to have been ἔα *Il.* δ', 321. ε', 887. *Od.* ξ', 222. *Herod.* 2, 19. ἔας *id.* 1, 187. ἔατε *id.* 4, 119. 5, 92, 1. as τίθημι, ἐτίθεα in the Ionic dialect. Instead of which Homer has also ἦα *Il.* ε', 808. &c.[g] Hence arose the Attic form ᾖ in the 1st person *Plat. Protag. p.* 310 E. *Aristoph. Plut.* 77. *Av.* 1363. *Equ.* 1339[h], in the same manner as the Attic -η arose from the Ionic form of the plusquam perf. -εα. According to the old grammarians, e. g. Porphyrius in *Schol. Ven. ad Il.* ε', 533. *ad Od.* θ', 186. *p.* 283. *Buttm. Eust. Od. p.* 1761, 51. the older Attics said ᾖ, the later ᾖν. Aristophanes has the former, as well as Sophocles, in many passages quoted by these grammarians, and Bekker has adopted it in Plato universally from MSS. Euripides, on the other hand, has ᾖν often before a *vowel*, so that the ν seems to have been added, as in the plusq. perf. and in ἤειν, 3rd pers. §. 219, 4.[i] ᾖν however remained the more usual form, in the third person also, as in the plusquam perf.

ᾖς, 2nd pers. imperf. does not occur in the genuine Attic writers, but only ᾖσθα.[j]

ᾖν for ᾖσαν sometimes occurs, but only when the subject, being of the plural number, or the subjects, follow, the whole being first conceived as an unit, whose parts are afterwards assigned, *Hesiod. Th.* 321. τῆς δ' ἦν τρεῖς κεφαλαί. *Soph. Trach.* 520. ἦν δ' ἀμφίπλεκτοι κλίμακες· in the inscription in *Æschin. in Ctesiph. p.* 573. ἦν ἄρα κἀκεῖνοι ταλακάρδιοι. particularly in the Doric dialect, e. g. in Epicharmus *ap. Athen.*

[e] Bœckh in Plat. Min. p. 104 seq.

[f] Ruhnk. ad Xenoph. Mem. S. p. 223. ed. Ern. Brunck ad Arist. Ran. 607. Herm. ad Eur. Suppl. 795.

[g] Hermann Præf. Soph. Œd. T. p. xvi. seq. xxv. is inclined to consider ἔα as the imperf., ᾖα as the aorist. The point cannot be decided, especially as in the old language the use of the imperf. and aor. is very fluctuating.

[h] Spanh. Küster. Brunck ad Aristoph. Plut. 77. Fisch. 2. p. 498 seq. Brunck Lex. Sophocl. p. 722 seq. Buttm. L. Gr. p. 552.

[i] Elmsl. Præf. Soph. Œd. T. p. x. Herm. Præf. Œd. T. p. vii seq. who considers ᾖ as the aorist, ᾖν the imperf. Comp. Blomf. ad Æsch. Ag. 1617.

[j] Thom. M. p. 425. Mœris, p. 175.

2. *p.* 250 *ed. Schw.* 7. *p.* 12. 43. 119. 201. &c. In *Herod.* 5, 12. both the following nouns are in the singular, ἦν Ἠίγρης καὶ Μαντύης. See §. 304. ἔστι is used in the same way before several nominatives[a]. See *ibid.*

Dialects.

217. (212) For

εἰμί the Doric form was ἐμμί *Theocr.* 20, 32.

εἶς anciently ἐσσί *Il.* α′, 176. γ′, 164. &c. *Theocr.* 1, 17. *Pind. Ol.* 6, 153. *Pyth.* 1, 172. and in a single passage in the Attic poets also *Eurip. Hel.* 1250. on that account suspicious. καίριος ἐσσί γε *Aristoph. Lys.* 600. is a conjecture of Brunck.

ἐστί Doric ἐντί *Theocr.* 1, 17. 11, 46 seq. This is used also for

εἰσί *Theocr.* 5, 109. 11, 45.[b]

ἐσμέν, Ion. εἰμέν *Il.* ε′, 873. &c. *Herod.* 7, 51. 9, 3. Dor. εἰμές *Theocr.* 2, 5. 15, 73. 89. 91. In *Eur. Alc.* 942. it must be εἶμεν, optative.

Obs. Callimachus uses also ἔμεν for ἐσμέν *p.* 541. ccxciv. *ed. Ern.* and it is found in *Soph. El.* 21. which Brunck defends, but on very insufficient grounds. See *Herm. ad h. l.*

εἰσί Ion. Dor. ἔασι *Il.* β′, 125. *Herod.* 1, 66. *Theocr.* 25, 24. The Doric ἐντί is found with ν ἐφελκυστικόν in the *Fragm. Pyth. ap. Orell. p.* 284, 3. and in Stobæus.

ἦν 3rd pers. Dor. ἦς *Theocr.* 5, 10.[c] Of the Ionic ἔα and ἦα see §. 216. *Obs.* 4. In the 3rd pers. the Ionians also said ἔην *Il.* ω′, 426. *Od.* τ′, 315. ω′, 289. (*Il.* λ′, 762. ἔην as 1st pers. is suspicious[d]) and for the sake of the metre ἤην *Il.* λ′, 108. *Od.* τ′, 283. &c. always in the beginning of a verse.

ἦς 2nd pers. imperf. is not found in the Ionic writers. ἔησθα *Od.* π′, 420. ψ′, 175. Comp. §. 216.

ἦμεν Dor. ἦμες *Theocr.* 14, 29.

[a] Valck. ad Herod. p. 376, 21.
[b] Koen ad Greg. p. (129 seq.) 280.
[c] Koen ad Greg. p. (118) 258.
[d] Buttm. L. Gr. p. 551. Herm. Præf. Œd. T. p. xv.

ἦσαν, anciently ἔσαν *Il.* β′, 703. *Herod.* 3, 125. *Pind. Ol.* 2, 17. *Theocr.* 25, 117. 128. and ἔσσαν *Pind. Ol.* 9, 79. In Herodotus the majority of MSS. (*ap. Gaisf.*) have ἦσαν, often without v. r.

Obs. For ἦν the Ionic dialect had besides the form ἔσκον, in Homer as a simple imperfect, e. g. *Il.* ζ′, 153. in Herodotus to denote a frequent repetition[e], *Herod.* 1, 196. 6, 133. 7, 119. *Æschyl. Pers.* 657. *Theocr.* 25, 274. in a piece written in the Ionic dialect.

ἔσομαι Dor. ἐσοῦμαι *Thuc.* 5, 77. 79. and on account of the verse ἐσσοῦμαι *Theocr.* 7, 67. 5, 56. also *Il.* β′, 393. ν′, 317. *Od.* τ′, 302.

In the imperf., the optative, the conjunctive, and the participle, the Ionians frequently have also the original form ἔω. e. g. ἔον *Il.* λ′, 761. ψ′, 643. &c. optat. ἔοιμι *Il.* ι′, 142. 284. *Herod.* 7, 6. Conj. ἔῃσι *Od.* λ′, 433. ἔωσι *Il.* ι′, 282. *Herod.* 1, 155. This, however, may also be the Ionic resolution of the circumflexed syllable. From the original form ἐών the common ὤν, οὖσα, ὄν remained in use.

In the conjunctive Homer has also ᾖσι, as *Od.* θ′, 580. See §. 200, 8. He seems also to have used εἴῃ for ἔῃ, as θείῃ for (θέῃ) θῇ §. 212, 10. *Il.* γ′, 245. *Od.* ρ′, 286.[f]

The infinitive εἶναι is in Ionic ἔμεναι *Il.* γ′, 40. 42. ε′, 602. &c. ἔμμεναι *Il.* α′, 117. &c. and ἔμεν *Il.* δ′, 299, 319. *Theocr.* 25, 116. ἔμμεν *Pind. P.* 4, 174. *Soph. Ant.* 625. in a chorus, in the same manner as θέμεναι and θέμεν for θεῖναι. The Dorians produced the penult by means of the diphthong ει, εἶμεν, which, however, is also written ἦμεν in the MSS. *Theocr.* 2, 41. 7, 86. *Thuc.* 5, 77. Decree of the Byzantines *Demosth. pro Cor. p.* 265, 10. *Aristoph. Ach.* 741. 771. and ἦμες *Theocr.* 14, 6. where, however, the majority of the MSS. has ἦμεν. ἤμεναι or εἴμεναι *Arist. Ach.* 775.[g]

Particip. οὖσα, Ion. ἐοῦσα, Dor. ἐοῖσα *Theocr.* 2, 64. εὖσα *Theocr.* 2, 76. 5, 26. 28, 16. *Erinn. Anal. t.* 1. *p.* 58. 2. *v.* 5. and ἔασσα *Timæus L. p.* 9. 12. 14. *Stobæus Ecl. Phys.*

[e] Buttm. L. Gr. p. 551.
[f] Schæf. ad Brunck. Gnom. p. 238. Koen ad Greg. p. (91) 206. Fisch. 2. p. 501.
[g] Dorville Vann. Crit. p. 27. 28.

p. 45. 33. *ed. Canter. Euryph. ap. Gale, p.* 667. In the accus. *Theocr.* 2, 3. has εὖντα for ἔοντα. The latter is derived from the ancient analogical form of the participle εἷς (ἕνς) ἔντος, as τίθημι, τιθείς, which the Æolians retained. Thence came ἔντες, ἔντεσσιν in the *tabula Heracl. p.* 214. 210. for ὄντες, οὖσιν, and in Alcman *ap. Eustath. ad Od.* ο′, 1787, 43. παρέντων for παρόντων[a].

Instead of the 3rd persons compounded with prepositions, πάρεστι, ἔπεστι, ἔνεστι, πάρα, ἔπι, ἔνι, were also used.

II. εἶμι 'I go', from ἴω.

218. (213) Of this verb the following Tenses and Moods only are in use:

Indic. Pres. εἶμι, εἶς (εἶ), εἶσι. ἴτον, ἴτον. ἴμεν, ἴτε, ἴασι.

Imperat. ἴθι (εἶ), ἴτω. ἴτον, ἴτων. ἴτε, ἴτωσαν.

Optat. ἴοιμι &c. as τύπτοιμι.

Conj. ἴω &c. as τύπτω.

Inf. ἰέναι.

Part. ἰών, ἰοῦσα, ἰόν.

Imperf. ἤειν (or ἤϊα, ἦα), ἤεις, ἤει. ἤειτον, ἠείτην. ἤειμεν, ἤειτε, ἤεσαν, or ᾖμεν, ᾖτε, ᾖσαν.

There also occur in Homer, an aor. 1. εἰσάμην *Il.* δ′, 138. ε′, 538. which is to be carefully distinguished from εἰσάμην 'I appeared', e. g. *Il.* μ′, 103. and a future εἴσομαι, e. g. *Il.* ξ′, 8. not to be confounded with εἴσομαι, the fut. of οἶδα 'I know'.

Note. The Attics use as a future only the pres. form εἶμι[b], which occurs in Ionic also in this sense. εἴσομαι occurs in Attic only as the fut. of οἶδα, e. g. *Eurip. Iphig. A.* 975. where some have mistaken it for the fut. of εἶμι. Thus also *Eurip. Phœn.* 260.

Observations.

219. (214) 1. εἶ is more used in Attic than εἶς, e. g. *Soph. Œd. C.* 872. *Arist. Av.* 991. Homer has also εἶσθα *Il.* κ′, 450. *Od.* τ′, 69. υ′, 179.

[a] Fisch. 2. p. 502.

[b] Fisch. 2. p. 503.

In composition the present throws back the accent, e. g. ἄνειμι *Herod.* 7, 239. ἔξει *Soph. Œd. C.* 950. ἄπει *id. Œd. T.* 680. ἐπέξει *Demosth. p.* 583, 23. ἄπεισι *Xen. Mem.* 4, 3, 8. διέξιμεν *Plat. Prot. p.* 361 E.[c]

2. In the imperative, on the other hand, ἴθι is more used than εἶ. For ἴτωσαν (*Eur. Iph. T.* 1492. *Plat. Leg.* 6. *p.* 765 A. 9. *p.* 873 E.) Æschylus *Eumen.* 32. uses ἴτων. *Thuc.* 4, 118. *Plat. Leg.* 12. *p.* 956 C. *Xen. Cyrop.* 5, 3. ἰόντων.

3. For ἴοιμι is found also ἰοίην *Xen. Symp.* 4, 16. *Isocrat. ad Phil. p.* 102 A.

4. Two imperfects occur in Homer: a) ἴε or ἴεν, 3rd pers. e. g. *Il.* β', 872. *Od.* π', 41. 155. ρ', 30. 256. τ', 53. ω', 220. from the old pres. ἴω. b) in the dual ἴτην *Il.* ζ', 120. *Hes.* Ἔργ. 197. and plural ἴσαν *Il.* γ', 8. *Od.* α', 176. *Hes. Th.* 686. *Soph. Trach.* 514. in a chorus. For the latter the grammarians invented a singular εἶν, εἶς, εἶ, analogous to that of the other verbs in -μι, e. g. τίθη-μι ἐτίθ-ην. but it does not occur in the works which have come down to us. Homer prefixes an η to both as an augment (as in ἠείδει from εἴδω), ἤϊον *Od.* ψ', 570. ω', 500. 3rd pers. sing. ἤϊε also in *Herod.* 1, 65. &c.[d] or ἦε *Il.* μ', 371. *Od.* σ', 253. 257. τ', 126. (κατεῖεν *Hesiod. Sc.* 254. should probably be κατῆεν.) ἤομεν *Od.* κ', 570. λ', 22. and ἤει[e], 3rd pers. sing. *Il.* κ', 286. ν', 247. *Od.* θ', 290. ἤϊσαν, 3rd pers. plur. For ἤειν there was also a form ἤϊα, which stands in the same relation to ἤειν as ἐτίθεα to ἐτίθην *Od.* δ', 427. &c.

Both forms passed into the Attic dialect, 1st pers. usually ᾖα, rarely ἤειν, e. g. *Xen. Œcon.* 6, 15. in the other persons ἤεις *Dem. de Cor. p.* 232, 23. *Æschin. in Ctes. p.* 551. (ἐπεξήεισθα MSS. *Plat. Euthyphr. p.* 4 B.) ἤει. As these forms were exactly like the 1st and 2nd pers. of the plusq. perf. they formed also the dual and plur. like the plusq. perf. ἤειτον, ἠείτην. ἤειμεν, ἤειτε, ᾔεσαν (not ἤϊσαν), but commonly ᾔτην *Plat. Euthyd. p.* 294 D. ᾖμεν *Eur. Andr.* 1105. (with Brunck) *El.* 780. *Arist. Plut.* 659. *Plat. Rep.* 10. *p.* 609 C. *Protag. p.* 316 A. 362. *Euthyd. p.* 304 B.[f] ᾖτε *Eur. Cycl.* 40. In the 3rd pers. plur. ᾔεσαν is the usual form, but ᾖσαν from ἤϊσαν is also found *Od.* τ', 445. *Herod.* 1, 62. 105. and in Agathon the comic writer in *Etym. M. p.* 301, 57.[g] In the 3rd pers. the Attics said also ᾔειν before a vowel

[c] Fisch. 2. p. 504.

[d] Valck. ad Herod. p. 10, 96.

[e] I agree with Buttmann that ᾔει with the ι *subscr.* is incorrect.

[f] See Etym. M. p. 420. in.

[g] Elmsley Cl. Journ. 17. p. 51. maintains that the ancients said ἤϊα, ἤϊας, ἤϊε. ἠΐτην. ἤϊμεν, ἤϊτε, ἤϊσαν, and then merely contracted ηϊ into η; and that ἤειν is a form invented by

with the ν ἐφελκυστικόν *Arist. Plut.* 696. 709. as in the 3rd pers. sing. plusq. perf.

With regard to the signification, ᾖα has never that of the perf., and ᾔειν never that of the plusquam perf.; but both forms agree in this respect, and designate generally a time past, either absolutely, or with reference to another time, i. e. they stand for the aor. and imperf. ᾖα stands for an aor. in Herod. 4, 82. 5, 32. *Plat. Apol. S. p.* 21 C. ἐντεῦθεν ἐπ' ἄλλον ᾔϊα (ᾖα) τῶν ἐκείνου δοκούντων σοφωτέρων εἶναι, which *ibid.* B. is thus expressed: ἦλθον ἐπί τινα τῶν δοκούντων σοφῶν εἶναι. *Charmid. in.* ᾖα—καί—εἰσῆλθον (where ἥκον, which precedes, has the signification of the plusquam perf. 'I had come'. See Syntax). *Demosth. p.* 1106. ἵν' οἱ μὲν δικασταί—ἔγνωσαν, ἐγὼ δέ—ᾖα. As an imperf. *Plat. Rep.* 5, *in.* 8. *p.* 562 C. *Symp. p.* 219 E. *Xen. Cyrop.* 5, 4, 11. ᾔειν stands as an aor. *Plat. Symp. p.* 221 B. *Protag. p.* 316 A. 362. *Euthyd. p.* 304 B. *Eurip. Or.* 559. *Æschin. in Ctesiph. p.* 532. and thus ᾔει, ᾔεσαν universally in narration are used just as the aorists. ᾔει as imperf. is found *Plat. Symp. p.* 191 A. 201 E. 220 B. *Xen. Anab.* 7, 7, 6. *Thuc.* 2, 3. *extr. Eurip. Suppl.* 753. *Iphig. T.* 1407. *Ion.* 1152. *Aristoph. Plut.* 696. *Demosth. p.* 229, 18. 26. 232, 23. 299, 27. 305, 8. 306, 11. 549, 24. 576, 27.[a] In many places it may stand as an imperf. and as an aorist. In the same manner ᾔϊον has frequently the sense of the aorist.

5. Some peculiar forms are still to be noticed; εἶσι as 3rd pers. plur. is found *Hes. Sc.* 113. *Theogn.* 716. where ἶσι is a mere conjecture of Brunck v. 536. εἰσί may however be read in both places §. 309, c. Ruhnken has compared προσεῖναι *Hes.* Ἔργ. 351. which some grammarians have taken for προσιέναι, with the Latin *adesse*, and *Æsch. Suppl.* 300. *Schütz.* εἶναι ἀστραβιζούσας appears to be a common periphrasis for ἀστραβίζειν. *Od.* ξ', 496. ἀλλά τις εἴη εἰπεῖν Ἀγαμέμνονι is *adsit aliquis qui nuntiet*, as *Il.* ν', 312. ἀμύνειν εἰσὶ καὶ ἄλλοι *sunt qui opem ferant.* See §. 535. In *Il.* ω', 139. τῇδ' εἴη 'let there be one here', for 'let me come', expresses the readiness of Achilles better than τῇδ' ἴοι. The *Etym. M. p.* 121, 29. 423, 23. quotes from Sophron, who wrote in the Syracusan popular dialect, εἴω for ἴω. In the infinitive ἴμεναι *Il.* υ', 32. &c. occurs for ἰέναι, once with ι long *Il.* υ', 365. (ἴμμεναι) and ἴμεν *Il.* α', 170. &c. and also ἰέμεν *Archyt. ap. Gale, p.* 697. (*Orell. p.* 248.)

later writers. As ᾖε nowhere occurs, nor is any where required by the metre, and no ancient grammarian recognizes the form, the opinion must rest on its own authority.

[a] Comp. Fisch. 2. p. 507 seq.

Verbals in -τέος and -τός.

From verbs of all kinds adjectives also are formed, which partake of the signification of the verbs after the manner of participles, more than other adjectives derived from verbs, and hence they are called by way of distinction, Verbals. They are formed from the third person perf. pass. by omitting the augment of the reduplication, and changing *-ται* into *-τέος* and *-τός*, e. g. *τέτυπται, τυπτέος. τετύπτηται, τυπτητέος. πεφίληται, φιλητέος* and *φιλητός. παρεσκεύασται, παρασκευαστέος. πέποται* from *πίνω, ποτέος, συνεκποτέα Aristoph. Plut.* 1086. *δέδοται, δοτέος. ἕσταται* from *ἵστημι, στατέος. ἔσταλται* from *στέλλω, σταλτέος. τέταται* from *τείνω, τατέος. τέτμηται, τμητέος. κέχυται* from *χέω, χυτός.* These verbals always have the accent on the termination, except the compounds, as *θεατός ἀθέατος, ἀνάσπαστος, ἀνήροτος.* It must also be observed, that the same changes commonly take place in the verbals, as in the derivation of the aor. 1. pass. from the perf. pass. 220. (215)

1. Verbals have often *ε* before the final syllable, although the perf. had *η*, especially if the aor. 1. p. also had *ε*. §. 191, 2. e. g. *εὕρηται, εὑρετέος Thuc.* 3, 45. *ἐπῄνηται, ἐπαινετέος. ᾕρηται, αἱρετέος, αἱρετός. ἀνέσχηται, ἀνασχετός.* So they have *ε* where the perf. had *α*, e. g. *ἐπιτέτραπται, ἐπιτρεπτέος. μενετέος* from *μεμένηται*[b]. For *διαμαχετέον Plat. Rep.* 2. *p.* 380 B. we should read *διαμαχητέον*, as *δυσμαχητέον Soph. Ant.* 1106.[c]

According to the same analogy verbals are formed from verbs, although the perf. pass. never did or could exist, e. g. *συνεστέον Plat. Prot. p.* 313 B. from *σύνειμι*, as if from fut. *ἔσομαι*, perf. *ἔσμαι*; *ἰτέον*, and lengthened *ἰτητέον* from *ἰέναι, ἐξιτόν Hes. Th.* 732. *ἐξιτητέον* from *ἔξειμι, ἰστέον* from *εἰδέναι.*

2. Verbals from verbs pure have frequently *σ* before the final syllable, although it was not in the perf. e. g. *πέπαυται, παυστέος. ἐλήλαται, ἐλαστέος, ἐλαστός. κέχρηται* from *χράομαι, χρηστέος, χρηστός* (as *ἐχρήσθη*). In this, however, usage is

[b] Lobeck ad Phryn. p. 446.

[c] Ast ad Plat. Polit. p. 434. Lobeck ad Phryn. l. c.

to be regarded. On the other hand σ is frequently rejected in many verbals, especially in compounds, e. g. θαυματός, ἀγατός, ἀδάματος, for θαυμαστός, ἀγαστός, ἀδάμαστος[a].

With respect to the signification, the following verbals correspond:

1. Those in -τέος with the Latin partic. fut. pass. and the neuter of these -τέον (in Attic more commonly in the plur. -τέα) to what is called the gerund, e. g. φιλητέος *amandus*, ποτέος *bibendus*. ποτέα ἐστί *bibendum est*. πολεμητέα ἐστί *bellandum est*.

2. Those in -τός have commonly a passive signification, and in that case correspond with, either the Latin partic. perf. p. e. g. ποιητός *factus*, χυτός *aggestus*, στρεπτός *flexus*; or convey the idea of ability, as the Latin adjectives in *-ilis*, e. g. ὁρατός, ἀκουστός 'which can be seen or heard, visible, audible'. κτητός, ὠνητός 'which can be acquired, sold', &c. Some have also a neuter signification, as πλωτός 'navigable, who can swim'.

They have also frequently an active signification, as καλυπτός 'covering' *Soph. Antig.* 1011. μεμπτός 'blaming' *id. Trach.* 446. μισητός 'causing hatred' *Xen. M. S.* 2, 6, 21.[b]

Of their use see §. 447.

Of Defective Verbs.

221. (216) A great number of Greek verbs are used only in some tenses, whilst the tenses which are wanting in one form are supplied by others derived from similar forms, proceeding from the original one, or even from verbs entirely different, but agreeing in signification. Thus, for instance, of verbs in -άνω, only the

[a] Ruhnk. Epist. Cr. p. 26. Fisch. 1. p. 208 seq. 2. p. 49 seq. Bœckh ad Pind. Ol. 1, 28. Reisig Comm. Crit. in Soph. Œd. C. p. 386 seq.

[b] Hemsterh. ad Luc. t. 1. p. 448. Ruhnk. ad Xen. M. S. l. c. Brunck ad Soph. Antig. l. c. ad Eur. Hec. 1121. Pors. ad Eur. Hec. 1121. ad Phœn. 220. Comp. Musgr. ib. Blomf. Gloss. Agam. 352. Monk ad Eur. Alc. 174. Reisig Comm. Exeg. in Soph. Œd. C. 1027.

pres. act. pass. and the imperf. are used; the remaining tenses are derived from simple forms, which are the basis of those in -άνω. λανθάνω, λαμβάνω have in the fut. λήσω, λήψω, aor. 2. ἔλαθον, ἔλαβον, from λήθω, λήβω. In ὁράω only the imperf. ἑώρων and the perf. ἑώρακα are used; instead of the fut. ὁράσω, ὄψομαι, from ὄπτομαι, is employed; for the aorist ὥρασα only εἶδον from εἴδω; the aor. pass. is ὤφθην, although a perf. pass. ἑώραμαι occurs. These verbs are commonly called *anomala*, irregular; but this expression appears to favour the incorrect notion, that all these different forms belong actually to one determinate present tense, although not derived from it, according to the common rules: hence they are here called *defective verbs*, or such as are deficient in some essential tenses. Perhaps there is no one Greek verb, in which some tenses are not wanting (see §. 194. *Obs.*), and in this case all the verbs of the Greek language would be defective. But those verbs have at least a perf., an aorist, and a fut. of the same form, and thus all the essential tenses: the verbs, however, which are here instanced as defective, are wanting in some essential tenses; and are obliged to borrow them from other forms related to them in their formation or signification.

The cause of these different forms of one verb is to be sought chiefly in the endeavour after euphony, so peculiar to the Greek language above all others, as being one which owed its cultivation to Poetry and Song. This bias was favoured by the flexibility of the language, and by the different dialects, which were formed independently of each other, and of which each assumed many peculiarities of the others, in the progress of time, as intercourse became more frequent. It is sufficient for our present purpose to notice the manner in which this effort after euphony developed itself, in the forms of the verbs; and this consists partly in the lengthening of the radical syllable of the verb, partly in the lengthening of the termination, partly in prefixing the reduplication; frequently also in a combination of all these kinds.

I. The radical syllable was lengthened by changing the (217)
short vowel into the long, or into a diphthong, as κάω καίω, σύω σεύω, or by adding to it a consonant, λάβω, λήβω and λάμβω,

whence the Ionic λαμφθείς. In the same manner τέμνω, κάμνω, τύπτω, are probably derived from τέμω, κάμω, τύπω, by lengthening the radical syllable, although there is no necessity to suppose these forms in aid of the derivation. See §. 173. The following methods of lengthening are most frequent:

1. The insertion of ν, as in the examples adduced, τέμνω, κάμνω, from τέμω, κάμω or κήμω. δάκνω or δήκω. δαμνάω from δαμάω. πτάρνυμαι from πταίρω. The μ also in λάμβω appears to have arisen from ν, which according to the rule §. 37, 1. before β always becomes μ. In the same manner λάγχω from λήχω. Comp. II. 1. 3. This insertion is most common when the termination becomes μι, as ὄρω, ὄρνυμι, &c.[a] Universally, however, after the lengthening of the principal syllable by this insertion, the long vowel of the syllable is changed into the corresponding short one. ν also is inserted between two vowels, e. g. πίνω, δύνω, from πίω, δύω.

2. The insertion of σ, chiefly before the consonant, e. g. ἕσπομαι for ἕπομαι.

3. The insertion of τ after a consonant, as βλάπτω, κλέπτω, from βλάβω, κλέπω; also between two vowels, as ἀνύτω, ἀρύτω, ἀτάω, from ἀνύω, ἀρύω, ἀάω.

Obs. In this case ε in the principal syllable is frequently changed into ι, as πίτνω from πέτω, ἴσχω, ἐνίσπω, from ἔχω, ἐνέπω. τίκτω from τέκω. σκίδνημι, κίρνημι, from σκεδάω, κεράω.

4. γ, κ, χ are often changed into σσ (ττ), e. g. πράσσω, φρίσσω, from πράγω, φρίκω; into ζ also, as στενάζω from στενάχω, κράζω from κράγω. Comp. §. 171. and of the interchange of ζ and σσ §. 29. 31.

In the same manner δ is often changed into ζ, as in φράζω, ἕζω, from φράδω, ἕδω.

5. Another method, that of putting the accent on the principal syllable, the first syllable having suffered syncope, takes place in polysyllables, as πλάζω and πλάθω (whence πλασθείην *Æsch. Prom.* 904.) from πελάω, πλῆμι from πελάω. βλῆμι

[a] Eust. ad Il. p. 57, 32.

from βάλω, βαλέω. If the first syllable has an ο, this is retained after syncope in the principal syllable, but coalesces with the termination έω into ω, e. g. βολέω (derived from βάλλω) βλόω, βλώσκω. βορέω (related to βορά), βρόω, βιβρώσκω. νοέω, γνοέω (as ἀμφιγνοέω), γιγνώσκω. θορέω, θρόω, θρώσκω. στορέω, στρόω, στρώννυμι. τορέω, τρόω, τιτρώσκω. In the same manner θνήσκω from θάνω, θήνω.

Several instances will occur under III., as the lengthening of the principal syllable is mostly connected with a lengthening of the termination.

II. Lengthening of the termination ω. (218)

1. in άω, έω, όω, ύω, e. g. μυκάω from μύκω, κτυπέω from κτύπω (aor. ἔμυκον, ἔκτυπον) §. 193. *Obs.* 5. δαμάω from δάμω, δήμω (ἔδαμον). φιλέω, ῥιπτέω, from φίλω (whence ἐφίλατο, φίλωνται in Homer[b]) and ῥίπτω. Comp. §. 181, 4. Thus also ἑλκύω, ἀνύω, πληθύω, from ἕλκω, ἄνω, πλήθω. Or -νύω, e. g. δαινύω, πετανύω, δεικνύω, μιγνύω, from δαίω, πετάω, δείκω, μίγω. Comp. βαλλήσω &c. §. 181. *Obs.* 3. μεμένηκα §. 187, 6. Peculiar forms are found among the Ionians, as συμβαλλεόμενος *Herod.* 3, 68. and elsewhere. πιέζευν *Od.* μ', 174. 196. as in Herodotus πιεζεύμενος. ὤφλεε *Herod.* 8, 26. ἐνείχεε *id.* 1, 118. in all MSS. for ὦφλε, ἐνεῖχε. If the penult of the radical form be short, the consonant is doubled, as ὄλω, ὀλλύω.

If the radical syllable of dissyllable verbs has ε, this is changed into ο or ω, e. g. πέτομαι, ποτάομαι and πωτάομαι. στρέφω, στρωφάω. νέμω, νωμάω. τρέχω, τρωχάω and τροχάω. φέρω, φορέω, and therefore δεδοκημένος from δέκομαι.

These terminations are again made long:

a) by -αίνω, -αύνω, as βαίνω, ἐλαύνω, from βάω, ἐλάω[c].

b) -είνω, as τείνω, κτείνω, from τάω (whence τῇ in Homer), κτάω. In others ω only suffers this change, as in φαείνω, ἐρεείνω, from φάω, ἐρέω.

[b] Animadv. in Il. Hom. p. 370. The distinction which Hermann in Soph. Aj. 255. supposes between ῥίπτω and ῥιπτέω appears to me not to be established with certainty.

[c] Fisch. 3 a. p. 13.

c) -ζω, as πελάζω from πελάω. Comp. §. 178, b.

d) -θω. See II. 2.

e) -σκω, as φάσκω from φάω (φάσκον for ἔφην), γηράσκω from γηράω, βάσκω from βάω (from βάσκον for ἔβην), βαίνω. θνήσκω, διδάσκω, from θανέω, δάω, also with the diphthong instead of the radical vowel, πιφαύσκω. ῥύσκομαι from ῥύω[a].

Those in -έω are commonly changed into -ίσκω, e. g. εὑρίσκω, owing to the infin. aor. 2. εὑρεῖν, ἀραρίσκω from ἀραρεῖν, as those in -όω into -ώσκω, the latter generally with reduplication, e. g. γιγνώσκω from νοέω, γνοέω. βιβρώσκω from βορέω, βρόω. Comp. I. 5. The termination -ώσκω seems to have arisen from the contraction of ο and -έσκω (a contraction such as occurs in the augment, §. 166.), in the same manner as many verbs have the termination -ήσκω from -εέσκω, -αέσκω, as θνήσκω, μιμνήσκω (and without reduplication μνήσκω *Anacr. ap. Athen.* 11. *p.* 463 A.), ἀλδήσκω. For the rest, the termination -ίσκω is mostly derived from barytone verbs.

Obs. Many verbs in -σκω signify 1) a beginning or increase, e. g. γηράσκω, ἡβάσκω. 2) Derived from neuter verbs, they often take a transitive sense, e. g. πινύω, πνύω, (whence πεπνύσθαι) 'I am skilful, intelligent'; πινύσκω 'I make intelligent, I instruct': πίω, πίνω, 'I drink'; πιπίσκω 'I give to drink': μεθύω 'I am drunk'; μεθύσκω 'I make drunk'.

f) Verbs in -μι especially are formed from these verbs pure, with and without reduplication, as τίθημι, ἵστημι, δίδωμι, from θέω, στάω, δόω. κίρνημι, κεράννυμι, from κιρνάω, κεράω.

The change of the termination -άω, -έω, -ίω, -όω into άννυμι, έννυμι, ίννυμι, ώννυμι is particularly frequent, e. g. σκεδάννυμι, πετάννυμι, ἔννυμι, σβέννυμι, τίννυμι, ζώννυμι, στρώννυμι, from σκεδάω, πετάω, ἔω, σβέω, τίω, ζώω, στρόω στορέω. These again are derived from the derivative verbs in -νύω II. 1. in which case ν is doubled, if the penult of the radical form was short[b].

Obs. Some verbs have the form in -μι only in the aor. 2., e. g. ἐκίχην, ἔκτα, κτάς, οὖτα, καταπτήτην, ἔσβη, ἔσκλη, σκλῆναι, ἔφθη, ἔπλωμεν

[a] Fisch. 3 a. p. 7 seq. [b] Fisch. 3 a. p. 15.

πλώς, from κιχάνω, κτείνω, οὐτάω, καταπέταμαι, σβέω, σβέννυμι, σκέλλω, φθάνω, πλώω, but formed like κίχημι, κτῆμι, οὔτημι, πτῆμι, σβῆμι, σκλῆμι, φθῆμι, πλῶμι.

Thus also the imper. σχές, σπές, from ἔσχον, ἔσπον. τέθναθι, &c. §. 217, 3, a.

2. in άθω, έθω, ύθω, e. g. διωκάθω, κιάθω, ἀγερέθω, τελέθω, φθινύθω, from διώκω, ἀγείρω, τελέω, φθίνω. -άθω is the termination of verbs whose penult is long, -έθω of those in which it is short. From the contraction of the termination -έθω with α and ε comes -ήθω, with ο -ώθω, e. g. νήθω, πλήθω, ἀλήθω, βρώθω, from νέω, πλέω (*impleo*), βρόω (βορέω)[c].

3. in άνω, as λάμβανω from λάμβω I. from λήβω. ἁμαρτάνω, αἰσθάνομαι, from ἁμάρτω, αἴσθω. ἱκάνω from ἵκω. θιγγάνω from θίγω. According to the analogy of λήβω, λάμβω, we might also assume the forms λάνθω, λάγχω (λέλογχε) as intermediate links between λήθω and λανθάνω, λήχω (εἴληχα) and λαγχάνω. Mostly, however, the long vowel of the radical syllable is changed into the short one in this termination, and the syllable made long by the insertion of ν, which, however, is changed before γ χ into γ, before μ π &c. into μ §. 37. I. as ἁνδάνω from ἥδω. λιμπάνω, φυγγάνω, πυνθάνομαι, τυγχάνω, θιγγάνω, from λείπω, φεύγω, πεύθομαι, τεύχω, θίγω[d].

Obs. In the form -άνω the α is long, in the Epic writers, in φθάνω, ἱκάνω, κιχάνω, short in the Attics.

III. Reduplication, as in the instances already adduced, διδάσκω, γιγνώσκω, βιβρώσκω, τιτρώσκω, μιμνήσκω, πιπίσκω, ἀραρίσκω, τίθημι, δίδωμι. Thus also βιβάω in Homer, πιφαύσκω from φάω, πέφνω from πε-φένω, the Attic τετρεμαίνω for τρέμω. It is worthy of remark here, that the initial consonant of the verb repeated generally takes an ι after it. Other forms also which have been made long appear to have arisen from the reduplication, as μίμνω from μι-μένω, πίπτω from πι-πέτω, (with ι long *Etym. M. p.* 673. as in ἵημι), γίγνομαι from γι-γένομαι[e], where the ε after reduplication suffers syncope, as in πιπράσκω for πι-περάσκω from περάω. (219)

[c] Fisch. 3 a. p. 11 sq.
[d] Fisch. 3 a. p. 3.
[e] Valck. ad Phœn. p. 470.

IV. Sometimes new forms of present tenses arise from a tense of the old form; but such new present tenses occur mostly in the poets only. Thus have arisen:

1. From the perf.: δεδοίκω from δείδω, δέδοικα, *Theocr.* 15, 58. πεφύκω, ἐπέφυκον, *Hesiod.* Ἔργ. 148. from φύω, πέφυκα. πεφρίκοντας *Pind. P.* 4, 325. from φρίσσω. γεγάκειν *id. Ol.* 6, 83. from γεγήκω, which comes from γάω. ἐρρίγοντι *Hesiod.* Ἀσπ. 228. (πέπληγον, τεταγών, τετύκοντο, κεκλήγοντες in Homer are aorists.) Thus the fut. κεκράξομαι in the Attics, and the writers of the Old and New Testament, comes from κεκράγω from κέκραγα, the perf. 2. of κράζω. The Attic ἑστήξω and τεθνήξω from ἑστήκω, τεθνήκω (R), from ἕστηκα, τέθνηκα, the perf. of ἵστημι and θνήσκω, θανέω. The Attic ἐγρηγορῶ from ἤγορα, ἐγήγορα, ἐγρήγορα from ἐγείρω §. 168. *Obs.* 2.[a] Of κέκλομαι, πέφνε see §. 193. *Obs.* 8. So ἥκω is probably formed from ἧκα, perf. of ἵημι[b].

2. From the future: the Homeric forms ἐβήσετο, ἐδύσετο, and the imperat. λέξεο *Il.* ι', 613. ὄρσεο or ὄρσευ *Il.* γ', 250. δ', 264. οἶσε, which is also Attic[c], ἄξετε, the imperf. ἶξον from ἵκω, ἵξω. All these imperfects, however, have the signification of aorists[d].

In the same manner the verbs in -ψω and -ξω appear to have arisen, as ἕψω, αὔξω, as well as the verbs called *Desiderratives*, as δρασείω, ὀψείω[e].

3. Frequently also from regular terminations of tenses, which have a similarity to derivations from other present tenses, new forms arise, differing from the proper termination of the present.

a) Especially the 1st pers. plur. perf. act. -αμεν by syncope for -ήκαμεν, which also might come from a verb in -μι, was the origin of forms in the rest of the moods, which are analogous to those of verbs in -μι. See §. 198, 3.

[a] Valck. ad Theocr. 10. p. 7. Fisch. 2. p. 247 seq. Koen. ad Gregor. p. (81) 190.

[b] Schæf. app. Demosth. p. 276 note.

[c] Mœris, p. 285.

[d] Buttm. L. Gr. p. 417 seq.

[e] Valck. ad Phœn. v. 1214. Abresch. ad Cattier. Gazoph. p. 10. Fisch. 3. a. p. 5 sq.

b) In some few cases ε, ει, the initial letters of the radical form, are considered as an augment in those tenses which receive an augment, and omitted in the rest of the moods, whereby new forms arise. Thus the ε in ἔσχον, ἔσπον, from ἔχω, ἕπω, is a part of the radical form; but both have for tenses in the other moods, σχοίην, σχῶ, σπεῖν, σχεῖν, σπών, σχών, &c. Thus in εἴρηκα the ει already in the present εἴρω, ἔρω, was, however, considered as the augment, and hence come the derivatives ῥῆμα, ῥῆσις, ῥήτωρ, and the aor. 1. ἐῤῥήθην. See εἰπεῖν.

Obs. In the statement of the primitive forms which are the bases of single derivative tenses, the Greek Grammars do not always agree. Hence it becomes necessary to explain the principles which it seems requisite to observe in this. (220)

1. The radical form is most easily found (at least for practical purposes,) if it occurs in the oldest writers, as is the case in λήθω, δίω. Such radical forms, however, are but rarely found.

2. Amongst many forms of tenses which do not occur, from which single tenses may be derived, that is to be preferred which can be made the basis of several tenses, e. g. ἔπαθον has been derived from πάθω, and even from παθέω; in that case, however, the form πήσας in Æschylus must have a different form for its basis. But both ἔπαθον and πήσας may be derived from one root, πήθω, and this, therefore, is to be preferred.

3. If this mode fails, the supposition of a radical form must at least be justified by analogy. That form will have the best grounds to rest on, from which the origin of all the derivative forms can be most easily explained. Thus, e. g. πήθω and πένθω are as nearly related to each other as πένθος and πάθος. As λαμβάνω through the intermediate λάμβω comes from λήβω, λανθάνω from λήθω, λαγχάνω from λήχω, it is consistent with analogy to refer μανθάνω to the radical form μήθω, whence ἔμαθον, and to supply λάγχω (whence λέλογχα) as an intermediate step between λαγχάνω and λήχω.

In the following List this principle is followed,—never to derive an aor. 2. or a perf. 2. from a present tense in -έω. See

§. 193. *Obs.* 5. And a fut. 1. in -ήσω alone is not a sufficient ground to suppose such a form in -έω. See §. 81. *Obs.* 3.

List of Defective Verbs.

222. (221) *Note.* The words which are printed in capital letters are obsolete forms, which are only supposed, in order to derive from them the forms in use.

The verbs, which are distinguished by *, are only used by the poets.

A.

Ἀάω 'I injure': aor. 1. act. ἄασα *Od.* κ', 68. φ', 296, 7. *Il.* θ', 237. ἆσα *Od.* λ', 61. mid. ἀασάμην *Il.* ι', 116. ἄσατο as active *Il.* τ', 95. pass. pres. ἀᾶται *Il.* τ', 91, 129. and in the active sense *Il.* τ', 91. aor. 1. pass. ἀάσθην. Both α are long or short according to the exigencies of the verse. Ἄτη 'illusion', and as its consequence 'injury', is allied to this verb, whence in Homer and Herodotus ἀτέω intrans., ἀτάομαι in the tragedians[a].

ἄγαμαι 'I admire', a passive form, Homeric and Attic, as ἵσταμαι, from ΑΓΗΜΙ, which comes from ἀγάομαι *Hesiod. Theog.* 619. (hence ἀγάζομαι and ἀγαίομαι). From ἀγάομαι are derived the tenses except the pres. and imperf. fut. ἀγάσομαι *Od.* α', 389. aor. 1. mid. ἠγασάμην *Il.* γ', 181. and Ion. ἀγασάμην. conj. ἀγάσωμαι *Il.* ξ', 111. aor. 1. pass. ἠγάσθην in Attic.

ἀγείρω 'I collect', requires notice only on account of the epic aorist ἀγέροντο *Il.* β', 94. &c. ἀμφαγέροντο 'they were collected' *Il.* σ', 37. inf. ἀγέρεσθαι (-έσθαι) *Od.* β', 385. Other forms are ἠγερέθονται *Il.* γ', 231. ἠγερέεσθαι *Il.* κ', 127. (perhaps ἠγερέθεσθαι). Homer has also a syncopated participle aor. ἀγρόμενος. See §. 193. *Obs.* 8.

ΑΓΩ 'I break', for which in the present only ἄγνυμι, ἄγνυμαι is used. It takes the syllabic instead of the temporal augment (§. 161.). aor. 1. act. ἔαξα (ἄξαιμι, ἄξω, ἄξαι, ἄξας) for ἦξα *Od.* τ', 539. perf. 2. ἔαγα (Ion. ἔηγα *Herod.* 7, 224.)

[a] Buttm. Lexilog. 1. p. 223 seq.

in a passive sense. aor. 2. pass. ἐάγην commonly with short *α*, but with long *Il.* λ′, 559. as in conj. κατᾱγῇ *Arist. Ach.* 928. *c. n. Brunck.* opt. κατᾱγείη *ib.* 944. The other tenses are wanting.

Obs. 1. Lysias has the augment in the participle also, κατεαγείς *p.* 156. (in Bekker from MSS. καταγείς) κατεάξαντες *p.* 159. probably from the pronunciation of the transcribers, and *Apoll. Rh.* 4, 1686. ἐξεαγεῖσα, which otherwise is used only by later writers, as *Epictet. c.* 3. 25. *Ælian. H. A.* 10, 10. and the writers of the New Testament. κατεαγῆναι *Plat. Gorg.* 469 D. is more correctly read κατεαγέναι[b].

Obs. 2. κανάξαις in Hesiod Ἔργ. 664. and κανάξαι in Hesychius, is considered as Æolic or old Greek for κατάξαις, κατάξαι. Since ἄγω had the digamma §. 9. not. c. ϝαγω, from καταϝάξαι after omitting α in the preposition came κατϝάξαι (§. 38.), and this was softened into καϝϝάξαι (as κάββαλλε, κὰπ φάλαρα, &c.) and κανάξαι, since the ϝ in writing was commonly expressed by ν (§. 9.).

ἄγω 'I lead', is placed here only on account of the aor. 2. ἤγαγον, ἠγαγόμην, §. 168. In other respects it is regular. The futures ἄξω (*Soph. Œd. C.* 177. *Eur. Heracl.* 397.) and ἄξομαι §. 184. *Obs.* differ as active and middle. It is to be observed, however, that the aor. 1. ἦξα (*Hom. Batrachom.* 114. 118.) is not common in the old writers[c]. Aristophanes has *Ran.* 468. ἀπῆξας, and *Thucyd.* 2, 97. προσῆξαν (R), *Xen. Hist. Gr.* 2, 2, 20. κατάξαντας. *Thuc.* 8, 25. προεξάξαντες. See Bekker's note. In *Herod.* 7, 60. συνάξαντες is 'crowding together', unless perhaps we ought to read συντάξαντες. For the perf. there is an Attic form ἦχα (hence pass. ἦγμαι. aor. 1. pass. ἤχθην. *Herod.* 3, 145. *Xen. M. S.* 4, 1, 3. fut. ἀχθήσομαι[d]), and an old form which remained in Doric, ἀγήγοχα or ἀγάγοχα (see §. 186, 4. *Obs.* 1.) and ἀγήοχα, which Demosthenes also has, *p.* 238. in a letter of Philip, 249, 18. and in a decree of the Athenians, consequently in the language of common life. Lysias, in a passage cited by Phrynichus, has καταγηόχασι. Otherwise, however, it is used only by later writers[e].

[b] Thom. M. p. 497. Taylor and Markl. ad Lys. l. c. Brunck ad Aristoph. Ach. 945. Abresch. ad Cattier. p. 11 seq.

[c] Thom. M. p. 4. Phrynich. p. 124. Valcken. ad Xenoph. Mem. S. 4, 2, 8.

[d] Piers. ad Mœr. p. 21.

[e] Thom. M. p. 274. Phryn. p. (46) 121 c. not. Lobeck. Mœris, p. 147. Dorv. ad Charit. p. 494. ed. Lips.

Obs. ἀγεόμενον *Herod.* 3, 14. Schweigh. and Gaisf., is an error of orthography for ἡγεόμενον 'who led the way'.

ἄδω. } See ἄω.
ἄημι. }

αἱρέω 'I take', has only imperf. ᾕρουν, fut. αἱρήσω *Plat. Apol. S. p.* 28 A. perf. act. pass. ᾕρηκα, ᾕρημαι (Ion. ἀραίρηκα, ἀραίρημαι §. 168. *Obs.* 2.) aor. 1. pass. ᾑρέθην (§. 191, 2.) αἱρεθήσομαι. The aor. act. and mid. are taken from ἙΛΩ. εἷλον, εἱλόμην (εἱλάμην is a later Alexandrian form. See §. 193. *Obs.* 7.) ἐξῃρήσατο *Arist. Thesm.* 760. is aor. 1. mid. περιελῶ *Arist. Equ.* 291. is from περιελάσω, as ἐξελῶν *Eur. Ph.* 621. *Eur. Hel.* 1299. ἐξελῶ appears to be the fut. for αἱρήσω, (comp. *Bekk. Anecd. p.* 80, 12.) but ἐξελοῦντες *Herod.* 3, 59. is probably a false reading for ἐξελῶντες[a].

223. (222) ἄιρω } 'I lift up'. The first is noticed only on account of the
ἀείρω }

aor. mid., of which there are in Homer only the forms ἀρόμην for ἠρόμην *Il.* ι', 124. ψ', 592. and ἠράμην *Il.* χ', 393. &c. The latter form occurs only in the indicative. In the other moods only ἀροίμην, ἄρωμαι, ἀρέσθαι are found. In Attic writers the usual form of the aor. 1. is ἠράμην, ἀραίμην (*Eur. Or.* 3.), ἄρασθαι, ἀράμενος, with long α, ἀροίμην &c. being used when a short syllable is necessary[b]. In the active ἦρα, ἆρον *Soph. Trach.* 799. conj. ἄρῃ *Plat. Rep.* 3. *p.* 416 B. inf. ἆραι, partic. ἄρας. *Simon.* περὶ γυν. 60. ἄρειεν.

From ἀείρω comes aor. 1. ἄειρα, ἤειρα &c. in Homer. ἀέρσῃ in Panyasis *Athen.* 2. *p.* 139. *ed. Schw.* ἠερμένος *Apoll. Rh.* 2, 171. ἄωρτο in Homer, §. 189. *Obs.*[c] ἀέρσῃ, ἠερμένος, ἠέρθην presuppose a fut. ἀερῶ, whence ἀρῶ fut. in the tragedians (with ᾱ) may be explained, while they often use ἀρῶ from αἴρω with ᾰ.

αἰσθάνομαι 'I perceive, am sensible of', occurs only in the

[a] Elmsl. et Herm. ad Soph. Œd. C. 1434.

[b] Brunck ad Soph. El. 34. The same writer ad Antig. 907. calls ἠράμην *unAttic.* See Elmsl. ad Eur. Heracl. 986.

[c] Herm. de Em. Rat. Gr. Gr. p. 265. A future αἰρῶ (from αἰρῶ, ἀϊρῶ!) which Porson ad Eurip. Med. 848. assumes, and thinks is found in Arist. Ran. 378. Eurip. Heracl 323. can hardly have existed.

pres. and imperf. The radical word is ΑΙΣΘΟΜΑΙ, the aor. mid. of which, ᾐσθόμην, αἰσθοίμην, &c. has remained in use. The rest of the tenses are formed as from αἰσθέομαι §. 181. *Obs.* 4. fut. αἰσθήσομαι. perf. ᾔσθημαι *Thuc.* 1, 26.[d]

*ἀκαχμένος 'pointed', part. perf. pass. from ΑΚΩ (ἀκή, ἀκωκή), or its derivative ΑΚΑΖΩ, in which χ before μ, instead of γ, is irregular. According to the first derivation it receives what is called the Attic reduplication. Fut. ἄξω, ἦχα, ἦγμαι, ἄκηγμαι, ἄκαχμαι[e].

Quite different are the forms ἀκαχήσει *Hom. H. in Merc.* 286. ἀκάχησε *Il.* ψ', 223. ἀκάχημαι *Od.* θ', 314. &c. inf. ἀκαχῆσθαι, part. ἀκαχημένος, 2nd aor. ἤκαχον *Il.* π', 822. ἀκαχεῖν, mid. ἀκάχοντο *Od.* π', 342. ἀκαχοίμην *Il.* θ', 207. &c. For ἀκαχημένος is now written ἀκαχήμενος, and then it is derived from ἀκάχημι, pass. ἀκάχημαι. The η which is here retained in the passive is irregular[f]. Of ἀκήχεμαι, ἀκηχέδαται, ἀκαχείατο, see §. 168. 203. 5. The root appears to be ἄχω, whence ἄχος, ἄχνυμαι, ἤκαχον §. 198. *ad fin.* and from this, ἀκαχέω and ἀκαχίζω to have been derived. Another form is ἀκάχω, whence ἀκάχων *Hes. Th.* 868. intransitive.

ἀκούω 'I hear', fut. ἀκούσομαι, not ἀκούσω §. 184. *Obs.* aor. 1. ἤκουσα, but not ἠκουσάμην[g]. perf. ἀκήκοα (ἄκουκα only Doric or Lacedæmonian, as *Plut.* 2. *p.* 212 F.), but perf. pass. ἤκουσμαι.

ἀλάλημαι 'I wander about', occurs only as a present, but is properly the perf. of ἀλάομαι.

ἀλαλκεῖν. See ἀλέξω.

ἀλαλύκτημαι 'I am agitated', perf. of (ἀλύκω) ἀλυκτέω, used only as a present *Il.* κ', 94.

ἀλδήσκω 'I nourish', from ΑΛΔΕΩ (§. 221. II. e.), and this from ΑΛΔΩ *Arist. Nub.* 282. (whence ἄλσος, ἄλσαι *Pind. Ol.* 3, 29. according to the emendation of Hermann[h]). fut. ἀλδήσω. ἤλδατε *Od.* σ', 70. ω', 768. is from another form, ἀλδαίνω or ἀλδάνω.

[d] Fisch. 3 a. p. 25. Pors. Præf. Hec. p. 57.

[e] Heyne ad Il. κ', 135.

[f] Herm. de Em. Rat. Gr. Gr. p. 267. Heyne ad Il. ο', 24.

[g] Schæf. app. Dem. p. 630.

[h] Herm. de Metris Pind. p. 240.

ἀλέξω 'I ward off', a verb derived from a fut. of ἀλέκω §. 221, IV, 2. fut. ἀλέξομαι *Soph. Œd. T.* 171. 539. ἀλεξήσω (§. 181. *Obs.* 4.) The aor. ἀλέξασθαι *Xen. Cyr.* 1, 5, 7. ἀλεξάμενοι *Od.* ι', 57. ἀλεξώμεσθα *Il.* λ', 348. come from ἀλέκω[a]. From ἀλέκω, ἄλκω (ἀλκή, ἀλκτήρ), appear to come the aor. 2. ἄλαλκον *Il.* ψ', 185. *Od.* δ', 766. (always without augment) opt. ἀλάλκοιμι. inf. ἀλαλκέμεναι, -κέμεν -κεῖν. partic. ἀλαλκών with redup. Hence a fut. was found ἀλαλκήσω *Od.* κ', 288. as ἀκαχήσει from ἤκαχον.

ἀλέομαι 'I avoid' (ἀλέοντο *Il.* σ', 586. ἀλέοιτο υ', 147. ἀλέηται *Od.* δ', 396.), and owing to the digamma ἀλεύομαι (by sync. ἀλεῦμαι *Theogn.* 575.). aor. 1. ἀλέασθαι and ἀλεύασθαι §. 185. *Obs.* The active is found *Æsch. Prom.* 567. ἄλευε 'avert', as ἄλευσον *S. c. Th.* 141. *Suppl.* 531. 'to protect by averting evil' *S. c. Th.* 88. ἀλεείνω in Homer is another form for ἀλέομαι.

ἁλίσκομαι 'I am taken', only in the pres. and imperf. The root is ΑΛΟΩ, hence fut. ἁλώσομαι, aor. in a passive sense, as from ἅλωμι (ἥλωσαν *Herod.* 1, 84.). ἥλων, commonly ἑάλων, ἁλοίην. (ἁλῷην *Hom. Od.* ο', 299. elsewhere only in later authors.) ἁλῶ, (ἁλώω *Il.* λ', 405. ἁλώῃ *Il.* ξ', 81.) 2nd pers. ἁλῷς *Arist. Plut.* 481. ἁλῶναι, ἁλώμεναι *Il.* φ', 495. ἁλούς. perf. (in a passive sense also) ἥλωκα, ἑάλωκα. See §. 161.[b] ἁλίσκω in the active voice is not found.

Note. In the Attic writers ἥλωκα occurs, but not ἥλων, instead of it ἑάλων[c], which has ᾱ, *Arist. Vesp.* 354. as ἁλόντε *Il.* ε', 487. elsewhere ἁλῶσαι, ἁλούς have ᾰ in the epic writers.

ἀλιτεῖν, aor. 2. in the epic writers. ἤλιτεν *Il.* ι', 375. *Hes. Sc.* 80. ἀλίτοιμι *Æsch. Prom.* 533. and mid. ἀλίτηται *Il.* τ', 265. ἀλίτοντο *Od.* ε', 180. ἀλιτέσθαι *Od.* δ', 378. ἀλιτημένος, the perf. partic., seems to have been formed from this aorist; it is written ἀλιτήμενος, as being present in its meaning, *Od.* δ', 807. The supposed root ἀλείτω, whence ἀλείτης, has been probably formed from the aorist. Other forms are ἀλι-

[a] Of ἀλέομαι, ἀλεύομαι, aor. 1. ἀλέασθαι, ἀλεύασθαι, see §. 182. Obs. 1.

[b] Thom. M. p. 257. Mœris, p. 178. et Piers. Fisch. 3 a. p. 26 seq.

[c] Dawes's Misc. Crit. p. 315. Piers. l. c. Of ἀλύσκω, fut. ἀλύξω, see §. 171.

τραίνω (from ἀλιτρός) *Hes.* Ἔργ. 239. and ἀλιτραίνεται (which others read ἀλιταίνεται) *ib.* 328.

ἅλλομαι 'I leap', fut. ἁλοῦμαι, Dor. ἁλεῦμαι *Theocr.* 3, 25. aor. 1. ἡλάμην *Eur. Or.* 278. ἡλάμεσθα *Ion.* 1422. ἥλατο, ἅλατο *Theocr.* Hence aor. 2. conj. ἅληται *Il.* φ', 536. and by §. 201, 9. ἅλεται *Il.* λ', 192. 207. For ἡλόμην aor. 2. indic. we should read ἡλλόμην imperf.[d] Of ἆλτο, ἅλμενος, see §. 193. *Obs.* 8.

ἁλφεῖν, an epic aorist, whence ἦλφον *Il.* φ', 79. ἄλφοι *Od.* ο', 452. It was lengthened as a present in ἁλφάνω *Eur. Med.* 292. and ἁλφαίνω.

ἁμαρτεῖν, aor. 2. as ἥμαρτον, ἁμάρτοιμι &c. For ἥμαρτον Homer uses ἤμβροτον also §. 16. *p.* 49. For the pres. ἁμαρτάνω is in use. ἁμαρτήσομαι is formed from ἥμαρτον, as ἀκαχήσει from ἤκαχον. perf. ἡμάρτηκα, ἡμάρτημαι. aor. 1. pass. ἡμαρτήθην[e]. ἡμάρτησα is found only in later writers.

ἀμβλίσκω 'I make an abortion', from ἀμβλόω. Hence fut. ἀμβλώσω.

ἀμπέχω. See ἔχω.

ἀμπλακεῖν, aor. 2. without present, in Pindar and the tragedians, ἤμπλακες *Eur. Alc.* 425. part. ἀμπλακών. The tragedians omit the μ to gain a short syllable *Eur. Alc.* 245. *Iph. A.* 124. It was probably inserted for euphony. See §. 40.[f]

ἀμφιέννυμι. See ἕω, ἔννυμι.

ἀναλίσκω 'I consume'. The tenses, except the pres. and imperf., are derived from ἀναλόω, which occurs also in the pres. and imperf. in the old Attic writers, *Æsch. S. c. Th.* 819. *Eurip. Med.* 325. *Thuc.* 2, 24. 3, 81. 6, 12. 8, 45. fut. ἀναλώσω. aor. ἀνάλωσα. perf. ἀνάλωκα, ἀνάλωμαι. aor. pass. ἀναλώθην.

Obs. As the second α in this verb is already long, it receives no

[d] Herm. ad Soph. Œd. T. 1311.

[e] Fisch. 3 a. p. 30. Herm. de Em. Rat. Gr. Gr. p. 269.

[f] Herm. de Em. Rat. Gr. Gr. p. 18 seq. Erf. ad Soph. Aj. 127. ad Œd. T. 474. ed. min. Elmsl. ad Med. 115. Blomf. Glossar. Prom. 112.

augment in the old Attic writers, though ἀνήλωσα appears also to have been said in the language of common life. See §. 166. *Obs.* 2.

224. ἀνδάνω 'I please', from ἥδω, which signifies, actively, 'to delight', as ἥδεσθαι 'to delight oneself': from this also the tenses come. The imperf. in Homer has a double augment, ἐήνδανε *Il.* ω′, 25. *Od.* γ′, 143. aor. ἄδον *Il.* μ′, 80. and ἔαδον (§. 160.) with *a* short, (εὔαδεν, in Homer, see §. 9. p. 29.) opt. ἄδοιμι. conj. ἄδω. inf. ἀδεῖν. part. ἀδών. perf. ἔαδα with *a* long[a]. Some wrote this word, even in Homer, with sp. lenis ἀδεῖν[b]. The fut. ἀδήσεις *Herod.* 5, 39. is formed as from ἀδέω, as μαθήσῃ from μήθω. Thus also ἄδηκα in Hipponax, according to Eustathius *p.* 1721, 60. Plutarch *Comp. Cimon. et Lucull. t.* 3. *p.* 349. *ed. H.* has a form ἄδω, αἱ ἀριστοκρατικαὶ φύσεις ὀλίγα τοῖς πολλοῖς ἄδουσι καὶ πρὸς ἡδονὴν ἔχουσι, but it is doubtful.

Of ἀνοίγω, aor. ἀνέῳξα, &c. see §. 168. *Obs.* 1.

ἀνώγω 'I order', whence ἀνώγετε, ἀνώγοιμι, ἀνωγέμεν *Il.* ν′, 56. for ἀνώγειν. imperf. ἄνωγον *Il.* ε′, 805. *Od.* γ′, 35. fut. ἀνώξω *Od.* π′, 404. *Il.* ο′, 295. aor. 1. ἤνωξα *Hes. Sc.* 456. infin. ἀνῶξαι *Od.* κ′, 531. occur. The perf. ἄνωγα always has a present meaning (1st pers. plur. ἄνωγμεν for ἤνωγμεν *Hom. H. Apoll.* 2, 349.) it is without augment always in the Attic writers, but takes it in the plusq. perf.[c] In the imperative ἄνωχθι (§. 198. 3. b.) ἀνώχθω, ἄνωχθε *Eur. Herc. F.* 241. besides the form ἄνωγε, ἀνωγέτω, &c.[d] plusq. ἠνώγεα *Od.* ι′, 44. κ′, 263. ἠνώγειν. Another form ἀνωγέω occurs in *Il.* η′, 394.

ἤνωγα, ἀνώγω seems to be allied in signification to ἀνάσσω. fut. 1. ἀνάξω [fut. 2. ἀναγῶ]. perf. ἤνωγα, as ἔρρωγα from ῥήσσω, ῥάσσω. ἀνασσέμεν is quoted by *Hesychius, t.* 1. *p.* 343. in the sense of κελεύειν. From this perf. probably arose the new present ἀνώγω.

Analogous to this is γεγώνω 'I cry'; γεγωνέμεν *Il.* θ′, 223. λ′, 6. imperf. γέγωνεν *Il.* ξ′, 469. perf. γέγωνα. part. γεγωνώς *Il.* θ′, 227. λ′, 275. 585. &c. Another form is γεγωνέω, whence γεγώνευν *Od.* ι′, 47.

[a] Fisch. 3 a. p. 21. Herm. de Em. Rat. Gr. Gr. p. 263.

[b] Bœckh ad Pind. Pyth. 2, 96.

[c] Brunck. ad Eur. Andr. 955.

[d] Fisch. 3 a. p. 37.

ἀπαφών (not ἀπάφων) aor. 2. e. gr. ἐξαπαφὼν *Eur. Ion.* 717. ἐξαπαφοῦσα *Hom. H. in Ven.* 38. Indic. ἤπαφε *Od.* ξ', 379. 488. Conj. ἐξαπάφω *Od.* ψ', 79. Mid. ἀπάφοιτο *Il.* ι', 376. ξ', 160. An aorist, as if from the fut. ἀπαφήσω, is found *Hom. H. in Apoll.* 376. ἐξαπάφησε. Homer and Hesiod use as a present the lengthened form ἀπαφίσκω. It is probably connected with ἅπτομαι, ἁφή, signifying properly 'to cajole by handling, stroking'.

ἀπεχθάνομαι 'I am hated', lengthened probably from ἀπηχθόμην. No such pres. as ἀπέχθομαι is found, and ἀπέχθεσθαι *Thuc.* 1, 136. 2, 63. should be accented ἀπεχθέσθαι[e]. (Buttmann, however, justly scruples to regard the following passages as aorists: *Med.* 294. *Plat. Rep.* 1. *p.* 343 E. *Lys. c. Andoc. p.* 255. *ed. Reiske.*) fut. ἀπεχθήσομαι (§. 181. *Obs.* 3.) *Herod.* 1, 89. perf. ἀπήχθημαι *Thuc.* 1, 75.

ἀπόερσε *Il.* ζ', 348. Opt. ἀποέρσειε φ', 329. Conj. ἀποέρσῃ 'to destroy, to swallow up', of water. From *Il.* φ', 281. it may be conjectured that ἐρχθείς and ἀπόερσε belong to one root, though ἔρσε cannot be derived from ἔργω, εἴργω, nor ἐρχθείς from ἔρρω.

ἀπούρας in Homer, e. g. *Il.* α', 356. *Pind. P.* 4, 265. ἀπουράμενος in a passive sense *Hesiod. Sc. H.* 173. are forms of the aorist analogous to κατακτάς, as a passive κατακτάμενος. Probably the root was οὖρος, Ion. for ὅρος, 'the limit or boundary', whence the lengthened form ἀπουρίζω, in Attic ἀφορίζω, properly 'separate, by determining the boundary', *circumscribere*, as *Il.* χ', 489. So *Eurip. Alc.* 31. says, τιμὰς ἐνέρων ἀφοριζόμενος καὶ καταπαύων in the sense of the Homeric ἀπούρας. In the indicative a kindred form occurs, ἀπηύρας *Il.* θ', 237. ἀπηύρα *Il.* ι', 273. ἀπηύρω *Æschyl. Prom.* 28. ἀπηύρατο *Od.* δ', 646. as from ἀπαύρω, and imperf. ἀπηύρων *Il.* α', 430. as from ἀπαυράω. ἐπαυρεῖν is related to this form, as ἀπηύρω *Æsch. Prom.* 28. is used precisely in the sense of ἐπαυρέσθαι[f].

ἀρέσκω 'I please', a verb formed from ἀρέσω the fut. of ἄρω, used only in the pres. and imperf. The remaining tenses are sup-

[e] Elmsl. ad Eur. Med. 285. [f] Buttm. Lexilog. p. 75 seq.

plied by forms derived from the radical verb. Fut. ἀρέσω. aor. ἤρεσα. aor. pass. ἠρέσθην, ἀρεσθείην *Soph. Antig.* 500. (ἀρήρεκα perf. 1. occurs in *Sext. Emp. adv. Gramm.* 10, 266.)

ἀρημένος in Homer, explained by the grammarians by βεβλαμμένος, *confectus*, is a participle of unknown root[a].

225. (224) * ἄρω has, according to its two significations, two different futures:

1. In the sense of 'I annex, adapt', fut. ἄρσω. aor. ἦρσα *Il.* ξ', 167. 339. *Od.* φ', 45. imperf. ἄρσον *Od.* β', 289. 353. ἄρσας *Od.* α', 280. *Il.* α', 136. (perf. 1. does not occur, but ἄρκιος [ἄρκω] ἀρκέω appear to be derived from it). perf. pass. ἀρήρεμαι *Apoll. Rh.* 1, 787. 3, 833. 4, 677. (aor. pass. ἤρθην, ἄρθεν for ἤρθησαν *Il.* π', 211. by some derived from αἴρω). perf. 2. [ἦρα with the reduplication. §. 168. *Obs.* 2.] ἄρηρα, mostly intransitive, 'to fit, to be fast', as ἀρήρῃ *Od.* ε', 361. ἀρηρότες *Il.* ν', 800. ο', 618. plusq. perf. ἠρήρει *Il.* μ', 56. elsewhere without augment ἀρήρει. For ἄρηρα the Dorians said ἄρᾱρα, which was retained by the Attic poets, and by Lucian *t.* 3. *p.* 119. *Bip.* in ἄραρε or ἄρηρε 'it is determined'[b]. (Hence the adj. ἀραρός, ά, όν, adv. ἀραρῶς in Hesych. and ἀραρότως.) The participle ἀρᾰρυῖα is frequent in Homer, *Il.* ο', 737. ω', 318. §. 194. *Obs.* 2. *Hesiod. Theog.* 608. ἀρᾱρυῖαν. The aor. 2. has the reduplication ἤραρον *Od.* ε', 95. see 2. ἄραρον *Il.* μ', 105. conj. ἀράρῃ *Il.* π', 212. partic. ἀραρών *Od.* ε', 252. ἀραρόντε always transitive except *Il.* π', 214. ἄραρον *Od.* δ', 777. ἄρηρεν *Od.* ε', 248. seems to be the aor. with the middle syllable lengthened, as the connexion requires this tense. ἄρμενος 'fitting' appears to be the syncopated aor. 2. From the two perfects new present forms are derived; from ἄρηρα, προσαρήρομαι *Hesiod.* Ἔργ. 429. from ἤραρον, ἀράρω (ἄραρεν *Soph. El.* 147. in the Chor.) lengthened into ἀραρίσκω *Od.* ξ', 23.

2. In the sense *conciliare*, 'to render favourable, satisfied', it agrees in flexion with the former only in ἄρσαντες κατὰ θυμόν *Il.* α', 136. ἤραρε θυμὸν ἐδωδῇ *Od.* ε', 95. Otherwise it makes fut. ἀρέσω, ἀρέσομαι or ἀρέσσομαι *Il.* δ', 362. ζ', 526.

[a] Heyne ad Il. σ', 434.

[b] Porson ad Eurip. Or. 1323.

Od. θ', 402. aor. ἤρεσα, e. g. δόρπῳ τε ποτῆτί τε θυμὸν ἄρεσσαν *Apoll. Rh.* 3, 301. inf. ἀρέσαι *Il.* ι', 120. mid. ἀρέσασθαι. But συναρέσσετε μενοινήν *Apoll. Rh.* 3, 901. and θέμιν συναρέσσαμεν 4, 373. appears to come from the foregoing.

αὐξάνω, from ἀέξω αὔξω. fut. αὐξήσω. §. 181. *Obs.* 3. aor. ηὔξησα. perf. p. ηὔξημαι. aor. pass. ηὐξήθην. ἀεξηθέντι *Apoll. Rhod.* 2, 511. The pres. αὔξω, imperf. ηὖξε *Plat. Rep.* 8. *p.* 569 B. occurs often in Plato, *Xen. Cyrop.* 5, 5, 10. &c. but more frequently in the poets[c].

ἄω is the root of three words of different significations:

1. 'to satiate', aor. 1. act. (ἆσα) ἄσαιμι *Il.* ι', 489. inf. αἵματος ἆσαι Ἄρηα &c. 'to satiate one's-self', in the phrase λιλαιομένη χροὸς ἆσαι. pres. pass. ἆται in *Hesych.* ἄᾶται *Hes. Sc. Herc.* 101. infin. ἄμεναι (ἄμμεναι) for ἀέμεναι *Il.* φ', 70. Hence ἄατος *Hes. Theog.* 713. ἆτος 'insatiable'. ἄδος 'satiety, disgust', ἄδην, ἀδδήσειε, and ἀδδηκότες *Od.* α', 134. *Il.* κ', 98. are connected with this root.

2. 'to blow', commonly ἄημι, ἄησι *Hesiod.* Ἔργ. 512. 514 seq. 3rd pers. pl. ἄεισι (ἀεῖσι?) *Theog.* 875. like τίθησι, τιθεῖσι. part. ἀείς, ἀέντες &c. It keeps the η in ἀῆναι, or ἀήμεναι *Il.* ψ', 214. pass. ἄηται *Apoll. Rh.* 4, 1673. part. ἀήμενος *Od.* ζ', 131. imperf. ἄητο. The root ἄω is found *Od.* ε', 478. τ', 440. διάει, and in *Apoll. Rh.* imperf. ἄον.

3. 'to sleep', aor. 1. ἄεσα *Od.* τ', 342. comp. γ', 151. 490. ο', 40. 188. ἄσαμεν *Od.* π', 163.

B.

Βάω occurs in the pres. (προβῶντες) only in a verse of Cratinus[d] *ap. Bekk. Anecd. Gr. p.* 371, 2. and the Doric treaty *Thuc.* 5, 77. (ἐκβωντας) elsewhere only in derivative tenses and forms. 226. (225)

1. in an intransitive sense perf. and plusq. perf. βέβηκα, by sync. §. 198. 3. βέβατον, βέβαμεν, βέβατε, βεβᾶσι. conj. ἐμβεβῶσι *Plat. Phædr. p.* 252 E. inf. βεβάναι (βεβάμεν *Il.* ρ', 359.) in Herodotus and the Attic poets, as *Eurip. Heracl.* 611.

[c] ἄχθομαι, fut. ἀχθέσομαι, aor. ἠχθέσθην does not belong to this place, since all its tenses are derived from one root, according to a regular analogy: §. 173.

[d] Blomf. Gloss. Æsch. Ag. 74.

part. βεβώς, βεβῶσα. ἐβεβήκειν (3rd pers. pl. βέβασαν *Il.* ρ′, 286.) Some compounds have also a perf. pass. and aor. pass. παραβεβάσθαι *Thuc.* 1, 123. ξυμβεβάσθαι *id.* 8, 98. παραβεβασμένος *Dem. p.* 214. *extr.* ἀναβεβαμένος *Xenoph. Hipparch.* 4, 3, 4. παραβαθῇ, ξυμβαθῇ, -βαθείς *Thuc.* 3, 67. 4, 23. 30. *Xenoph. de re equ.* 3, 4. Fut. med. βήσομαι, Dor. βασεῦμαι *Theocr.* 2, 8. aor. med. ἐβησάμην only in Homer. For the present βάω was used intransitively, lengthened into βιβάω, whence βιβᾷ *Hom. H. in Merc.* 225. βιβῶντα *Il.* γ′, 22. βιβῶσα *Od.* λ′, 539. βίβημι, whence βιβάς *Il.* η′, 213. &c. βιβάντα *Il.* γ′, 22. βιβάσθω *Il.* ν′, 809.[a] and βαίνω, which remained alone in common use in the pres. and imperf. From βίβημι came aor. 2. ἔβην alone in use, and which keeps η throughout like ἔστην. imper. βῆθι, βῆτω. opt. βαίην. conj. βῶ. inf. βῆναι. βήμεναι *Od.* θ′, 518. βᾶμεν *Pind. Pyth.* 4, 9. partic. βάς.

From other tenses of this verb again are derived new present forms: βάσκε in βάσκ' ἴθι (from βάσκον instead of ἔβην, as στάσκον for ἔστην) *Il.* θ′, 399. β′, 234. *Apoll. Rh.* 4, 210. also βάσκε alone *Æsch. Pers.* 662. ἐπιβασκέμεν transit. *Il.* β′, 234. βήσομαι, ἐπιβήσεο *Il.* θ′, 105. whence ἐβήσετο *Il.* ε′, 745. θ′, 389.[b] imperf. ἐβήσετο *Il.* ε′, 745. used indiscriminately with ἐβήσατο, βησατο, &c.

Obs. 1. ἐμβέβακεν is found *Pind. Pyth.* 10, 19. in a transitive sense; so ἐπιβῆτον *Od.* ψ′, 52. καταβαίνει *Pind. Pyth.* 8, 11. ἀναβησάμενοι *Od.* ο′, 474.

Obs. 2. In the syncopated perf. partic. βεβαυῖα is found *Il.* ω′, 81. the Attics said only βεβῶσα §. 198, 3, f.

Obs. 3. In the aor. 2. ind. Homer has the short vowel instead of the long, ἐβάτην, βάτην *Il.* α′, 327. ε′, 778. &c. ὑπέρβασαν for ὑπερέβησαν *Il.* μ′, 469. ἔβαν for ἔβησαν *Il.* α′, 391. &c. See §. 212, 8.

In the imperat. in compound verbs βα is frequently used by the poets for βῆθι, as εἴσβα *Eurip. Phœn.* 203. ἐπίβα *id. Ion.* 167. ἔμβα *id. El.* 113. πρόβα *Aristoph. Ach.* 262. κατάβα *id. Ran.* 35. (§. 210, 5.)

[a] Blomf. ad Æsch. Pers. 668.

[b] Heyne ad Il. γ′, 262. (comp. ad β′, 35. ε′, 745.) maintains that we should write βήσετο, in connexion with other imperfects; otherwise βήσατο. But in the passages quoted the imperfects have the force of aorists. Buttmann L. Gr. p. 418 not. considers ἐβήσετο as alone correct.

In the optat. *βαῖμεν* for *βαίημεν*, e. g. *Eur. Ph.* 593. (§. 210, 6.)

The conjunctive is in Ionic *βέω*, e. g. *ἐπιβέωμεν Herod.* 7, 50, 2. in Homer with lengthened *ε*, the short vowel following in the plur. instead of the long, *βείω Il. ζ'*, 113. *καταβέωμεν Il. κ'*, 97. (§. 11, p. 38. §. 202, 9.) The Homeric *βέομαι* appears to have a similar origin *Il. ο'*, 194. *βέῃ Il. π'*, 852. *ω'*, 131. *βείομαι Il. χ'*, 431. in the sense of *ζήσομαι*, 'I shall live', properly 'I shall walk upon the earth'. Here the conjunctive receives the sense of the future, as is probably the case in *πίομαι* for *πίωμαι*[c].

2. In a transitive sense, only fut. *βήσω*, and aor. 1. *ἔβησα*, probably only in Ionic writers, as *Herod.* 6, 107. 8, 95. and poets, as *Eurip. Alc.* 1076. *Hel.* 1636. As a transitive pres. *βιβάζω* was used, fut. *βιβάσω*, *βιβῶ*, as *βιβῶν Soph. Œd. C.* 381. for *βιβάσον*, aor. *ἐβίβασα*.

βάλλω is conjugated regularly: fut. (Ion. *βαλέω*, *βαλέοντι* 227.
Od. λ', 608.) *βαλῶ*, *ἐσβαλοῦσι Thuc.* 2, 99. *βαλοῦντες* 4, 8. (226)
97. *βαλεῖν* 1, 58. *βαλλήσω* in the poets §. 181. *Obs.* 3. aor. *ἔβαλον*. perf. *βέβληκα* by syncope for *βεβάληκα*, §. 187, 5. perf. pass. *βέβλημαι*. aor. pass. *ἐβλήθην*. But Homer has an aorist as from a form in *-μι*, e. g. *ξυμβλήτην Od. φ'*, 15. inf. *ξυμβλήμεναι Il. φ'*, 578. pass. *ξύμβλητο Il. ξ'*, 39. &c. *ξυμβλητο ib.* 27. opt. *βλείμην*, *βλεῖο Il. ν'*, 288.[d] and lengthened *βλήεται Od. ρ'*, 472. infin. *βλῆσθαι Il. ε'*, 115. part. *βλήμενος*. fut. *συμβλήσεαι Il. υ'*, 335. Βολέω is a derivative form (as from *βάλλω*, *βαλῶ*, *βέβολα*), *βεβολήατο Il. ι'*, 3. *βεβολημένος Il. ι'*, 9. *Apoll. Rh.* 1, 1269. 2, 409.

βαρύνω 'I load', has the following tenses derived from *βαρέω*, which in the present occurs only in later writers. Perf. act. *βεβάρηκα*, used passively *Od. γ'*, 139. *τ'*, 122. perf. pass. *βεβάρημαι Plat. Symp. p.* 203 B. *Apoll. Rh.* 1, 1256. Lucian also *D. Mort.* 10, 4. has a fut. *βαρήσει*[e].

βέομαι. See *βάω* 1. *Obs.* 3.

[c] Heyne ad Il. *ο'*, 194. Others assume a present *βέω*. Etym. M. p. 198, 5. Eust. ad Il. *τ'*, p. 1090, 5. derives *βιῶ* from the conj. *βῶ*, as *μειδιῶ* from *μειδῶ*, *λιῶ* λελιημένος from *λῶ*.

[d] Fisch. 3 a. p. 49 seq.

[e] Thom. M. p. 141 seq. Græv. ad Luc. Solœc. p. 484.

βιβρώσκω 'I eat', from ΒΟΡΕΩ, βορά, ΒΡΟΩ, (§. 221, 1, 5.) fut. βρώσομαι (only in later authors *Lob. ad Phryn.* 344.) perf. act. βέβρωκα. (For βεβρωκότες *Soph. Antig.* 1022. βεβρῶτες.) pass. βέβρωμαι. fut. 3. pass. βεβρώσομαι *Od.* β', 203. aor. 1. pass. ἐβρώθην. fut. 1. pass. βρωθήσομαι from βρόω. aor. 2. act. ἔβρων, as from βρῶμι, *Callim. H. in Jov.* 49. *Hom. H. in Apoll.* 1, 126. Another form βεβρώθω §. 221. II, 2. occurs in Homer *Il.* δ', 35.

βιόω 'I live', forms, besides the fut. βιώσομαι *Plat. Rep.* 6. *p.* 496 E. 498 C. perf. pass. βεβίωται, βεβιωμένος, and the aor. 1. ἐβίωσα, (e. g. *Plat. Phædon. p.* 113 D. *Xen. Œcon.* 4, 18.) an aor. 2. as from βίωμι, ἐβίων *Thuc.* 5, 26. *Plat. Rep.* 10. *p.* 614 B. *Andocid. p.* 62. *ed. R.* imperat. (βίωθι) βιώτω *Il.* θ', 429. opt. βιώην. conj. βιῶ *Plat. Phædon. p.* 113 *extr.* inf. βιῶναι. part. βιούς *Plat. Rep.* 10. *l. c.* βιούντων *ib. p.* 615 C. *Eur. Fr. Archel.* 30. has βιοῦν inf. pres., and *Herod.* 2, 177. βιοῦται pres. pass. in intransitive sense.

βιόμεσθα *Hom. H. Apoll.* 2, 349. is a peculiar form, in the sense of the future; as πίομαι, related probably to βέομαι. See βαίνω.

A peculiar anomaly is found in this verb, that the middle has a transitive sense in the aor. 1. *Od.* θ', 468. σὺ γάρ μ' ἐβιώσαο, κούρη, particularly ἀνεβιωσάμην, which is referred to ἀναβιώσκομαι[a], and which in the present is used not only intransitively, as *Plat. Phædon. p.* 72 C. D. but also transitively *id. Criton. p.* 48 C.

βλαστάνω 'I bud', from βλάστω, whence also the tenses are derived: fut. βλαστήσω §. 181. *Obs.* 3. (a. 1. ἐβλάστησα only in later writers) a. 2. ἔβλαστον. perf. βεβλάστηκα and ἐβλάστηκα §. 164.

βλώσκω. See μολεῖν.

βούλομαι 'I will', fut. βουλήσομαι according to §. 181. *Obs.* 3. ἐβουλήθην and ἠβουλήθην §. 162. *Obs.* 3. &c. Homer has also βόλεσθε, and with other poets a perf. mid. προβέβουλα.

[a] Fisch. 3 a. p. 53 seq.

ΒΡΟΩ. See βιβρώσκω.

βράχε, ἔβραχε, aor. 2. in Homer, which occurs in no other tense, to 'rattle, crack'; ἔβραχε 'he cried' *Il.* ε', 859.

Γ.

Γαμέω 'I marry', takes only the aor. 1. act. from ΓΑΜΩ 228.
or ΓΗΜΩ ἔγημα (Dor. ἔγαμα *Pind. Nem.* 4, 105. *Theocr.* 3, (227)
40.). ἐγάμησα was found in Menander and other writers, but now occurs only in the New Testament[b]. In the fut. γαμέσσεται in Homer *Il.* ι', 94. γαμέω *ib.* 388. 391. comp. *Od.* ο', 521. δ', 208. α', 275. Att. γαμῶ, γαμεῖς *Soph. Ant.* 750. *Eur. Alc.* 379. perf. γεγάμηκα. aor. 1. pass. ἐγαμήθην, but γαμεθεῖσα *Theocr.* 8, 91.[c] appears to come from γήμω.

ΓΑΩ. See ΓΕΝΩ.

γέντο in Homer, 'he took', for ἕλετο. The γ stands for the digamma or *spiritus asper*, as in γάδεται, γοῖνος, γέντερ in Hesychius for ἥδεται, οἶνος, ἔντερον[d]. From Fἕλετο came Fέλτο, and changing λ into ν (as in κέντο for κέλετο, which is quoted from Alcman, ἦνθε Dor. for ἦλθε) Fέντο, γέντο. No part of this verb occurs elsewhere in the ancient writers; but Hesychius adduces γέννου for ἕλου, Fέλου[e].

ΓΕΝΩ or γείνω, an old verb, which was lengthened into γείνομαι and γίγνομαι (γιγένομαι). Of ΓΕΝΩ there occur a. 2. mid. ἐγενόμην (γενέσκετο *Od.* λ', 208.) perf. mid. γέγονα. fut. 1. γενήσομαι. perf. γεγένημαι (§. 187, 5.) In the Dorian (*Phrynich. p.* 108.) and later writers aor. 1. ἐγενήθην[f]. ἣν γενήσῃ *Eur. Iph. A.* 1181. as conj. of an aor. 1. mid. ἐγενησάμην is very suspicious. From this or from γείνομαι comes aor. 1. mid. ἐγεινάμην, which has an active signification, 'I have begotten', and occurs in prose writers also, as *Xenoph.*

[b] Lob. ad Phryn. p. 742.

[c] Hermann Leipz. Litt. Zeit. 1807. no. 37. maintains that γαμηθεῖσα means 'asked in marriage', γαμεθεῖσα 'married'. Comp. Eust. ad Il. p. 758, 22. Lob. ad Phryn. l. c.

[d] Interpr. ad Hesych. t. 1. p. 818, 26. So Eust. ad Il. θ', p. 697, 19. ν', p. 918, 26.

[e] Heyne ad Il. θ', 43. Ern. ad Callim. H. in Cer. 44.

[f] Thom. M. p. 189 seq. Lob. ad Phryn. p. 108 seq.

Mem. Socr. 1, 4, 7. although rarely; the more usual form is γεννάω, derived from ΓΕΝΩ.

γείνομαι occurs only in Ionic and Doric poets in the present and imperf. e. g. γείνεαι *Od.* υ′, 202. (transitive), elsewhere intransitive γεινόμεθα *Il.* χ′, 477. γεινόμενος *Od.* δ′, 208. *Il.* κ′, 71. υ′, 128. imperf. γείνοντο *Theocr.* 25, 124.[a]

γίγνομαι, later γίνομαι, is used only in the pres. and imperf.[b]

Another old form was ΓΑΩ (as ΤΑΩ τείνω, ΚΤΑΩ κτείνω are different forms of one verb), the perf. of which, γεγάατον (§. 198, 3.) occurs in the Ionic poets: plur. γέγαμεν, γεγάατε, γεγάασι. inf. γεγάμεν *Il.* ε′, 248. *Pind. Ol.* 9, 164. for γεγάναι, as τεθνάμεν for τεθνάναι. part. γεγαώς (Attic γεγώς, as ἑσταώς, ἑστώς *Eurip. Ph.* 641. *Alc.* 860.) γεγαυῖα (in Attic γεγῶσα *Eurip. Alc.* 532.) plusquam perf. ἐκγεγάτην *Od.* κ′, 138. From γέγηκα, whence γέγαα appears to have arisen, comes a new present γεγήκω, Dor. γεγάκω, *Pind. Ol.* 6, 83. as from γέγαα the present γεγάω, ἐκγεγάονται *Hom. H. in Ven.* 197.

Obs. For ἐγένετο is found also ἔγεντο *Hesiod. Th.* 283. 704. *Theocr.* 1, 88. *Pind. P.* 3, 154.

γηθέω 'I rejoice', has a perf. γέγηθα from γήθω.

γηράσκω 'I grow old', from γηράω, whence it also takes its tenses. imperf. ἐγήρα *Il.* ρ′, 197. fut. γηράσω *Plat. Rep.* 3. *p.* 393 E. The Attics instead of γηρᾶσαι (*Xen. Mem. S.* 3, 12, 8.) more commonly say γηράναι, as if from γήρημι, as part. γηράς *Il.* ρ′, 197. ἐγήρα, γηράς, γηράναι appear to be used for past time generally, and sometimes for the imperf., sometimes for the aor. *Hesiod.* Ἔργ. 188.[c] Comp. διδράσκω.

γίγνομαι. See ΓΕΝΩ.

γιγνώσκω 'I know', Attic, (in writers not Attic) γινώσκω[d],

[a] Bekker Jen. Litt. Zeit. 1809. no. 249. p. 171. considers γείνομαι as merely a different orthography of γίνομαι.

[b] γίγνου, according to Blomf. ad Æsch. Pers. 176. does not occur in the tragedians. See Matthiæ ad Eur. Hipp. 304.

[c] Thom. M. p. 192. Mœris, p. 115.

[d] Valck. ad Phœn. 1396. Brunck ad Aristoph. Ran. 52. ad Eur. Med. 14.

from νοέω, ἐνόησα, Ion. ἔνωσα. See §. 221. 1, 5. The tenses come 1. from the more simple form ΓΝΟΩ, fut. γνώσομαι. perf. ἔγνωκα. perf. pass. ἔγνωσμαι. aor. 1. pass. ἐγνώσθην. In Ionic ἀναγινώσκω in the sense of 'persuade', has an aor. 1. ἀνέγνωσα *Herod.* 1, 68. 87. 8, 8. &c. 2. in the aor. 2. the form in -μι, ἔγνων. imperat. γνῶθι. opt. γνοίην. (Of γνῷην see §. 198, 2. plur. γνοῖμεν, γνοῖεν for γνοίημεν, γνοίησαν[c]). conj. γνῶ. inf. γνῶναι. part. γνούς. aor. 2. mid. opt. συγγνοῖτο occurs *Æsch. Suppl.* 231. *Pind. Ol.* 13. *init.* γνώσομαι is rather *cognoscam, virtutes percensebo* (as *Ol.* 6, 163.) than *celebrabo.*

γοάω. imperf. γόον *Il.* ζ', 500. from γόω.

Δ.

ΔΑΩ has several derivative forms, which are different also in signification: δαίω, δήω, δάζω, διδάσκω, δαίνυμι. 229. (228)

From *ΔΑΩ, 1. 'I teach, learn', comes aor. 2. act. ἔδαον, ἔδαεν *Theocr.* 24, 127. 'learnt, taught, had taught' *Apoll. Rh.* 3, 529. 4, 989. aor. 2. pass. ἐδάην. opt. δαείην. conj. δαῶ (*Il.* β', 299. δαείω *Il.* π', 423. &c.) infin. δαῆναι and δαήμεναι. part. δαείς ('learn to know, experience, try'). In the fut. it has, as from ΔΑΕΩ, δαήσομαι *Od.* γ', 187. τ', 325. perf. act. δεδάηκα 'I have learnt'; or δέδαα, in the part. δεδαώς, 'learned, experienced'; in the indic. however δέδαεν 'he had taught', in Homer: in Orpheus *Argon.* 126. where it signifies also 'he was taught, he understood', it is probably the imperf. of the derivative form δεδάω. See below. Perf. pass. δεδάημαι, inf. δεδαῆσθαι 'to experience' *Apoll. Rh.* 2, 1154.

From δάω, in this sense, is derived, 1. διδάσκω. 2. *δήω, which has the sense of the fut. 'I shall find' *Il.* ν', 260. ι', 418. 681. 3. δεδάω (from the perf. δέδαα), whence δέδαον in Hesychius (ἔδειξαν, ἐδίδαξαν), and δέδαεν in Homer *Od.* ζ', 233. θ', 448. υ', 72. ψ', 160. is derived; since, like all the forms derived from perfects, it always occurs in the imperf. in the sense of a plusquam perf. 'he had taught'. 4. δεδάημι, whence

[c] Mœris, p. 112.

δεδάασθαι *Od.* π′, 316. which however may be for δεδᾶσθαι from δεδάω, δεδάομαι.

2. *ΔΑΩ 'I burn', transitive, occurs more commonly in the form δαίω *Il.* ν′, 317. *coll.* φ′, 376. Thence perf. δέδηε intrans. *Il.* ν′, 736. plusq. δεδήει *Il.* μ′, 35. *Hesiod. Sc. Herc.* 62. (others write δέδηε, δεδήει.) aor. 2. mid. conj. δάηται *Il.* ν′, 316. φ′, 375. (hence δαΐειν 'to lay waste' *Decret. Byz. ap. Dem. de Cor. p.* 255. δαΐζειν &c. in Homer. δεδαιγμένος *Pind. Pyth.* 8, 125. δῆϊος 'hostile', δηοῦν 'to lay waste') δεδαυμένων, quoted by the *Etym. M. p.* 250, 18. is from δάω, δάϝω, δαύω.

ΔΑΙΩ 'I divide', perf. Ionic only, δεδαίαται *Od.* α′, 23. The forms of δάω are more common in this sense. δασσάμεθα *Od.* ι′, 42. δάσσαντο *Il.* α′, 368. δέδασται *Il.* α′, 125. διαδάσηται *Herod.* 7, 220. δατέομαι is a lengthened form of δαίω in this sense, and

δαίνυμι 'I give to eat', transitive, (imperat. δαίνυ *Il.* ι′, 70.) pass. δαίνυμαι, 2nd pers. δαίνυσαι *Od.* φ′, 290. opt. δαίνῦτο *Il.* ω′, 665. plur. δαινύατο *Od.* σ′, 247. See §. 197, b. conj. δαινύῃ *Od.* θ′, 243. τ′, 328. imperf. δαίνυ' *Il.* ω′, 63. for ἐδαίνυο. It takes its tenses from δαίω, δαίσειν *Il.* τ′, 299. ἔδαισε *Herod.* 1, 162. δαισάμενος *Od.* η′, 188. δαισθείς *Eur. Heracl.* 917.

δάκνω, lengthened from ΔΗΚΩ, whence also the tenses are formed, fut. δήξομαι. perf. pass. δέδηγμαι. aor. 1. pass. ἐδήχθην. aor. 2. act. ἔδακον[a].

δαρθάνω 'I sleep', from ΔΑΡΘΩ. Hence aor. 2. ἔδαρθον, in the poets ἔδραθον §. 193. *Obs.* 4. καδδραθέτην *Od.* ο′, 494. παραδραθέειν *Il.* ξ′, 163. *Apoll. Rh.* 2, 1229. has also κατέδαρθεν 3. plur. as if from ἐδάρθην, probably misled by the θ usually characteristic of the aor. 1. pass., or as ἔδρακον, ἐδράκην. καταδαρθέντα *Arist. Plus.* 300. is unquestionably a false orthography[b].

[a] δέδμηκα, ἔδαμον, ἐδάμην come from δάμω, which is conjugated like κάμνω.

[b] Jen. Litt. Z. 1809. no. 247. p. 155. Wyttenb. ad Plut. p. 557. Dobree ad Arist. Plut. 300.

δέατο occurs in a single passage *Od.* ζ', 242. in the sense of ἐδόκει. The 1st pers. pres. must be δέαμαι[c].

δείδω. See ΔΕΙΩ.

δείκνυμι from ΔΕΙΚΩ, whence also the tenses, fut. 1. δείξω, aor. 1. ἔδειξα, perf. pass. δέδειγμαι, aor. 1. pass. ἐδείχθην, &c. are derived. In Ionic it is δέκω, fut. δέξω, &c. and takes ε for ει throughout.

Obs. δέκω appears to be the original form, and δείκω only the same made long. It seems properly to have signified, 'I stretch out the hand', either to point out something (δείκνυμι), to take something (δέχομαι, which in Ionic was δέκομαι, whence Att. πανδοκεῖον), or to give the hand to any one as a token of welcome. In the last sense δείκνυμαι occurs in Homer *Il.* ι', 196. *Od.* δ', 59. In the perf. it has in that case (δείδεγμαι) δειδέχαται for δεδέχαται. δείδεκτο.—δεικανάομαι, δεδίσκομαι, δειδίσκομαι, are kindred forms. Of δέκομαι in the sense 'receive', 'await an enemy', there is a lengthened epic form δοκέω or δοκάω §. 221. II, 1. whence δεδοκημένος and δοκεύω. In this sense *Herod.* 1, 80. &c. uses προσδέκεσθαι for προσδοκᾶν.

ΔΕΙΩ or δίω (*Il.* ε', 566. ι', 433. &c.) 'I fear', the radical word of δείδω, which is found only in the 1st pers. sing. From ΔΕΙΩ or δείδω comes fut. δείσομαι, aor. 1. ἔδεισα, perf. δέδοικα (for δέδεικα according to the analogy of ἐδήδοκα &c. §. 186, 4.) The other perfect δέδια is either formed from δέδοικα, by omitting κ, as in δέδαα, γέγαα, and changing the diphthong into the short vowel, as ἐπέπιθμεν, ἔἴκτην, from πέποιθα, ἔοικα, §. 198, 3. *p.* 311. in which case it will be a solitary example of such a syncope in the 1st pers. sing., or immediately derived from the present δίω, as δέδουπα, ἄνωγα[d]. This form in the plural suffers syncope δέδιμεν, δέδιτε, plusquam perf. ἐδέδισαν, for δεδίαμεν, δεδίατε, ἐδεδίεσαν[e]. In Attic δέδια is only used by the poets, but δέδιμεν, δέδιτε, δεδίασι, ἐδέδισαν. inf. δεδιέναι, part. δεδιώς, plusq. ἐδεδίειν, more used than δεδοίκαμεν, &c. (ἐδεδοίκειν *Plat. Rep.* 5. *p.* 472 A. &c.) A conjunctive also δεδίῃ, 230. (229)

[c] See Clarke and Ernesti ad loc.

[d] Fisch. 3 a. p. 69. Herm. de Em. Rat. Gr. Gr. p. 275.

[e] The forms δεδίαμεν and ἐδεδίεσαν are found in later writers; the latter also in Thuc. 4, 55. without v. r. See Lobeck ad Phryn. p. 180 seq.

δεδίωσι occurs in *Xen. Rep. Ath.* 1, 11. *Isocrat. Paneg. p.* 73 C. *ad Phil. p.* 96 B. also *contr. Euthyn. p.* 704. *ed. L.* In the imperative it has the form of a verb in -μι, δέδιθι *Arist. Vesp.* 372. *Equ.* 230. See §. 198. 3. b.

Obs. 1. Homer says δείδοικα, δείδια, δείδιμεν, δείδιθι, &c. *Apoll. Rh.* 3, 753. has a particip. perf. δειδυῖαν for δειδυῖαν.

2. The middle δίομαι and the derivative form δεδίσκομαι (Hom. δειδίσκομαι) δεδίσσομαι, δεδίττομαι (δειδίσσ.)[a], have a transitive sense, 'I frighten, scare'. Another form is δίημι 'I chase', whence ἐνδίεσαν *Il.* σ', 584. pass. δίενται *Il.* ψ', 475. 'they flee'.

3. Of the orthography ἔδδεισε &c. see §. 16. p. 48. §. 19, b. p. 52.

ΔΕΚΩ. See δείκνυμι.

δέρκω, δέρκομαι 'I see', aor. ἔδρακον in Homer, in a passive form ἐδράκην, δρακεῖσα *Pind. Pyth.* 2, 38. δρακέντες *Nem.* 7, 4. aor. 1. pass. ἐδέρχθην in active sense *Soph. Aj.* 425. perf. δέδορκα.

δέω 'I bind': fut. δήσω. aor. ἔδησα. but perf. δέδεκα. pass. δέδεμαι (but fut. 3. δεδήσομαι). aor. pass. ἐδέθην §. 187, 6. 188. 1. b. In the fut. the Attics use δεδήσομαι rather than δεθήσομαι[b].

δεῖ, impers. *oportet.* fut. δεήσει. aor. ἐδέησε §. 181. *Obs.* 3. Of the Attic δεῖν for δέον see §. 50. *p.* 94. δῆσεν is found *Il.* σ', 100. for ἐδέησεν, personally.

δέομαι 'I need, beg': fut. δεήσομαι. aor. ἐδεήθην (not ἐδεησάμην). Homer says δεύομαι, δευήσεσθαι, with the digamma. δεούμεθα for δεησόμεθα §. 181. *Obs.* 3. is quoted in *Lex. Sangerm. ap. Bekk. Anecd. p.* 90, 3. from Epicharmus.

ΔΗΚΩ. See δάκνω.

διδράσκω, lengthened from ΔΡΑΩ, whence also δρασκάζω *Lysias, p.* 359. From this also the tenses are derived, which, however, have throughout α long, in Ionic η. fut δράσομαι. aor. 1. ἔδρασα *Xen. Cyrop.* 5, 2, 15. &c. ἀποδράσῃ *Theoph. Char.* 18. perf. δέδρακα. For ἔδρασα ἔδραν (Ion. ἔδρην), as

[a] Piers. ad Mœr. p. 118. M. p. 200.
[b] Mœris, p. 123. c. n. Piers. Thom.

from ΔΡΗΜΙ, is a more Attic form, which also has ἔδραν in the 3rd pers. plur. with *α* short[c]. opt. δραίην. conj. δρῶ δρᾷς δρᾷ. inf. δρᾶναι. part. δράς δρᾶσα. This verb scarcely occurs except in composition, ἀποδιδρ. διαδιδρ. ἐκδιδρ.

δίζημαι 'I seek', keeps the *η* throughout. δίζηαι *Od.* λ′, 100. δίζηται, with the v. r. δίζεται in Herod. infin. δίζησθαι with v. r. δίζεσθαι *Hes.* Ἔργ. 601. *Herod.* 1, 94. part. διζήμενος. fut. διζησόμεθα *Od.* π′, 239. Homer has also δῖζε, *Il.* π′, 713, 'he pondered', as from δίζω.

δοάσσατο, aor. 1. mid. and fut. δοάσσεται *Il.* ψ′, 339. equivalent to ἔδοξε, δόξει. The present appears to have been δοάζομαι, whence ἐνδοιάζειν, and that from δοός for δοιός, ἐν δοιῇ μάλα θυμός. With these is reckoned also δόατο *Od.* ζ′, 242. for which is now read δέατ'.

δοκέω 'I appear', takes most of its tenses from the old word ΔΟΚΩ. fut. δόξω. aor. 1. ἔδοξα. perf. pass. δέδογμαι. The regular forms occur only in the poets or elder prose writers. fut. δοκήσω *Æsch. Prom.* 386. aor. ἐδόκησα *Od.* υ′, 93. *Pind. Ol.* 13, 79. *Æsch. S. c. Th.* 1038. *Eurip. Heracl.* 187. 246. 262. perf. δεδόκηται *Herod.* 7, 16, 3.

δουπέω 'to resound', aor. ἐδούπησε, and with *γ* inserted ἐγδούπησεν *Il.* λ′, 45. as in ἐρίγδουπος, βαρύγδουπος *Pind. Ol.* 6, 138. μελίγδουπος *id. Nem.* 11, 23. which is compared with κτυπέω = τύπτω. From the old form δούπω comes δεδουπότος *Il.* ψ′, 679.

δύναμαι 'I can', a passive form, as ἵσταμαι, δύνασαι δύναται, opt. δυναίμην, conj. δύνωμαι, has, like this, in the fut. δυνήσομαι, as from ΔΥΝΑΩ. aor. 1. mid. ἐδυνησάμην *Il.* ε′, 621. ζ′, 33. (for δυνήσησθε *Demosth. π. παραπρ. p.* 445. 1. Bekker reads from MSS. δύνησθε. δυνήσασθαι &c. does not occur in the Attic writers[d].) aor. 1. pass. ἐδυνήθην, more Attic ἠδυνήθην (see §. 162. *Obs.* 3.) ἐδυνάσθην *Il.* ψ′, 465. *Od.* ε′, 319. *Herod.* 2, 19. 140. *Eur. Ion.* 885. (867). *Xen. Hell.* 2, 3, 33. as from ΔΥΝΑΖΩ[e]. perf. pass. δεδύνημαι.

[c] Thom. M. p. 93. Mœr. p. 37. Lob. ad Phryn. p. 737 seq. Meineke ad Menandr. p. 77.

[d] Lob. ad Phryn. p. 719.

[e] Wessel. ad Herod. p. 553. 86.

Obs. In the pres. conj. 2nd pers. it makes δύνῃ *Plat. Phædon. p.* 58 D. which form occurs also in the indicative for δύνασαι in later writers[a]. δύνᾳ for δύνασαι *Theocr.* 10, 2. is Doric.

For ἐδύνασο a more Attic form is ἠδύνω, which also occurs in the elder authors *Hom. Il. Merc.* 405. ἐδύνω[b]. The Ionians say also δυνέαται ἐδυνέατο, for δύνανται ἐδύναντο. See §. 198, 6, c.[c]

δύω transitive, δύνω intransitive. The a. 1. and fut., like those of ἵστημι, are transitive; the aor. 2. ἔδυν, imperat. δῦθι, opt. δυίην, whence ἐκδυῖμεν *Il.* π′, 99. conj. δύω *Il.* ι′, 604. ρ′, 186. *Plat. Crat. p.* 413 B. inf. δῦναι. (δύμεναι *Il.* ζ′, 411.) part. δύς δῦσα δύν, are intransitive, 'to enter, to put on,' as perf. δέδυκα, 'set', of the sun. This however has an accus. κάματος γυῖα δέδυκεν *Il.* ε′, 811. as ἔδυ ὅπλα, &c. For ἔδυ Homer has δύσκεν of a repeated action *Il.* θ′, 271. The fut. δύσομαι served again as a present, e. g. δυσομένου *Od.* α′, 24. *Hes.* Ἔργ. 382. imperat. δύσεο *Il.* τ′, 36. *Od.* ρ′, 276. also δύσεο τεύχεα *Hes. Sc. Herc.* 108. imperf. ἐδύσετο as an aor. along with ἐδύσατο. From the perf. is derived another present δεδύκειν *Theocr.* 1, 102. Another form is ΔΥΠΤΩ, whence δύψας *Apol. Rh.* 1, 1326. and δυνέω, ὅπλα ἐνδυνέουσι *Herod.* 3, 98.

E.

231. (230) Ἐάφθη. See §. 161.

ἐγείρω is regular in the Attic writers except the perf. ἐγρήγορα, of which see §. 168. *Obs.* 2. *p.* 266. In Homer and *Aristoph. Vesp.* 774. it has a syncopated aorist ἐγρόμην for ἠγρόμην, imperat. ἔγρεο, opt. ἔγροιτο, inf. ἐγρέσθαι, part. ἐγρόμενος, analogical with ἀγρόμενος under ἀγείρω §. 193. *Obs.* 8. Hence a new form ἐγρήσσειν. From ἐγρήγορα there is an imperative ἐγρήγορθε *Il.* ι′, 371. as ἄνωχθι κέκραχθι from ἄνωγα κέκραγα §. 198, 3, b. Hence again are derived the forms ἐγρηγόρθασι *Il.* κ′, 419. and infin. pass. ἐγρηγόρθαι *ib.* 67. and new forms of the present, ἐγρηγορόων *Od.* υ′, 6. and in later writers ἐγρηγορέω and even γρηγορέω. §. 194. *Obs.* 4.

[a] Phrynich. p. 158. Thom. M. p. 252. Lob. ad Phryn. p. 359. Schæf. et Buttm. ad Soph. Phil. 798.

[b] Mœris p. 182.

[c] Fisch. 3 a. p. 73 sqq.

ἕδω. See ἐσθίω.

ἕζομαι 'I seat myself', from ΕΩ, more used in the compound καθέζομαι, fut. καθεδοῦμαι §. 188, 1. (properly ἑζέσω and ἑδέσω, ἑδέω, ἑδέομαι.) The forms ἐκαθέσθην, καθεσθῆναι, καθεσθείς, καθεσθήσομαι are not used by the Attics, and occur only in later writers. The Attics use as an aorist the imperf. ἐκαθεζόμην 'I seated myself', for which the tragedians said καθεζόμην §. 160. *Obs. p.* 256. ἐκαθήμην or καθήμην[d] means 'I sat'. For καθέζου 'seat thyself', κάθισον, *sc.* σεαυτόν, is used, different from κάθησω 'remain seated'[e]. ἑσθῶ conj. occurs in *Soph. Œd. C.* 195. but is found nowhere else; *Apoll. Rh.* 2. 1166. has ἕσσασθε 'seat yourselves' imper. aor. 1. mid.

εἴδω has two senses, 'see' and 'know'.

1. In the sense of 'see' it occurs only in the aor. 2. εἶδον (pl. εἴδομεν *Herod.* 9, 46. *Xen. Anab.* 3, 2, 23. εἴδετε *Herod.* 8, 140, 1. 144. 9, 58. in Homer ἴδον, and in Plato *Rep.* 6, *p.* 498 D. where, however, it should be οὐ γὰρ πώποτ' εἶδον). ἴδεσκε *Il.* γ', 217. imperat. ἰδέ, in later writers ἴδε[f]. opt. ἴδοιμι. conj. ἴδω. infin. ἰδεῖν (ἴδμεναι *Il.* ν', 273. ἰδέμεν *Pind. Ol.* 13, 162.) part. ἰδών. These forms are used also to complete the verb ὁράω, which has no aorist. In the old poets it has also a passive in the sense of 'appear, resemble'. εἴδεται *Il.* α', 228. εἰδόμενος *Il.* ε',462. *Æsch. Ag.* 781. *Apoll. Rh.* 4, 221. 978. εἴδετο as imperf. 'was seen', *Apoll. Rh.* 2, 579. aor. 1. mid. εἰσάμην, εἴσατο in Homer *Il.* β', 215. *Apoll. Rh.* 3, 502. 'to appear', in *Apoll. Rh.* 1, 1024. 4, 1478. 'to mean'. ἐείσατο 'was seen, appeared', *Apoll. Rh.* 4, 855. εἰσάμενος 'resembling', *Il.* β', 791. 795. *Apoll. Rh.* 3, 72. εἰδόμην also stands for the active εἶδον *Il.* κ', 47. *Æsch. Pers.* 177. *Soph. El.* 895. *Trach.* 154. *Eurip. Hel.* 121. *Thuc.* 4, 64. *Demosth. p.* 622. *Apoll. Rh.* 2, 206. conj. ἴδωνται *Herod.* 1, 191.

[d] Thom. M. p. 483. 485. Phrynich. p. (114) 269. c. n. Lob. Græv. ad Lucian. Sol. p. 498. Dorvill. ad Charit. p. 212. Fisch. 3 a. p. 113. Buttm. L. Gr. p. 153. endeavours to show that ἑζόμην is always an aorist, and is used of the momentary action of sitting down, while ἕζεσθαι is used of a sitting posture.

[e] Thom. M. p. 486. c. not. Trill. et Oud. Ammon. p. 80. Grævius l. c.

[f] Mœris p. 193. et Piers. Fisch. 3 a. p. 81. Stoeb. ad Thom. M. p. 468. Stallbaum ad Plat. Phileb. p. 10.

part. ἰδόμενος *Herod.* 1, 88. with v. r. (εἰδόμενος) 207; especially in the imperative even in Attic, ἰδοῦ *Eurip. Hec.* 807. ἴδεσθε *id. Heracl.* 29.[a] Hence ἰδού, *ecce*, which was used adverbially, and on that account was differently accented, and ἦν ἰδού (ἦν θέλῃς, ἰδού) in the Attic writers, in Theocritus ἤνιδε[b].

2. In the sense of 'know' it does not occur in the present; for εἶδε φέρειν imper. in *Theogn.* 305. *ed. Br.* is read by Bekker from a MS. εἰς δὲ φέροι, and εἰδοῖεν in *Herod.* 9, 42. should probably be εἰδεῖεν[c]. The fut. is in Homer εἰδήσω, as from ΕΙΔΕΩ, *Il.* α′, 546. *Od.* η′, 327. *H. in Cer.* 76. *Herod.* 7, 234. (Dor. ἰδησῶ *Theocr.* 3, 37.) and εἴσομαι *Il.* η′, 226. &c. in Attic only εἴσομαι[d]. Yet *Isocr. ad Demon. p.* 5 B. 11 D. has συνειδήσεις. Instead of the present, and in the same sense, the perf. 2. is used, οἶδα, οἶδας *Od.* α′, 337. and, particularly in Attic, οἶσθα, and οἶσθας in the poets (see note [e], *p.* 318.) οἶδε. The remaining persons seldom occur in good writers, as οἴδαμεν *Herod.* 2, 17. 9, 60. *Plat. Alcib. p.* 141 E. κατοίδατε *Eur. Suppl.* 1047. οἴδασι *Xen. Œc.* 20, 14. In the dual and plur. the Ionic writers, as Homer and Herodotus, commonly use ἴδμεν from οἴδαμεν[e], §. 198, 3. softened by the Attics into ἴσμεν. Hence was formed a new present, ἴσημι, which occurs in the sing. only in Doric writers. (See ἴσημι.) Thus ἵστον ἵστον (for ἴσατον), ἴσμεν ἵστε ἴσασι[f]. In the imperative only ἴσθι ἵστω (Bœot. ἴττω)[g], ἵστον ἵστων, ἵστε ἵστωσαν, from ἴσημι are used; in the optat. εἰδείην as from ΕΙΔΗΜΙ[h], in the plur. εἰδείητε *Plat. Leg.* 10. *p.* 886 B. also εἰδεῖμεν *Plat. Rep.* 9, *p.* 581 *extr.* for εἰδείημεν, and εἰδεῖεν for εἰδείησαν. conj. εἰδῶ from the same, as τιθῶ from τίθημι. (Homer has also εἴδομεν for εἰδῶμεν *Il.* α′, 363. with a change of accent. Comp. §. 196, 7.) For συνοίδῃς in *Isocr. ad Phil. p.* 142. *ed. L.* Coray 95. has συνειδῇς. Inf. εἰδέναι, as τιθέναι, or inf. perf. as εἰδώς. Homer has in this sense also ἴδμεναι *Od.* δ′, 200. 493. and ἴδμεν *Od.* θ′, 146. 213. after the analogy of the plur. ἴδμεν, as τεθνάμεναι, τέθναμεν 1st pers. pl. τέθναμεν.

[a] Thom. M. p. 468.
[b] ad Gregor. p. 286.
[c] Porson. ad Eur. Phœn. 1366.
[d] Valck. ad Eurip. Phœn. p. 93. Mœris p. 161.
[e] Etym. M. p. 466. Buttmann Gr. Gr. p. 204.
[f] Mœris p. 205. Fisch. 2. p. 491.
[g] Forster and Fisch. ad Plat. Phædon. 6. Wyttenb. ibid. p. 133. Valck. ad Eurip. Phœn. 1671.
[h] Fisch. 3 a. p. 80.

part. εἰδώς εἰδυῖα εἰδός, where it is to be observed that the characteristic οι of the perfect is here lost. This form of the part. presupposes a perf. ind. εἶδα, which occurs in *Orph. Argon.* 116. but as an aor. 1. in the sense of 'I saw'. In the same manner εἶκα (whence εἰκός) was used for ἔοικα from εἴκω. See εἴκω. For εἰδυῖα Homer has ἰδυῖα also, but only in the phrase ἰδυίῃσι πραπίδεσσι. *Argum. Eur. Med.* εἰδυίῃσι. The plusquam perf. of this form εἶδα (in the sense of the imperf.) is ᾔδειν (Attic ᾔδη §. 198. 4.) ᾔδεις and ᾔδεισθα *Plat. Euthyd. p.* 277 E. ᾔδησθα[i] (§. 195, 7.) ᾔδεε *Il.* σ', 404. ᾔδει and ᾔδειν[k]. In the dual and plural this is often contracted by the poets, ᾖστον ᾖστην[l] (for ᾔδειτον ᾐδείτην), ᾖσμεν ᾖστε ᾖσαν, e. g. *Æschyl. Prom.* 451. *Eur. Hec.* 1102. *ubi v. Pors.* (for ᾔδειμεν ᾔδειτε ᾔδεσαν). For ᾔδειν Homer has also ᾐείδειν *Il.* χ', 280. *Od.* ι', 206. *Herod.* 1, 45. ᾐείδεε *ap. Schæf.* as the Ionians said ᾖειν for εἶν, ᾖιον for ἴον[m]. ᾐείδειν even as 3rd pers. plur. for ᾔδεσαν *Ap. Rh.* 4, 1700. Homer says ἴσαν for ᾔδεσαν *Il.* σ', 405. *Od.* δ', 772.

The following table shows the tenses of this verb, which were in common use.

	Indic.	Imperat.	Opt.	Conj.	Inf.	Part.
Perf. as Pres.	οἶδα, οἶσθα, οἶδε ἴστον, ἴστον ἴσμεν, ἴστε, ἴσασι	ἴσθι, ἴστω ἴστον, ἴστων ἴστε, ἴστωσαν	εἰδείην	εἰδῶ	εἰδέναι	εἰδώς.
Plusq. as Imp.	ᾔδειν &c.					
Fut.	εἴσομαι.					

Obs. These forms are often interchanged in the MSS., and writers seem to have used one for the other; ἰδεῖν for εἰδέναι, as in all languages sensible vision is used for intellectual, *Soph. Aj.* 1026. εἶδες ὡς χρόνῳ ἔμελλέ σ' Ἕκτωρ καὶ θανὼν ἀποφθίσειν; *El.* 853. εἴδομεν ἃ θροεῖς. *Eur. Bacch.* 1345. the reading of the *Cod. Pal.* εἴδετε is probably correct. *Pind. Nem.* 7, 36. ἐὰν ἀλάθειαν ἰδέμεν 'to see with the understanding, to recognise'. On the contrary *Eur. Iph. T.* 963. εἰδέναι

[i] Brunck. ad Arist. Eccl. 551.
[k] Piers. ad Mœrid. p. 173.
[l] Brunck. ad Arist. Av. 19. Blomf. Gloss. Agam. 1068.
[m] Fisch. 3 a. p. 83. Heyne ad Il. χ', 280.

appears to mean 'to observe', as *Andr.* 146. εἰδείης *Herc. Fur.* 1198. for ἴδοις, as *Rhes.* 660. εἰδὼς for ἰδὼν. See *Buttm. L. Gr.* 2. *p.* 116.

232. (231) εἴκω 'I resemble, I appear', (different from the regular εἴκω, 'I yield',) is used only in the perfect, οἶκα as in Herodotus, ἔοικα as in Homer and the Attic writers. For ἔοικα the form εἶκα also was peculiar to the Attics, e. g. εἴκασι in a fragment of Cratinus in *Hesych.* v. ἀΐδρυτον κακόν, εἰκέναι *Eur. Bacch.* 1284. *Arist. Eccl.* 1161. *Nub.* 185. particularly in the part. εἰκώς[a]. εἰκώς also occurs in Homer and Hesiod in the sense of 'resembling', e. g. εἰκυῖα *Il.* γ', 386. &c. *Hes. Sc. Herc.* 206. *Pind. Isthm.* 4, 77. In prose ἐοικώς is commonly used in the sense of 'resembling'; but the neut. εἰκός (ἐστι), in the sense of 'it is reasonable, natural, to be expected'. Hence εἰκότως, ἀπεικότως, instead of which, however, Thucydides 6, 55. uses ἀπεοικότως. plusq. ἐῴκειν *Arist. Av.* 1298. where εἶκεν is now read, instead of which Suidas read ᾖκεν[b]. In the fut. it occurs in Aristophanes *Nub.* 1001. εἴξεις.

Of ἔοιγμεν *Eur. Heracl.* 428. 681. ἔικτον, ἐίκτην, ἴικτο, προσήιξαι, &c. see §. 198, 3.

Obs. For εἴκασιν (ἐοίκασιν) the Attics also said εἴξασιν *Plat. Politic. p.* 291 A. 305 E. where ξ for κ is said to have come from the Bœotian dialect[c].

εἴλω. See ἐλαύνω *Obs.*

εἰπεῖν, an aor. 2., the basis of which is probably the form 'ΕΠΩ, not in use, whence ἔπος, and thence εἴπω, with the first syllable lengthened after the manner of the Ionians, as in εἴρομαι, εἰρωτάω. For this reason it retains ει through all the moods. Indic. εἶπον. in Homer ἔειπον is to be explained from ἔϝειπον as ἀποειπών *Il.* τ', 35. ἀποϝειπών. imperat. εἰπέ. opt. εἴποιμι. conj. εἴπω. part. εἰπών -οῦσα. Εἶπα is an Ionic form. Infin. εἶπαι. part. εἴπας[d]. From this the Attics, who otherwise

[a] Brunck ad Arist. Nub. 185. Mœris p. 148.

[b] Dawes Misc. Cr. p. 295. reads ᾖκειν.

[c] Bergl. et Piers. ad Mœrid. p. 147. Ruhnk. ad Timæum p. 98. Musgr. ad Eurip. Iph. A. 853.

[d] Valck. ad Herod. p. 649, 91. Koen. ad Gregor. p. (228) 481. Schæf. ad Dion. Hal. p. 436. Meineke ad Menandr. p. 273.

used only εἶπον, εἰπεῖν, εἰπών, very rarely εἶπα *Eur. Cycl.* 101. *Xen. Mem. S.* 2, 2, 8. said εἶπας in the 2nd pers. indic. e. g. *Xen. Œcon.* 19, 14. and in the imperat. εἰπάτω, εἰπάτων, εἴπατε, and an aor. 1. mid. ἀπειπάμην derived from it[e]. Comp. §. 193, 7. The imperative also, εἶπον or εἰπόν, occurs in *Pind. Ol.* 6, 156. *Theocr.* 14, 11. in Plato *Menon. p.* 71 D. See *Etym. M. p.* 302.[f]

The rest of the tenses are formed from ΈΡΩ, εἴρω (*Od.* β', 162. λ', 137. ν', 7. *Æsch. Eumen.* 639. *Plat. Crat. p.* 398 D.) fut. (ἐρέσω) ἐρέω in Ionic, in Attic ἐρῶ. From ἔρω, εἴρω came another present form εἰρέω *Hesiod. Theog.* 38. εἰρεῦσαι *Theocr.* 28, 24. εἰρείτω. (ἐρέω signifies 'to question'.) Hence perf. εἴρηκα. perf. pass. εἴρημαι. fut. 3. εἰρήσομαι, although this may also be formed from ἐρέσω, ἐρέω, as κέκληκα from καλέσω[g]. Either ἔρρηκα, ἔρρημαι were also used, or the ει was arbitrarily considered as an augment, which might be again taken from the verb, as if the present tense had been ῥέω. For otherwise the derivatives ῥῆμα, ῥῆσις, ῥήτωρ from εἴ-ρημαι, εἴ-ρησαι, εἴ-ρηται cannot be explained. To this arbitrary root may also be referred the aor. pass. ἐρρήθην, also ἐρρέθην[h] among the Ionians, rarely, if ever, among the Attics. Inf. ῥηθῆναι. part. ῥηθείς. Εἰρέθη in Herodotus 4, 77. is more analogous to εἴρηκα, εἴρηται, as εὕρηται, εὑρέθην. Others derive ἐρρήθην from a peculiar form ῥέω, which, however, if it ever did exist, was first derived from εἴρηκα in the same arbitrary manner. In the fut. εἰρήσομαι appears to have been more common for the indic., for the part. and infin. ῥηθησόμενος and ῥηθήσεσθαι. ῥηθήσεται is found *Xen. Hist. Gr.* 6, 3, 7.

Obs. For ἔπω was also used ἔσπω; hence the poetic ἔσπετε, e. g. *Il.* β', 484. An analogous form is ἐνέπω or ἐννέπω, ἐνέπω *Apoll. Rh.* 4, 985. ἐνέπει *Pind. Nem.* 3, 131. ἐνέπουσι *Apoll. Rh.* 1, 1148. ἐνέπων *Hes.* Ἔργ. 260. ἐνέποντες *Il.* λ', 643. *Hes.* Ἔργ. 260. ἐνέπουσα *Od.* ω', 414.

[e] Thom. M. p. 57. Mœris p. 29.

[f] Schæfer. ad Greg. p. 340 seq. Lobeck ad Phryn. p. 348 note. Buttm. ad Plat. Menon. p. 70 seq. shows that the imperf. should be accented εἶπον.

[g] Eustath. ad Od. ε', p. 1540. 11. deduces, as Buttmann does in his L. Gr. p. 122. εἴρηκα, εἴρημαι from ῥέω. But there is no example of a verb which begins with ρ, taking the augment ει.

[h] Heindorf ad Plat. Gorg. p. 46. Lob. ad Phryn. p. 447.

To this word is related ἐνίσπω, as ἴσχω to ἔχω: the present however occurs only in the imperat. ἔνισπε *Od.* δ', 642. It is chiefly found in the aorist, without augment ἐνίσπον, imperat. ἐνίσπες (*Schol. Harl. ad Od.* ξ', 185.) conj. ἐνίσπω *Il.* λ', 839. *Od.* ι', 37. γ', 327. infin. ἐνισπεῖν *Od.* γ', 93. In the fut. it makes ἐνίψω *Od.* λ', 147. *Apoll. Rh.* 1, 1257. comp. §. 174. and ἐνισπήσω *Od.* ε', 98. ἐνίπτειν or ἐνίσσειν is different, 'to mortify, to reprimand', which is derived from ἴπτειν 'to hurt, to grieve' *Il.* α', 454. β', 193.[a]

εἴργω. See ἔργω.

εἴρω, see εἰπεῖν. In the sense of 'joining together' (ξυνείροντας *Plat. Leg.* 2. *p.* 654 B. ἐξείρας, ἀνείρας *Herod.* 3, 87. 118.) the part. perf. pass. ἐερμένος is derived from it, *Od.* σ', 295. *H. in Apoll.* 104. ἐνερμένος *Herod.* 4, 190. plusq. perf. ἔερτο *Od.* ο', 459. *Apoll. Rh.* 3, 868. 'was joined'.

εἴρομαι. See ἐρέσθαι.

233. (232) ἐλαύνω takes its tenses from ἐλάω. fut. ἐλάσω. aor. ἤλασα. perf. act. (ἤλακα) ἐλήλακα. pass. ἐλήλαμαι[b]. inf. ἐληλάσθαι. aor. pass. ἠλάθην (ἠλάσθην *Herod.* 7, 6. is less Attic[c].) The simple ἐλᾷν occurs in Homer and other old writers, e. g. *Il.* ε', 366. ἔλων *Od.* δ', 2. imperat. ἔλα *Pind. Isthm.* 5, 48. *Eurip. Herc. F.* 819. ἀπέλα in Xenophon also, *Cyrop.* 8, 3, 32. Elsewhere ἐλῶ, ἐλᾷς, ἐλῶσι, ἐλῶν is the Attic fut. for ἐλάσω. See §. 178.[d]

Obs. The radical word of ἐλαύνω is ἔλω, which besides ἐλάω, ἐλαύνω, admits the forms ἔλλω, εἴλω, εἰλέω, ἴλλω, 'to bring together, drive about, drive into a corner'[e]. From εἴλω, ἔλλω comes the Homeric ἔλσας, ἕλσαι 'to crowd together, to drive about' (*Od.* ε', 132. as εἴλει *Od.* μ', 210. *Apoll. Rh.* 2, 571.); perf. ἐέλμεθα *Il.* ω', 662. part. ἐελμένος *Il.* μ', 58. &c. from εἰλέω, ἀπειλέω, ἀπειληθείς in Herodotus, e. g. 1, 24. 'to drive into a corner,' ἀνειληθέντες *Thuc.* 7, 81.[f] From ἔλλω comes, probably, also the Homeric ἐάλην, ἀλεείς, ἀλῆναι (as ἐστάλην from στέλλω), at least it agrees entirely in its signification with ἔλλω, εἰλέω, and hence points to a similar origin[g]. Otherwise it is considered as a new verb ἄλημι, whence come ἀλεείνω and ἀλίζω. In the

[a] Ruhnk. Ep. Crit. 1. p. 40.

[b] On the accent of the part. ἐληλάμενος, see Thom. M. p. 294.

[c] Piers. ad Moer. p. 13. Wessel. ad Herod. p. 79. 68. Gaisf. ad Herod. 1, 168. note b.

[d] Piers. ad Moer. p. 146.

[e] Hemsterh. ap. Ruhnk. ad Timæum, p. 71. Lob. ad Phryn. p. 29 seq.

[f] Valck. ad Herod. p. 670, 40.

[g] Heyne ad Il. ε', 323. ν', 408. Buttmann L. Gr. p. 119 seq.

same manner, from ἕλλω a perf. 2. ἔολα (as ἔστολα from στέλλω) appears to be derived, or at least assumed; and hence ἐόλημαι, ἐόλητο *Apoll. Rh.* 3, 471. (*Etym. M. Hesych. Schol.* ἐτετάρακτο) to have been derived, as ἀπεκτόνηκα from ἀπέκτονα[h]. From ἕλλω also ἄελλα 'the storm', ἀολλής 'pressed together, assembled', appear to come, as στολή from στέλλω: further, from ἔολα, οὖλος, οὖλαι τρίχες.

ἙΛΕΥΘΩ. See ἔρχομαι.

ἙΛΩ. See αἱρέω.

ἙΝΕΚΩ, ἐνείκω, ἐνέγκω. See φέρω.

*ἐνήνοθα, a perf. 2. with the reduplication, from ἙΝΟΘΩ 'I shake, agitate', (whence ἔνοσις, ἐνοσίχθων, εἰνοσίφυλλος,) occurs in the compounds ἀν-ήνοθεν, ἐπ-ενήνοθεν, κατ-ενήνοθεν, παρ-ενήνοθεν, in an intransitive sense, and expresses any motion or agitation, e. g. κόμη κατενήνοθεν ὤμους, *Hom. H. in Cer.* 279. 'the hair floated on the shoulders'; αἷμα ἀνήνοθεν ἐξ ὠτειλῆς *Il.* λ′, 266. comp. *Od.* ρ′, 270. 'the blood rushed from the wound'; λάχνη ἐπενήνοθε *Il.* β′, 219. κ′, 134. 'the hair waves on the head', a poetical representation of standing on end; ἔλαιον ἐπενήνοθε θεούς *Od.* η′, 364. 'flowed on the bodies of the gods'[i]. The connexion in which the later writers used this word, e. g. *Apoll. Rh.* 1, 664. μῆτις παρενήνοθε, 4, 276. αἰὼν ἐπενήνοθεν, shows merely how they explained it, since they derived it sometimes from θέω, by transposition of ἔθω, sometimes from ἔω, ἔθω, 'I am', and sometimes from ἀνθέω.

ἐνίπτω 'to reproach any one', an Homeric word *Il.* ω′, 763. with another form ἐνίσσω *Od.* ω′, 161. as πέσσω and πέπτω, has in the aorist a double form, ἐνένιπτεν (according to Buttm. ἐνένιπεν), which must therefore have stood for ἠνένιπεν, as ἄγαγον for ἤγαγον, and ἠνίπαπε, after the analogy of ἐρύκακε[k].

ἔννυμι, from ἙΩ 'I put on', is used as a simple word only in poetry. Ion. εἵνυμι, εἰνύω *Il.* ψ′, 135. ἐπιείνυσθαι *Herod.* 4, 64. Fut. ἕσω, ἔσσω (ἀμφιέσονται *Plat. Rep.* 5. *p.* 457 A.

[h] Brunck ad Apoll. Rh. l. c. Interp. Hesych. t. i. p. 1512. 24.

[i] Payne Knight, Analytical Essay on the Greek Alphabet, p. 59. Hermann de Em. Rat. Gr. Gr. p. 279. Heyne ad Il. β′, 219. Buttmann, Lexilog. p. 266 seq. deduces the word from ἀνέθω, ἐνέθω, a deduction which does not satisfy me, although I feel doubtful of my own.

[k] Buttm. Lexilog. p. 279 seq.

ἔσσομαι *Pind. Nem.* 11, 21.). aor. ἔσα (ἠμφίεσα), ἀμφιέσαιμι *Od.* σ', 361. ἔσσα. aor. mid. ἐσάμην *Il.* υ', 150. ἐσσάμην. ἐεσσάμην *Il.* κ', 23. 177. perf. pass. εἷμαι *Od.* τ', 72. εἷσαι and ἔσσαι *Od.* ω', 248. εἷται and ἕσται, ἐπίεσται *Herod.* 1, 47. Hence εἱμένος *Soph. Œd. C.* 1701. ἐπιειμένος *Il.* ι', 372. plusquam perf. 2. p. ἕσσο (therefore ἔσμην from ἔσμαι, as ἠμφίεσμαι) 3rd pers. ἕστο, ἔεστο. 3rd pers. pl. εἵατο *Il.* σ', 596. aor. pass. ἔσθην *Il.* σ', 517. (εἵαται, εἵατο are also from ἕζω.)

In prose only ἀμφιέννυμι occurs. Fut. ἀμφιέσομαι *Xen. Mem. S.* 1, 6, 2. and ἀμφιῶ (from ἀμφιέσω) *Arist. Equ.* 887. aor. ἠμφίεσα *Xenoph. Cyrop.* 1, 3, 17. perf. pass. ἠμφίεσμαι, ἠμφίεσαι *Xen. Mem. S.* 1, 6, 2. Prepositions do not elide the vowel, as ἐπιέσσασθαι *Xen. Cyr.* 6, 4, 6. probably because ἕω had the digamma. We find, however, ἐφεσσάμενον *Theogn.* 420.

ἀμφιάζω[a] is another but less authorized form. The prolonged form ἐσθέω (as ἐσθής) occurs only in the part. perf. pass. ἐσθημένος in Herodotus, ἠσθημένος *Eur. Hel.* 1559. and in the derivatives ἔσθημα, ἔσθησις. See *Etym. M. p.* 382, 52.

ἐόλητο. See §. 234. ἐλαύνω. *Obs.*

234. (233) ἐπίσταμαι 'I know, understand', appears properly to be the middle voice of ἐφίστημι, the same as ἐφίστημι τὸν νοῦν, retaining the Ionic form for ἐφίσταμαι[b]. In the pres., imperf. and fut., it is conjugated like ἵσταμαι, ἐπίσταμαι, ἠπιστάμην[c] (ἐπιστάμην) ἐπιστήσομαι. In the pres. indic. the Ionic form ἐπίστεαι in the 2nd person is to be remarked. For ἐπίστασαι the Doric form is ἐπίστᾳ *Pind. Pyth.* 3, 143. The Attics say ἐπίστασαι *Xen. Mem. S.* 2, 3, 10. *Plat. Euthyd. p.* 295 E. 296 A. very rarely ἐπίστᾳ, as *Æsch. Eum.* 86. 578. *Theogn.* 1043. *Br.* has another Ionic form, ἐπίστῃ[d]. For ἐπίστασο in the imperat. the Attics use also in prose generally ἐπίστω[e]. Comp. §. 213. Opt. ἐπισταίμην. conj. ἐπίστωμαι *Plat. Euthyd. p.* 296 A. ἐπίστῃ *id. ib. p.* 296 C. *Isocrat. ad Demonic. p.* 11 A. (as δύναμαι in the indic. δύνασαι, in the conjunct.

[a] Alberti ad Hesych. t. i. p. 295. Dorv. Vann. Cr. p. 610.

[b] Fisch. 2. p. 491. Schneider Gr. Lexicon.

[c] Mœris p. 282.

[d] Schæf. ad Soph. Phil. 798. Lob. ad Phryn. p. 359.

[e] Mœris p. 163. Piers. p. 18 sq. Thom. M. p. 354.

δύνῃ). In the aor. 1. it has ἐπιστήθην, or, which is more Attic, ἠπιστήθην analogous to the fut. *Plat. Symp. p.* 186 E. &c.[f]

ἕπω 'I am employed about something', in Homer and in the compounds in the Attic prose writers also has imperf. εἷπον, e. g διείπομεν *Il.* λ', 705. *Od.* μ', 16. περιεῖπεν *Herod.* 2, 169. *Xen. Mem. S.* 2, 9, 5. and an aorist ἔσπον, e. g. ἐπ-έσπον, μετ-έσπον in Homer. περίεσπε *Herod.* 1, 114. 115. 6, 44. with this peculiarity, that in the rest of the moods it loses ε, as if it had been an augment (R). ἐπι-σπεῖν *Il.* η', 52. ἐπί-σποιμι *Od.* β', 250. ἐπί-σπω -σπῃς -σπῃ *Il.* ζ', 412. β', 359. ἐπι-σπών, μετα-σπών *Il.* ρ', 190. fut. ἐφέψεις *Il.* φ', 558. *Od.* ω', 470. περιέψεσθαι as pass. *Herod.* 2, 115. 7, 119. Hence is formed aor. 1. pass. περιεφθέντας *Herod.* 5 *in.* Comp. ἔχω[g].

ἕπομαι, imperf. εἱπόμην, aor. ἐσπόμην *Thuc.* 1, 60. *Plat. Polit. p.* 280 B. *Xen. Cyr.* 4, 5, 52. imperat. σπέο, σπεῖο *Il.* κ', 285. συνεπίσπεσθε *Plat. Critia. p.* 107 B. fut. ἕψομαι *Soph. Ant.* 636. *Plat. Leg.* 4. *p.* 741 C. Poets after the time of Homer had also ἑσποίμην, ἑσπέσθαι, as Pindar ἔσποιτο *Ol.* 9, 123. *Pyth.* 10, 26. ἕσπηται *Ol.* 8, 15. &c.

ἐράω 'I love' (in Homer ἔραμαι with aor. 1. ἠρασάμην), takes its tenses only from the passive form. aor. 1. ἠράσθην, *amavi.* Of the real passive only ἐρώμενος 'one beloved' is found.

ΈΡΓΩ, an old verb, which remained in use only in the fut. ἔρξω *Od.* ε', 360. aor. 1. ἔρξα. perf. 2. ἔοργα in the epic writers, and the derivatives ἔργον and ἐργάζομαι. As a pres. only ἔρδω *Soph. Œd. C.* 851. or ῥέζω is used by the epic writers. From this ἔργω comes probably the Homeric ἐεργμένος (§. 11.) in γέφυραι ἐεργμέναι *Il.* ε', 89. in the sense of τετυγμένος.

Ἔργω, εἴργω 'inclose, keep off', the first form in Homer and Herodotus, e. g. 2, 99. 148., in the former frequently with double ε, ἐέργω, the other form only once in Homer, *Il.* ψ', 72. It is common in the Attics in the sense 'keep off', especially in the compounds ἀπείργω, &c. Hence in Homer ἔρχαται

[f] Wessel. ad Herod. p. 201, 74. Fisch. 2. p. 492.

[g] ἔρομαι (Ion. εἴρομαι) 'I inquire', proceeds regularly. imperf. ἠρόμην, εἰρόμην. inf. ἔρεσθαι, but aor. 2. ἐρέσθαι. fut. ἐρήσομαι, εἰρήσομαι.

Il. π′, 481. ἔρχατο *Il.* ρ′, 354. and ἐέρχατο *Od.* κ′, 241. ἀποεργμένη perf. p. *erpers, Hom. Il. in Ven.* 47. ἀπεργμένος *Herod.* 2, 99. ἀπέρξαι *id.* 2, 124. The following are derivative forms: ἔργνυμι, ἐέργνυ *Od.* κ′, 238. ἐργάθω and ἐρχατάω, ἐρχατόωντο *Od.* ξ′, 15. In the sense of 'inclose' the Attics aspirated it, εἴργω, εἴργνυμι, καθείργω, ἄφερκτος *Æsch. Choeph.* 445. This εἴργω occurs also in the old form ἔρξε *Herod.* 3, 136. *Thuc.* 5, 11. περιέρξαντες. *Soph. Aj.* 593. ξυνέρξετε. comp. *Œd. T.* 890. *Plat. Rep.* 5. *p.* 461 B. ξυνέρξαντος *Gorg. p.* 461 D. καθέρξῃς in some MSS. and in Olympiodorus. καθείρξῃς according to the MSS. which Bekker has followed.

ἔρδω. See ῥέζω.

ἐρείδω 'support', perf. 3. p. ἐρηρέδαται, see §. 168. *Obs.* 2.

ἐρείπω 'throw down', fut. ἐρείψω, aor. ἤρειψα *Herod.* 1, 164. 7, 140. and in the epic poets after Homer. In Homer ἐρέριπτο for ἐρήριπτο *Il.* ξ′, 15. See §. 168. *Obs.* 2. and aor. 2. ἤριπον 'I fell', intrans.; in later writers also perf. 2. ἐρήριπα. ἐριπέντι aor. 2. pass. *Pind. Ol.* 2, 76. *Bœckh.*

ἐρέσθαι, aor. 2. ἠρόμην, ἐροῦ, ἐρέσθαι, which are commonly falsely accented as the present ἔρου, ἔρεσθαι. It is proved to be an aorist by its occurrence in such connexions as μή μ' ἔρῃ *Soph. Phil.* 576.[a] Homer has in the pres. a form exactly similar, εἴρομαι, e. g. *Il.* α′, 553. as ἔρειο *Il.* λ′, 611. for ἔρεο, ἔρου, ἔρεσθαι.

ΈΡΙΔΩ or ΈΡΙΔΕΩ occurs only in the aor. 1. mid. ἐριδδήσασθαι *Il.* ψ′, 792. Hence ἐρίζω, which is complete, and ἐριδαίνω.

ἔρρω, fut. ἐρρήσω, aor. ἔρρησα, in Homer simply 'to go', elsewhere in him and exclusively in later writers 'to go to destruction', especially in the imperat. ἔρρε, *abi in malam rem:* ἔρρειν 'to perish' *Plat. Leg.* 3. *p.* 677 C. ἐρρόντων *ib.* E. From this word is also, by some, deduced the aor. ἀποέρσει, of which see above, §. 224.

ἐρυγγάνω 'I belch', the Attic form for the Ionic ἐρεύγω, whence the aor. ἤρυγον: κατήρυγεν *Arist. Vesp.* 913. 1151.[b]

[a] Elmsl. ad Soph. Œd. C. 557. [b] Lob. ad Phryn. p. 63 seq.

ἐρυθαίνω 'I make red'. The radical form is 'ΕΡΥΩ, 'ΕΡΕΥΩ, ἐρεύθω *Il.* λ', 394. (hence ἐρεῦσαι *Il.* σ', 329.) and 'ΕΡΥΘΩ, 'ΕΡΥΘΕΩ (hence ἐρυθρός), of which also the fut. ἐρυθήσω and perf. ἠρύθηκα remained in use.

ἐρύκω is to be noticed on account of its aor. ἠρύκακον (ἐρύκ.), infin. ἐρυκακέειν in Homer, as ἠνίπαπε.

Of εἴρῡτο see *Buttm. L. Gr.* 2, 135. The imperat. εἴρῡσο is found *Apoll. Rh.* 4, 372.

ἔρχομαι 'I go', is used only in the pres. and imperf.; yet ἤειν, ἴθι, ἴοιμι &c. are more frequently met with in Attic writers for ἠρχόμην (ἠρχόμεθα *Plat. Leg.* 3. 685 A.) ἔρχου, ἐρχοίμην &c. The tenses wanting are supplied by derivatives from 'ΕΛΕΥΘΩ fut. ἐλεύσομαι (in Homer and, though rarely, the Attic poets, e. g. *Æsch. Prom.* 853. *Suppl.* 531. *Soph. Œd. C.* 1206. *Trach.* 595.: in general the Attics use εἶμι instead of it in the sense of the future. Some later Atticists, however, use also ἐλεύσομαι)[c]. aor. 2. ἤλυθον in Homer, rarely in the tragic writers in iambics, e. g. *Eur. Rhes.* 662. *Troad.* 378. *El.* 602.[d] in prose ἦλθον (Doric ἦνθον). perf. 2. ἠλύθαμεν *Hes. Th.* 660. with v. r. ἠλύθομεν, and more commonly ἐλήλυθα (*Hom. Theocr.* εἰλήλουθα). Of the syncopated form ἐλήλυμεν-υτε, see §. 198, 6.

ἐσθίω (and ἔσθω *Il.* ω', 415. 476.) 'I eat', from ἔδω, which occurs in the present only in the old poets, *Il.* ε', 341. ζ', 142. &c. inf. ἔδμεναι for ἐδέμεναι. imperf. ἔδον *Od.* ψ', 9. From ἔδω come also the tenses Perf. ἐδήδοκα (§. 186, 4.), perf. pass. ἐδήδεσμαι (§. 189, 1.), and from the other supposed form of the future (ἐδέσω, ἐδέω, ἐδῶ) in Homer the perf. 2. ἔδηδα *Il.* ρ', 542. The aor. 1. pass. ἠδέσθην is rare, e. g. *Hippocr. T.* 2. *p.* 225. As an aorist ἔφαγον from φήγω or φάγω is used; as a fut. only ἔδομαι is used §. 183.

ἔσπετε. See εἰπεῖν *Obs.*

εὑρίσκω 'I find', from 'ΕΥΡΩ, whence also the fut. εὑρήσω, perf. εὕρηκα, perf. pass. εὕρημαι, aor. 1. pass. εὑρέθην, aor. 2. act. εὗρον, aor. 2. mid. εὑρόμην are formed. Of εὑράμην see §. 193. *Obs.* 7. The verbal is εὑρετέος.

[c] Thom. M. p. 88. 336. et Hemsterh. Mœris, p. 16 seq. Phrynich. p. (12) 37. Schæf. ad Soph. Œd. C. 1206. Elmsl. ad Eur. Heracl. 210.

[d] Elmsl. ad Eur. Med. 1077. Meineke Quæst. Menandr. 1. p. 35.

235. (231) ἔχω 'I have': fut. ἕξω §. 36. As ἕπω has an aor. 2. ἔσπον formed by inserting σ, so from ἔχω is formed an aor. 2. ἔσχον, in the mid. ἐσχόμην; and, in the same manner as in ἔσπον, σπεῖν, σπών, this ε is omitted in the rest of the moods, as if it had been an augment. Act. imp. σχές. opt. [σχοῖμι] σχοίην §. 198, 2. conj. σχῶ. inf. σχεῖν. part. σχών. mid. imperat. σχοῦ. opt. σχοίμην. conj. σχῶμαι. inf. σχέσθαι. part. σχόμενος. The middle occurs mostly in compound words, ἀπο-σχέσθαι, ὑπο-σχέσθαι. From this ἔσχον, ἔχω is made into ἴσχω (as ἐν-ίσπω from ἐν-έπω) which, in Attic particularly, often occurs in the same sense as ἔχω[a]; and from ἴσχω, ἰσχνέομαι in the compound ὑπ-ισχνέομαι, in Homer and Herodotus ὑπίσχομαι.

These forms of the aorist without ε are again made the basis of other forms (as σπεῖν of σπεύδειν), and from aor. 2. infin. σχεῖν comes, on the one hand, fut. σχήσω, mid. σχήσομαι (which the grammarians, without reason, call more Attic than ἕξομαι)[b], perf. ἔσχηκα, perf. pass. ἔσχημαι, a. 1. pass. ἐσχέθην, which are chiefly used in composition; on the other hand, an aor. 2. ἔσχεθον, conj. σχέθῃ. *Eur. Alcm. Fr.* 12. inf. σχεθεῖν[c]. σχέθων, however, *Æsch. Choeph.* 829. seems to be a present. *Blomf. ad loc.* (*v.* 818.)

The imperat. σχές *Soph. El.* 1016. particularly in composition ἐπίσχες, παράσχες, &c. is formed from ΣΧΗΜΙ, as σπές from ἔσπον. -σχέ is very suspicious, though κάτασχε *Eurip. Herc. F.* 1211. πάρασχε *Eurip. Hec.* 836. are found in all the MSS.[d] The metre never requires this form, and *Eur. Troad.* 82. some MSS. have, in violation of the metre, πάρασχε.

Of ὄκωχα see §. 186. *Obs.* 3. The perf. pass. would be ὄκωγμαι (ὤγμαι), whence 3rd pers. plur. plusq. perf. ἐπώχατο *Il.* μ', 340. (ἐπώχντο). See *Apollon. Lex. Hom.*

Obs. The compound ἀνέχομαι has commonly also an augment in the preposition, ἠνειχόμην, ἠνεσχόμην. See §. 170.[e] The compound ἀμπέχω 'surround', has in the aor. ἤμπι-σχον (not ἤμπ-ισχον), where the

[a] Mœris, p. 198. Fisch. 3 a. p. 100.
[b] Mœris, p. 26. 320. Phrynich. p. 180. Thom. M. p. 690.
[c] Elmsl. ad Heracl. 272. Med. 995. Herm. ad Soph. El. 744.
[d] Porson. Herm. ad Eur. Hec. l. c. Matthiæ Eur. Troad. 82.
[e] Fisch. 3 a. p. 99.

augment is transferred to the preposition. Mid. ἠμπισχόμην. *Eur. Iph. A.* 1448. ἀμπίσχῃ. It is found with double augment *Aristoph. Thesm.* 164. ἠμπέσχετο (where, however, it should be ἠμπίσχετο. See *Elmsl. ad Med.* 1128.). imperf. ἠμπείχετο *Plat. Phædon. p.* 87 B. in most of the MSS. A pres. ἀμπίσχω is found *Eur. Hel.* 862. καταμπίσχουσιν[f].

Ἑω, a radical word, of which only single tenses and some derivative forms occur.

1. In the sense of 'to place, to erect a building', it occurs in the aor. 1. εἷσα *Il.* δ', 392. ζ', 189. *Soph. Œd. C.* 713. καθεῖσεν *Il.* ξ', 204. *Eur. Phœn.* 1223. λόχον εἷσαν. *Il.* ε', 693. *Od.* γ', 416. εἷσαν 'they placed him, or seated him'. aor. mid. εἰσάμην in Homer and *Eurip. Iph. T.* 953. This ει in Ionic was not merely an augment, but a lengthening of the ε, and thence remained also in the imperat. εἷσον, in the fut. εἵσομαι *Apoll. Rh.* 2, 807. in the partic. aor. *Herod.* 3, 126. 6, 103. ἄνδρας οἱ ὑπείσας κατ' οὐδόν, νυκτὸς ὑπείσαντες ἄνδρας, as λόχον εἷσαν in Homer, which elsewhere is ὑπείς from ὑφίημι[g]. In the same manner ἱρὸν εἰσάμενος *Herod.* 1, 66. *Plutarch. Them. p.* 22. *Apollon. Rh.* 1, 967.[h] Homer has also the form ἕσας in the partic. *Od.* ξ', 280. whence ἀνέσαντες *Il.* ν', 657. and lengthened ἔσσε, ἐκάθισε in Hesychius[i]. ἔσσαι *Pind. Pyth.* 4, 486. ἐφέσσαι *Od.* ν', 274. ἔσσαντο *Pind. Pyth.* 4, 364. imperat. ἔφεσσαι *Od.* ο', 277. also with syllabic augm. ἐέσσατο *Od.* ξ', 295. For ἐσσαμένων *Thuc.* 3, 58 *extr.* some MSS. have ἐσαμένων, εἰσαμένων.

From ἕω comes ἧμαι the perf. pass. for εἶμαι. See §. 235. Another derivative is ἕζομαι, of which ἵζω, καθίζω is again another, but an active form, whence part. καθίσας.

2. In the sense of 'put on' the derivative ἕννυμι is used. See ἕννυμι.

3. Another derivative in the sense of 'I send one somewhere, let go', is ἵημι conjugated like τίθημι.

[f] Elmsl. ad Med. 1128.

[g] Valck. ad Herod. p. 261, 58. who is, however, wrong in comparing ἀφεῖσαν. See §. 211, II. 3.

[h] Brunck ad Apoll. l. c. Ruhnk. Ep. Cr. 2. p. 202. Valck. ad Eur. Hipp. p. 166 A. B.

[i] Comp. Etymol. M. p. 306. 32.

Ζ.

236. (235) Ζάω (ζῶ ζῇς ζῇ, see p. 308. note *) has an imperat. ζῆ *Soph. Antig.* 1169. *Eur. Iph. T.* 699.[a] and ζῆθι, as if from ΖΗΜΙ, and a form of the imperf. ἔζην, which Herodian and Mœris prefer to the form ἔζων (*Soph. El.* 323.). In the 3rd pers. plur. ἔζων is alone in use. Fut. ζήσεω *Plat. Rep.* 9. *p.* 591 C. *Leg.* 7. *p.* 792 E. *Rep.* 5. *p.* 465 D. The old classic writers use in the aor. and perf. the tenses of βιόω, ἐβίωσα, βεβίωται. *Herod.* 1, 120. has ἐπέζωσε (with v. r. -έζησε) from ζώω, which elsewhere occurs only in the pres. and imperf.

Η.

Ἥδω. See ἀνδάνω. Of ἥδομαι comes aor. 1. ἥσθην. ἥσατο only in Homer, *Od.* ι', 353.

ἧμαι 'I sit', is considered as a perf. pass. from ΕΩ 'I set', for εἶμαι, ἧμαι ἧσαι ἧται (as κάθηται *Xen. Cyr.* 7, 3, 5.) and ἧσται. 3. pl. ἧνται, Ion. ἕαται, as κατέαται *Herod.* 1, 199. 2, 86. &c. and poet. εἵαται, e. g. *Il.* β', 137. In the same manner in the plusquam perf. 3. pl. ἕατο and εἵατο, e. g. *Il.* γ', 149. &c. for ἧντο. imperat. ἧσο *Il.* β', 200. &c. ἥσθω. infin. ἧσθαι. part. ἥμενος (for ἡμένος on account of the present signification).

The compound κάθημαι is more common; inf. καθῆσθαι, which has also an optat. καθοίμην, e. g. *Aristoph. Lys.* 149. *Ran.* 919.[b] and a conj. κάθωμαι *Eur. Hel.* 1093. *Demosth. Phil.* 1. *p.* 53, 2. In the imperf. it has ἐκαθήμην, 3. p. ἐκάθητο *Æschin. p.* 267 R. *Xen. Cyrop.* 7, 3, 14. and καθήμην, 3. p. καθῆστο, which latter the grammarians consider as better[c]. For the imperat. κάθησο there is also a less genuine form κάθου (from κάθεσο, κάθεο)[d].

For the present and imperf. in the sense of 'seating one's

[a] Herm. ad Antig. 1151.
[b] Brunck ad Arist. Lys. 149.
[c] Thom. Mag. p. 485. Elmsl. ad Arist. Ach. 548.
[d] Mœris, p. 234. Thom. M. l. c.

self', and the fut. καθέζομαι, ἐκαθεζόμην, καθεδοῦμαι are used. See ἕζομαι.

ἠμύω. ὑπεμνήμυκε §. 16, 1. *p.* 47.

ἠνίπαπε. See εἰπεῖν *Obs.*

Θ.

Θάομαι (I admire, gaze), an old form which remained in use among the Dorians. θᾶσθε *Arist. Ach.* 770. See Schneider's Lexicon. Homer has from this root only aor. 1. mid. θησαίατο *Il.* σ', 190. in the Dorians ἐθασάμαν, whence imperat. θᾶσαι *Theocr.* 3, 12. Hence the Ionians formed θηέομαι, *Pind. Pyth.* 8, 64. θαέομαι. θηεῖτο *Od.* ε', 75. θηεῦντο *Il.* η', 444. θηησάμην freq. θηεύμενος *Herod.* 7, 44. and freq. The same author has in the imperf. ἐθηῆτο with the v. r. ἐθηεῖτο. fut. θηήσονται *Hes.* Ἔργ. 480. The Attic form is θεάομαι[e]. 237.

θακέω 'sit', only in the present, θακεῖ *Soph. Œd. T.* 20. imperat. θάκει *Aj.* 1173. θακῶν is frequently found accented θακών, as aor. 2. but incorrectly. See *Elmsley ad Eur. Heracl.* 994.

θάπτω 'bury', aor. 2. pass. ἐτάφην §. 193. *Obs.* 3.

θάω in the epic writers, 'I suckle, I suck', of which only θήσατο μαζόν, 'he sucked the breast', occurs, *Il.* ω', 58. comp. *H. in Cer.* 236. On the other hand Ἀπόλλωνα θήσατο μήτηρ *H. in Apoll.* 123. 'his mother suckled him'. θῆσθαι infin. pres. (for θᾶσθαι or from θῆμαι) is found *Od.* δ', 89. in the sense of 'milk'.

θενεῖν, aor. 2. of θείνω 'strike': *Eur. Rhes.* 687. φίλιον ἄνδρα μὴ θένῃς[f].

θέσσασθαι 'entreat, implore', an aorist of unknown origin: whence θέσσαντο *Pind. Nem.* 5, 18. θεσσάμενος *Hes. ap. Schol. Apoll. Rh.* 1, 824. and adj. ἀπόθεστος *Od.* ρ', 296. 'detested'.[g]

ΘΗΝΩ, ΘΑΝΕΩ. See θνήσκω. (236)

*θήπω 'I am astonished, perplexed', occurs only in the

[e] Koen ad Greg. p. (100) 223. Elmsl. ad Eur. Heracl. 272.
[f] Blomf. ad Æsch. Theb. 378. [g] Heyne V. L. ad Pind. Nem. l. c.

poets in the perf. 2. *τέθηπα Od.* ζ', 168. ψ', 105. *Il.* φ', 29. &c. and aor. 2. *ἔταφον, τάφον Apoll. Rh.* 2, 207. 1039. part. *ταφών* (§. 36, 3. Comp. §. 193. *Obs.* 3.) *Il.* ι', 193. &c. Hence *τάφος* in Homer, 'astonishment', *θῆβος, i. q. θαῦμα,* in Hesychius. *θήπω* itself is probably from *θάπω,* whence *θάπη, θάπα* in Hesychius, and the common *θάμβος*[a].

θιγεῖν, aor. 2. to *ἔθιγον* &c. part. *θιγὼν*[b]. fut. *θίξω* and *θίξομαι* §. 184, 1. *Obs.* 1. In the present only the lengthened form *θιγγάνω* is in use.

θνήσκω 'I die', from *θανέω,* which again comes from ΘΗΝΩ. From ΘΗΝΩ is derived fut. mid. *θανοῦμαι.* aor. 2. *ἔθανον.* perf. *τέθνηκα* (as *μεμένηκα* from *μένω* §. 187, 1.), of which, in the plural, in the infin. and partic. are chiefly used the syncopated forms (§. 198, 3.) *τέθναμεν, τεθνᾶσι, τεθνάναι.* Of *τέθνηκα* the conj. *τεθνήκωσι* occurs *Thucyd.* 8, 74.

From *τέθνηκα* a new form is derived, *τεθνήκω,* of which the fut. remained in common use, *τεθνήξω Æschyl. Ag.* 1288. *Aristoph. Ach.* 325. and more frequently *τεθνήξομαι.* as *ἑστήξω, ἑστήξομαι* §. 188. *Obs.* 2. *τεθνήσω* and *τεθνήσομαι* are not genuine forms[c].

θορεῖν 'leap, spring', used only in aor. 2. *ἔθορον,* and fut. *θοροῦμαι Il.* θ', 179. For a present *θρώσκω* is used, derived from *ἔθορον,* as *βλώσκω* from *ἔμολον.* See *Herod.* 6, 134. Another derivative is *θορνύω, θόρνυμι.* Buttmann, 2. *p.* 152. adds to the forms of *θορεῖν τέθορα,* found, according to Canter's emendation, in a verse of Antimachus *ap. Poll.* 2, 4, 178.

I.

238. *Ἱκνέομαι* 'I come', from *ἵκω,* whence also *ἱκάνω* is derived.
(237) Hence fut. *ἵξομαι,* aor. 2. *ἱκόμην* (*ἷκτο* for *ἵκετο Hesiod. Theog.* 481. as *ἵκμενος οὖρος.*) perf. *ἷγμαι. Soph. Tr.* 229. *ἵγμεθα.* part. *ἱγμένος Soph. Phil.* 494. *ap. Herm.* more commonly

[a] Schneider's Gr. Lex. v. *θάμβος, θήπω.*

[b] Schæf. ad Soph. Œd. C. 470.

[c] Gatak. ad Marc. Anton. 2. 14. Brunck ad Aristoph. Vesp. 654. Ach. 590. Reiz ad Lucian. Sol. p. 478. tom. ix. p. 101. t. x. Oudend. ad Thom. M. p. 835 seq. Fisch. 3 a. p. 106. Ruhnk. ad Tim. p. 158. Blomf. ad Æsch. Ag. 1250. Elmsl. ad Arist. Ach. 597.

in composition ἀφῖγμαι (Ion. ἀπῖγμαι). plusq. perf. ἀφίγμην, ἀφῖκτο *Thuc.* 4, 2. 7, 75. ἵκω, ἵκει, ἵκοι, ἵκων, all with ι long, occur in the old poets, e. g. *Od.* ρ', 444. *Il.* θ', 192. ι', 521. ρ', 399. *Pind. Ol.* 5, 20. The fut. of this form ἵξω (whence a. 1. ἷξας *Hom. H. Apoll.* 2, 45. but doubtful) was considered as a new present, and thence an imperf. ἵξον, in the aorist sense, formed, *Il.* β', 667. ε', 773. &c. Buttmann, 2. *p.* 156. considers ἥκω as only a dialectic form of ἵκω. See above, p. 372.

ἱλάσκομαι 'I conciliate, propitiate', derived from ἱλάομαι, which also occurs *Il.* β', 550. *Apoll. Rh.* 2, 847. fut. ἱλάσομαι (with α short). aor. 1. mid. ἱλασάμην *Herod.* 1, 67. *Il.* α', 100. A derivative form of ἱλάω, ΙΛΗΜΙ is supposed; hence ἵληθι in Homer, ἵλαθι with α short *Theocr.* 15, 143. and the pres. mid. ἵλαμαι *Hom. H.* 21, 5. Other forms are ἱλήκω 'to be gracious', conj. ἱλήκῃσι *Od.* φ', 365. opt. ἱλήκοι and ἱλέομαι *Æsch. Suppl.* 123.

ἵπταμαι. See πέτομαι.

ἵσημι occurs in the sing. only in Doric writers, e. g. ἵσαμι *Pind. Pyth.* 4, 441. *Theocr.* 5, 119. ἵσης *id.* 14, 34. ἵσατι for ἵσησι *id.* 15, 146. part. ἵσας, in the dative ἵσαντι *Pind. P.* 3, 52. The imperf. act. ἵσαν for ἵσασαν occurs *Il.* σ', 405. &c. *Eurip. Cycl.* 230. For what remains in common use of this verb, see εἴδω 'I know'.

ἵσκεν 'he spoke' *Od.* τ', 203. χ', 31. *Apoll. Rh.* 4, 1718. which some grammarians explained, with violence to the meaning, ὡμοίου, εἴκαζεν, in which sense ἴσκοντες (for ἐΐσκοντες) occurs *Il.* λ', 798. π', 41. *Od.* δ', 279.

K.

ΚΑΖΩ, probably an Ionic form for χάζω, except that in the pres. only χάζω χάζομαι occurs; on the other hand ΚΑΖΩ only in the derivative tenses, and in peculiar senses. The radical form appears to have been ΧΑΩ 'to stand open, to be empty', in Latin *hiare*. Hence χάος and χάορος, contracted χῶρος[d], and χάσμα. In this sense the verbs χαίνω, χάσκω, 239. (238)

[d] Valck. in Lennep. Etym. p. 1097. Comp. Eust. ad Il. λ', p. 856, 59.

fut. χανοῦμαι, aor. ἔχανον, perf. κέχηνα remain. Connected with this is 1) the sense 'to have empty space sufficient, to take up or comprehend anything', and consequently 'to contain'. In this sense are found in Homer ἔχαδε *Il.* δ', 24. θ', 461. Ἥρῃ δ' οὐκ ἔχαδε στῆθος χόλον, and perf. and plusquam perf. κέχανδα, ἐκεχάνδειν *Il.* ω', 191. ψ', 268. *Od.* δ', 96. which is derived from χάζω. Hence adv. χανδόν and χανδάνω. 2) 'to want, to be in want of', in which sense the forms χατέω, χατεύω, χατίζω, χητέω are used; hence χῆτος 'want, longing'. The form κῆδος 'grief at any loss' appears to have a relation to this, and κήδω, κήδομαι 'I grieve, am sorrowful', the latter also 'to be anxious about anything, to care for anything'. Either from κήδομαι (as ἰδήσω from εἴδω), or from ΚΑΖΩ, καδῶ, καδήσω, comes κεκαδησόμεθα *Il.* θ', 352. οὐκέτι νῶϊ ὀλλυμένων Δαναῶν κεκαδησόμεθ' ὑστάτιόν περ; 3) 'to make to yield, to clear a place'. In this sense the middle χάζομαι is used in the present, 'I yield, give way', particularly in the poets, and an aor. κεκάδοντο *Il.* δ', 497. ο', 574. 'they retreated, gave way' (got out of the way of the javelins, without the army's retreating). *Il.* π', 736. οὐ χάζετο φωτός, 'missed'. δὶς θανεῖν οὐ χάζομαι *Eur. Or.* 114. λέγειν οὐ χάζομαι *id. Alc.* 33. *non refugio, non recuso* (R). *Apoll. Rh.* 4, 190. μηκέτι νῦν χάζεσθε —πάτρηνδε νέεσθαι. Hence again the following senses are derived: a) in the active joined with the genitive, it signifies 'to bereave', properly 'to make one quit anything', where an aorist is used. κεκαδὼν *Il.* λ', 333. and a fut. derived from it κεκαδήσω *Od.* φ', 153. 170. θυμοῦ καὶ ψυχῆς κεκαδών, i. e. ὑποχωρῆσαι ποιήσας according to Eustathius, in the same manner as ὄφρα ἑ τιμῆς καὶ σκήπτρων ἐλάσειαν *Apoll. Rh.* 3, 597. b) Since he who compels another to make way for him is superior to the other, hence a new signification 'to overcome'. In this sense only the perf. pass. is used κέκασμαι, ἐκεκάσμην, e. g. *Il.* ν', 431. πᾶσαν γὰρ ὁμηλικίην ἐκέκαστο κάλλεϊ καὶ ἔργοισιν ἰδὲ φρεσίν. καίνυμαι answers to this in the pres. *Od.* γ', 282. θ', 219. Buttmann, *p.* 160. compares this καίνυμαι, κέκασμαι with ῥαίνω, ῥάσσατε, ἐρράδαται. See §. 204, 6. Hence without an accusative 'to distinguish one's self', κεκάσμεθα ἀλκῇ τ' ἠνορέῃ τε *Od.* ω', 508. πλούτῳ τε καὶ υἱάσι κεκάσθαι *Il.* ω', 546. part. κεκασμένος *Il.* δ', 339. Doric κεκαδ-

μένος *Pind. Ol.* 1, 42. ἐλέφαντι φαίδιμον ὦμον κεκαδμένον κέκασται, 'is provided with', *Eur. El.* 620.[a]

καίω, Attic *κάω* with long *α* §. 12. *p.* 39. fut. *καύσω* §. 180. II. b. aor. 1. act. *ἔκαυσα Thuc.* 2, 4. (*Bekk.*) 4, 57. 7, 25. 8, 107. aor. 1. pass. *ἐκαύθην*, perf. pass. *κέκαυμαι*. The aor. 1. had another form *ἔκηα*, (inf. *κῆαι Od.* ο', 97. opt. *κήαιεν Il.* ω', 38.) which with aor. 2. pass. *ἐκάην*, e. g. *Il.* α', 464. *Herod.* 2, 180. 4, 79. presupposes another form of the fut. *καῶ*. From the old orthography *ἔκεα* the Attics had partic. *κέας* *Æschyl. Agam.* 858. and Homer *κείας, κειάμενος, κείαντο Od.* ι', 231. ψ', 51. *Il.* ι', 88. 234. conj. *κατακείομεν* for *κατακέωμεν*, in the future sense, *Il.* η', 333. inf. *κακκεῖαι* for *κατακέαι Od.* λ', 74. *κατακειέμεν Il.* η', 408. is a new pres. but perhaps should be read *-καιέμεν*[b]. 240. (239)

κάμνω. See §. 187, 6. 193, 1.

κανάξαις. See *ἄγνυμι* note.

κεῖμαι 'I lie', from *κέομαι* (*Herod.* 6, 139. *κέεται Theocr.* 5, 129. *Il.* χ', 510. *Herod.* 1, 178. but *κεῖται* 1, 50 *extr.* 51 *in. κέονται Od.* λ', 341. π', 232. *Hippocr. p.* 281, 29.) as *δεῖν*, *πλεῖν* §. 49. From the form of the imperat. and infin. *κέεσο κέεσθαι*, (*Hippocr.* 3. *p.* 66, 3. *Foes.*) *κεῖσο κεῖσθαι*, it is conjugated as a perf. *κεῖμαι κεῖσαι* (*κατακεῖαι* without *σ Hom. H. in Merc.* 254.) *κεῖται, κείμεθα*, 3rd pers. plur. *κεῖνται*, Ionic *κέαται Il.* λ', 658. 825. *Herod.* 1, 14. 105. 133. *Theocr.* 29, 3. imperf. *ἐκείμην ἔκεισο ἔκειτο*, 3rd pers. plur. *ἔκειντο*, Ionic *ἐκέατο Hesiod. Sc. H.* 175. *Herod.* 1, 167. &c. *κείατο Od.* φ', 418. For *παρέκειτο* we find *παρεκέσκετο Od.* ξ', 521. imperat. *κεῖσο, κείσθω*, &c. optat. *κεοίμην Herod.* 1, 67. *Plat. Rep.* 5. *p.* 477. 8, 10. *p.* 616 D.[c] conj. *κέωμαι Plat. Phileb. p.* 41 B. *Phædon. p.* 92 *extr. Xen. Œc.* 8, 19. Instead of this Homer has *κῆται Od.* β', 102. τ', 147.

[a] I have endeavoured to develop the various forms of one root, and the genealogy of their significations, in a manner which differs widely from the common one. Detached observations are to be found in Hemsterh. ad Polluc. p. 1233. Interpr. ad Hesych. v. *κεκαδησόμεθα*. Hermann. de Em. Rat. Gr. Gr. p. 296. especially H. Steph. Thes. t. 4. Schneider's Greek Lexicon, under *χάζω*.

[b] Piers. ad Mœrid. p. 231. 239 seq. Fisch. 3 a. p. 114 seq.

[c] Mœris, p. 226.

Il. τ′, 32. The indic. is used as a conj. *Plat. Phædon. p.* 84 E. φοβεῖσθε μὴ διάκειμαι, if μή have not here the sense of εἰ. See §. 608. *Obs.* 3. inf. κεῖσθαι. part. κείμενος. fut. κείσομαι[a]. (R.) Allied to this is the Homeric κείω or κέω *Od.* η′, 342. 'I will sleep'.

κεκαφηώς part. perf. pass. *Il.* ε′, 698. *Od.* ε′, 468. 'lying at the point of death', for which a pres. καφέω must be supposed, allied to κέκηφε, τέθνηκε in Hesychius to καπύω (ἀπὸ δὲ ψυχὴν ἐκάπυσσεν *Il.* χ′, 467.) and to κᾶπος.

κέλομαι 'I call, command', fut. κελήσομαι, aor. κελήσατο i.e. ἐκέλευσε *Pind. Ol.* 13, 113. *Isthm.* 6, 54. forms a syncopated aorist with the reduplication ἐκεκλόμην, κεκλόμην, both in the sense of 'exhort' (κελεύω) and simply 'name' *Pind. Isthm.* 6, 78. καί νιν κέκλευ Αἴαντα, for ἐκάλεσας. κεκλόμενος *Hom. Il.* θ′, 346. *Soph. Œd. T.* 159. is used as a present.

κένσαι *Il.* η′, 337. aor. from the obsolete κέντω 'to prick', whence κέντορες ἵππων, lengthened into κεντέω.

κεράννυμι 'I mix', from κεράω (whence κέρων *Apoll. Rh.* 1, 1185. κεράασθε *Od.* γ′, 332. κερῶντο *Od.* ο′, 500. κερόωντο *Od.* υ′, 253.) and this from κέρω (whence κερώνται *Il.* δ′, 260.). From κεράω comes fut. κερᾶσω, Attic κερῶ *Hesych.* aor. 1. ἐκέρασα with α short. α is made long by syncope, as in ἐπικρῆσαι *Hom. Od.* η′, 164. for ἐπικεράσαι. perf. pass. κέκρᾱμαι, Ionic κέκρημαι *Hippocr. T.* 1. *p.* 27. 180. and κεκέρασμαι *Anacr.* 29, 13. aor. 1. pass. ἐκράθην, Ionic ἐκρήθην, and ἐκεράσθην *Plat. Phileb. p.* 47 C. *Leg.* 10. *p.* 889 C.

Another derivative form from κεράω is κιρνάω §. 221, I, 3. *Obs.* Hence κίρνημι, imperat. κίρνη. See §. 210, 5.[b]

κερδαίνω 'I gain', has in the fut. for the common κερδανῶ also κερδήσω and -ομαι *Herod.* 3, 72. aor. 1. ἐκέρδησα *Herod.* 4, 152. perf. κεκέρδηκα *Demosth. p.* 1292, 6. *ed. Reisk. ap. Bekk.*

κεχλαδώς with α long, from the obsolete χλάζω (*Eust. ad Il. p.* 153, 34. *ed. Rom.*), connected with κλάζω, καχλάζω *Pind. Ol.* 9, 3. 'loud-sounding'. The perf. κέχληδα κέχλαδα furnishes

[a] Fisch. 2. p. 488 seq.

[b] Piers. ad Mœr. p. 208 sq.

a new pres. κεχλάδω, whence κεχλάδοντας *Pind. Pyth.* 4, 318.[c]

κεχρημένος 'needy', part. perf. of χρήζω or rather of ΧΡΕΩ, (whence χρή χρεή, χρεώ χρείω) *Od.* ρ', 347. 421. *Eur. Med.* 351. *Plat. Leg.* 4. *p.* 717 C.

*κιχάνω 'I reach, overtake', from ΚΙΧΩ. aor. 2. ἔκιχον. (whence κιχέω *Od.* ω', 283.) fut. κιχήσω. aor. 1. mid. ἐκιχησάμην *Il.* δ', 385. ζ', 498. &c. With the aor. ἔκιχον the form ἐκίχην also occurs, as from ΚΙΧΗΜΙ. κιχήτην *Il.* κ', 376. ἐκίχημεν *Od.* π', 379. opt. κιχείην *Il.* β', 188. ι', 416. &c. Conj. κιχείω *Il.* α', 26. &c., in the Attics κίχω from ἔκιχον. inf. κιχῆναι (κιχήμεναι *Il.* ο', 274.) part. κιχείς *Il.* π', 342. From κίχημι comes part. pres. mid. κιχήμενον *Il.* ε', 187. λ', 451.[d] If the 1st syllable is long, as in the tragic writers, some write κιγχάνω[e].

κίχρημι 'I lend', from χράω. Hence fut. χρήσω, aor. ἔχρησα, &c.

*κλάζω. See §. 177, c. 193. *Obs.* 1. 194, 2, a.

κλάω 'I break', had also an aor. 2. after the form in -μι, ἀποκλάς *Anacr. ap. Hephæst. p.* 59. *Gaisf. Athen.* 11. *p.* 472 E.

κλείω 'I praise', κλέομαι *Od.* ν', 299. 'I am celebrated': ἐκλέο for ἐκλέεο §. 205, 2. Apollonius Rhodius uses this word in the sense of καλεῖν 2, 1156, and so it is to be taken 2, 687. 977. 3, 246. 277. He has without diphthong ἔκλεον, 3, 246.

κλῦθι, κλῦτε, and with reduplication and υ short κέκλυθι, κέκλυτε an imperat. aor. 2. as if from ἔκλῡν from ἔκλυον (comp. ἔφυον, ἔφυν). pres. and imperf. κλύω, ἔκλυον *Hes.* Ἔργ. 724. and in the tragedians.

κορέννυμι 'I satisfy', from κόρω, fut. κορέσω and κορέω *Il.* θ', 379. ν', 831. aor. 1. mid. ἐκορεσάμην (poet. ἐκορεσσάμην). perf. κεκόρηκα, whence κεκορηότε *Od.* σ', 371. perf. pass. κεκόρημαι in Ionic *Il.* σ', 287. *Od.* θ', 98. ξ', 456. ψ', 350.

[c] See Heyne ad Pind. ll. cc.

[d] Fisch. 3 a. p. 122.

[e] Blomf. Gloss. Æsch. Th. 44. Monk. ad Eur. Hipp. 1434. Buttmann, L. Gr. 2. p. 167. note, condemns this orthography.

Herod. 3, 80. in Attic κεκόρεσμαι *Xen. M. S.* 3, 11, 13. aor. 1. pass. ἐκορέσθην.

κράζω 'I crow', is conjugated regularly κράξω, ἔκρᾰγον, κέκρᾰγα, except that in the perf. imperat. it has the form of a verb in -μι, κέκραχθι *Aristoph. Thesm.* 692. *Vesp.* 198. See §. 198, 3, b. κεκράγετε is found *Aristoph. Vesp.* 415.

241. (240) κρεμάννυμι 'I suspend', from ΚΡΕΜΑΩ fut. κρεμάσω with α short, Attic κρεμῶ *Aristoph. Plut.* 312. in Homer κρεμόω *Il.* η', 83. aor. 1. mid. ἐκρέμασα, aor. 1. pass. ἐκρεμάσθην.

Besides these forms κρέμαμαι 'I hang' (intrans.), like ἵσταμαι, probably arose from the regular perf. pass. κεκρέμαμαι not in use, with which it agrees also in signification, 'I have been hung'; consequently 'I hang'. Opt. κρεμαίμην *Arist. Nub.* 868. *Acharn.* 944. but κρέμοισθε *Vesp.* 297. conj. κρέμωμαι. part. κρεμάμενος. imperf. ἐκρεμάμην *Il.* ο', 18. fut. κρεμήσομαι (as στήσομαι from ἵσταμαι) *Aristoph. Vesp.* 804. *Ach.* 278. 'I shall hang', but κρεμασθήσομαι 'I shall be hung'[a].

Another form still is κρήμνημι, in the imperat. κρήμνη *Etym. M. p.* 637, 34. *Eustath. ad Il.* ο'. *p.* 1001, 10. See *Pierson ad Mœr. p.* 208. pass. κρήμνημαι *Esch. S. c. Th.* 231. ἐκρήμνατο *Eur. El.* 1226. imperat. ἐκκρήμνασθε *Eur. Herc. F.* 521.[b]

κτείνω 'I kill', fut. κτενῶ (the form κτανῶ is rejected by modern criticism in the Attic writers, *Pors. ad Or.* 929. 1599.) in the poets has, besides aor. 1. ἔκτεινα, aor. 2. ἔκτανον, κτάνε, κτανεῖν, κτανών in Homer and the tragic poets. Homer has also aor. 1. pass. ἐκτάθην *Il.* λ', 690. *Od.* δ', 537. not found in prose nor in the Attic poets. To this may be referred part. perf. pass. κτάμενος for ἐκταμένος 'killed'. Later writers used also ἔκταγκα *Menand. ap. Suid.* and ἐκτάνθην[c]. ἔκτονα alone is used for the perf. in the Attic writers[d].

There is another aor. 2. in Homer and the tragic writers with

[a] Schæf. ad Long. p. 401.

[b] Heyne ad Pind. P. 4, 43. Fisch. 3 a. p. 120 sq.

[c] See §. 186. 2, note [e]. On the passage of Menander see Pors. ad Toup. Em. in Suid. t. 4. p. 485.

[d] Mœr. p. 31. Of ἀπεκτόνηκα see §. 194. Obs. 4.

the form in -μι, 1st pers. ἔκταν *Il.* δ', 319. κατέκτας *Eur. Bacch.* 1290. *Med.* 1409. ἔκτα *id. Herc. F.* 423. *Soph. Trach.* 38. 1st pers. pl. ἔκταμεν *Od.* ι', 375. 3rd pers. pl. ἔκταν *Il.* κ', 526. *Od.* α', 30. for ἔκτασαν, as ἔσταν for ἔστασαν. conj. κτέωμεν *Od.* χ', 216. inf. κτάμεναι *Il.* ε', 301. ρ', 8. &c. and κτάμεν *Il.* ο', 557. ε', 675. part. κτάς *Eurip. Alc.* 3. 696. pass. ἀπέκτατο *Il.* ο', 437. ρ', 120. 472. inf. κτάσθαι *Il.* ο', 558. κτάμενος may also be regarded as part. aor. like κατακτάμενος *Od.* π', 106.[e]

κυνέω 'I kiss', has fut. κύσω, aor. 1. ἔκυσα, κύσε *Il.* ζ', 474. κύσσε *Od.* π', 15. with υ short from ΚΥΩ. There is a difference of signification in κύω, κυέω, 'to be pregnant'; whence κυΐσκω 'to impregnate'; κυσαμένη *Hesiod. Th.* 125. 405. and ὑποκυσαμένη in Homer, *Il.* ζ', 26. &c. which is commonly written with a double σ, but without reason.

κυλίνδω 'I roll', from κυλίω, whence also the tenses, fut. κυλίσω, aor. 1. ἐκύλισα, aor. 1. pass. ἐκυλίσθην.

κύρω, a poetic word equivalent to τυγχάνω. κύρων *Eur. Hipp.* 755. ἔκυρον *Soph. Œd. C.* 1159. Hence fut. κύρσω, aor. ἔκυρσα in Homer and the tragic writers[f]. Another form is κυρέω with υ short.

Λ.

Λαγχάνω 'I receive by lot', from ΛΗΧΩ (whence λῆξις 242.
'the casting of lots'), as λαμβάνω, λανθάνω, from λήβω, λήθω. (241)
fut. 1. λήξομαι *Plat. Rep.* 10. *p.* 617 E. (Ion. λάξομαι *Herod.* 7, 144. as λελασμένος from λήθω.) perf. εἴληχα. perf. p. εἰληγμένος *Demosth. p.* 873. aor. 2. ἔλαχον. Between λήχω and λαγχάνω there seems to have been an intermediate form ΛΑΓΧΩ §. 221. II. 3. Hence the old perf. λέλογχα (§. 186. 4. *p.* 285.) which occurs in Doric and Ionic, rarely in Attic[g], e. g. *Eur. Troad.* 245.

From the aor. 2. ἔλαχον Homer uses a new verb λελάχω in a transitive sense, 'to impart', *Il.* η', 80. ο', 350. χ', 343. ψ', 76. λελαχήσωμεν in Hesychius.

[e] Fisch. 3 a. p. 122 sq.

[f] Herm. ad Soph. Aj. 307. Elmsl. ad Œd. C. l. c.

[g] Lucian Solœc. p. 226. et Grævius p. 484.

The Ionians had derivatives also from λέλογχα, λόγχη (i. e. λάχος), εὐλογχεῖν in Hesychius[a].

λαμβάνω from ΛΗΒΩ, whence fut. λήψομαι (Doric λαψοῦμαι, λαψῇ *Theocr.* 1, 4. 10.) perf. a. εἴληφα. perf. p. εἴλημμαι (and λέλημμαι *Æsch. Ag.* 849. *Eurip. Ion.* 1113. *Iph. A.* 363. (v. *Musgr.*): hence Doric λέλαπται in Hesychius), aor. 1. pass. ἐλήφθην. aor. 2. a. ἔλαβον. aor. 2. mid. ἐλαβόμην.

For εἴληφα the Ionians had also a form λελάβηκα, as if from λήβω, λαβήσω, analogous to μεμάθηκα from μήθω *Herod.* 3, 42. 65. 8, 122. 9, 59.[b]

The Ionic ΛΑΜΒΩ was an intermediate form between ΛΗΒΩ and λαμβάνω: fut. λάμψομαι *Herod.* 1, 199. 7, 39. 157. 3, 36. 146. also in the Doric letter of Archytas in *Diog. Laert.* 3, 22. aor. mid. ἐλαμψάμην *Herod.* 7, 157. perf. p. λέλαμμαι *id.* 9, 51. 3, 117. &c. 3rd pers. λέλαμπται, whence καταλαμπτέος *Herod.* 3, 127. aor. 1. pass. ἐλάμφθην *id.* 2, 89. &c.[c] Another form still is λάζομαι, whence λελάσθαι in Hesychius, and λάζυμαι.

λανθάνω 'I am hidden', mid. λανθάνομαι, λήθομαι, 'I forget', from λήθω *Il.* ψ', 323. ω', 363. &c. *Xen. Œcon.* 7, 31. fut. λήσω *Plat. Rep.* 5. *p.* 549 C. λήσομαι[d]. perf. p. λέλησμαι 'I have forgotten', the old form λέλασμαι *Il.* ε', 834. λ', 313. from ΛΑΘΩ[e]. Aor. 1. pass. only in Doric ἐλήσθην, λασθῆμεν for λησθῆναι *Theocr.* 2, 46. aor. 2. act. ἔλαθον, mid. ἐλαθόμην. perf. m. λέληθα 'I am hidden'. Homer has λήθω in a transitive sense *Od.* δ', 221. υ', 85. which is probably the original meaning, 'I cause to forget'.

From aor. 2. ἔλαθον Homer has a new verb λελάθω in a transitive sense, 'to make to forget', *Il.* β', 600.

λούω 'I wash', lengthened from λόω, hence λό' *i. e.* ἔλοε *Od.* κ', 361. λόεσθαι *Hes.* Ἔργ. 747. fut. λοέσω *contr.* λούσω.

[a] Valck. ad Herod. p. 535, 99.
[b] Valck. ad Herod. p. 217, 7.
[c] Wess. et Valck. ad Herod. p. 232, 3.
[d] An aor. ἔλησα was probably never in use among the ancients. See Lobeck ad Phryn. p. 819. Schæf. App. Crit. Dem. p. 277 note.
[e] Schæf. ad Gnom. p. 187. v. 18.

aor. 1. ἐλόεσσα in Homer, λοέσσαι *Od.* τ', 320. λοέσσας *Il.* ψ', 282. &c. *contr.* ἔλουσα. From the radical form λόω in Attic we chiefly find the pres. p. λοῦμαι, λοῦται, λούμενος *Arist. Plut.* 658. imperf. plur. ἔλουμεν *Aristoph. Plut.* 657. 3rd pers. sing. ἔλυο *id. Vesp.* 118. λούω, λούεσθαι are found in Homer and Herodotus, but only in the later Attics[f].

From λόω comes λοέω, *contr.* λούω, λόεον with v. r. ἐλόευν *Od.* δ', 252. and λουέω, ἐλούεον *Hom. H. Cer.* 289.

M.

Μαιμάω. See μάω.

μανθάνω from ΜΗΘΩ, (*Etymol. M. p.* 450, 14. *Eustath.* 243.
ad Il. α', *p.* 28, 45.) as λανθάνω from λήθω. Hence aor. 2. (242)
ἔμαθον. fut. (§. 181. 3.) μαθήσομαι, Dor. μαθεῦμαι *Theocr.* 2, 60. from μήθω, μαθέσομαι, μαθέομαι. perf. a. μεμάθηκα.

μάρναμαι 'I fight'. imperat. μάρναο *Il.* π', 497. opt. μαρνοίμεθα *Od.* λ', 512. as κρέμοισθε from κρέμαμαι.

μάρπτω 'I seize', fut. μάρψω, aor. ἔμαρψα *Hes.* Ἔργ. 206. and a perf. μεμαρπώς, and aor. 2. with reduplication μέμαρπον *id. Scut. Herc.* 245. Hesiod has also a shortened aor. 2. ἔμαπον *Scut. Herc.* 231. 304. and with the reduplication μεμάποιεν *ib.* 252.

μάχομαι 'I combat', has in the fut. μαχέσομαι and, from μαχέομαι *Il.* α', 272. *Herod.* 9, 167. μαχήσομαι[g], in Attic μαχοῦμαι §. 181. *Obs.* 2. b.[h] Both forms are used in the derivative tenses. The first, however, is more common. ἐμαχεσάμην in Herodotus, e. g. 1. 18. &c. and in Attic; ἐμαχησάμην in Homer, where some write ἐμαχεσσάμην. perf. p. part. μεμαχημένος *Thuc.* 7, 43. *Plat. Leg.* 1. *p.* 647 D. *Isocr. Archid. p.* 127 B. (συμ-μεμαχεσμένων in 2 MSS. *Xen. Cyrop.* 7, 1, 14. where, however, συμμαχεσαμένων is the common reading.) In *Plat. Rep.* 2. *p.* 380 B. is read διαμαχετέων, corruptly for

[f] Piers. ad Mœr. p. 248. Interpr. ad Thom. M. p. 584. Brunck ad Aristoph. Plut. 657. Lob. ad Phryn. p. 189.

[g] Fisch. 3 a. p. 130 sq.

[h] Piers. ad Mœr. p. 264. Herodian. Piers. p. 469. Thom. M. p. 601.

-μαχητέον §. 220, 1. Homer has also μαχεώμενος *Od.* ρ', 471. and μαχεούμενον *Od.* λ', 403. ω', 113.

μάω occurs in the pres. only in the Dorians, as μῶ in *Epicharm. Etym. M. p.* 589, 43. elsewhere in the passive form μῶμαι, part. μώμενος *Æsch. Choeph.* 40. *Soph. Œd. C.* 836. from μαόμενος 'desire, long for'. The Dorians, to whom this verb remained peculiar, said also in the imperat. μώεο *Epicharm. ap. Xenoph. Mem. S.* 2, 1, 20. for μάεο, infin. μῶσθαι (for μᾶσθαι), which is found *Theogn.* 769. (749. *Br.*) See §. 49. *Obs.* 1. Hence aor. 1. mid. ἐμήσατο in Homer and *Æsch. Choeph.* 602. 988.[a]

From this μάω are probably derived the Homeric forms μέματον *Il.* θ', 413. κ', 433. μέμαμεν *Il.* ι', 637. ο', 105. μέματε *Il.* η', 160. μεμάασι. plusq. perf. μέμασαν. imperat. μεμάτω *Il.* δ', 305. υ', 355. part. μεμαώς, μεμαυῖα, gen. μεμαῶτος and μεμαότος *Il.* β', 818. Allied to this is μέμονα, see *Il.* σ', 156. 176. standing in the same relation to μέμαα as γέγονα to γέγαα.

Another form in Homer is μαιμάω, whence μαιμῶσιν *Il.* ν', 78. or μαιμώωσι *ib.* 75. part. μαιμώων, μαιμώωσα *Il.* ο', 542. 742. *Soph. Aj.* 50. μαιμῶσαν. aor. μαίμησε *Il.* ε', 670.

Of similar derivation, but different meaning, is the Homeric aorist ἐμασσάμην, especially in the compounds ἐπεμάσσατο 'to handle, to touch'. In the pres. and imperf. the form is μαίομαι also in the sense of 'seek' *Od.* ξ', 355. *Hesiod.* Ἔργ. 530. *Æsch. Choeph.* 782.

μεθύω 'I am intoxicated', occurs in this sense only in the aor. 1. pass. ἐμεθύσθην. ἐμέθυσα belongs, according to its signification, to μεθύσκω 'to make drunk'.

μείρομαι 'I share', occurs in imperat. μείρεο *Il.* ι', 616. ἀπομείρεται *Hes.* Ἔργ. 576. *Theogn.* 801. ἀπομείρεται with v. r. ἀπαμείρεται 'he is separated'. ἀποκεχώρισται *Etym. M. p.* 118, 9. Apollonius Rhodius confirms this orthography, using ἀπαμείρωμεν 3, 186. and ἀπαμείρεται *ib.* 785. for 'deprive'. For if μείρομαι means *particeps fio*, μείρω will mean *participem facio*,

[a] Blomf. Gloss. Æsch. Choeph. 40.

consequently ἀμείρω *expertem reddo, privo,* of which ἀμέρδω is another form. Perf. 2. intrans. ἔμμορα §. 163, 2.[b] perf. pass. εἵμαρμαι, εἵμαρται. plusq. perf. εἵμαρτο. part. εἱμαρμένος, whence εἱμαρμένη 'destiny' used in prose also. μέμορθαι (whence μόρσιμος) §. 189, 2. is Æolic; comp. *Etym. M. p.* 312, 46. In Apollonius Rhodius we find μεμορμένος 3, 1130. μεμόρηται 1, 646. 973.

μέλω, μέλομαι 'I am a concern to any one', fut. μελήσω, μελήσομαι, has, in the poets, Homer, Apollonius Rhodius 2, 217. μέμβλεται, μέμβλετο, μέμβλεσθε formed from μεμέληται, μεμέλητο *Theocr.* 17, 46. μεμέλησθε, as μέμβλωκα. Verb. μελητέον *Plat. Rep.* 2. *p.* 365 E. perf. mid. μέμηλα §. 194, 2, c.

μηκάομαι 'I bleat', from ΜΗΚΩ, of which some tenses occur in the poets. aor. 2. ἔμακον. part. μακών *Il.* π', 469. perf. μέμηκα, μεμηκώς *Il.* κ', 362. in the feminine also μεμακυῖα §. 189. *Obs.* 2.

μίγνυμι, and μίσγω, 'I mix', from μίγω. Hence fut. μίξω. aor. 1. a. ἔμιξα. perf. p. μέμιγμαι. aor. 1. pass. ἐμίχθην. aor. 2. p. ἐμίγην.

μιμνήσκω 'I remind', from μνάω. Hence fut. μνήσω. aor. 1. ἔμνησα *Eur. Alc.* 878. ἐμνησάμην 'I reminded myself, thought of', in Homer. perf. p. μέμνημαι, with present sense 'I remember'. Of the other moods see §. 197, b. 204, 5. Fut. μεμνήσομαι 'I will keep in remembrance'. aor. 1. pass. ἐμνήσθην 'I made mention'. pres. μνάομαι (infin. μνάασθαι, part. μνωόμενος, imperf. ἐμνώοντο, μνάσκετο *Od.* υ', 296. part. μνεώμενος in Herodotus) is merely Ionic.

μολεῖν, ἔμολον, an aorist without a present in use, 'to go': fut. μολοῦμαι in Æschylus and Sophocles. perf. μέμβλωκα. See §§. 40. 187, 7. Hence a new present βλώσκω was formed, as θρώσκω from ἔθορον.

μυκάομαι 'I roar', from ΜΥΚΩ, aor. 2. ἔμυκον with υ short. perf. μέμυκα with υ long.

[b] I consider ἔμμορε *Il.* α', 278. 'has received and now possesses', as a perf.

N.

Ναίω 'I dwell', comes from ΝΑΩ, only that this is transitive, 'I set, make to dwell', ἔνασσα in the epic poets; ναίω, on the contrary, is intransitive. Hence fut. ἐννάσσονται *Apoll. Rh.* 4, 1751. perf. κατένασθε for κατανένασθε *Arist. Vesp.* 662.[a] aor. 1. pass. ἐνάσθην. aor. 1. mid. ἐνασσάμην, both 'I dwelt', the latter transitive also in the Attics, 'I made to dwell', *Eurip. Iphig. T.* 1270.[b]

νέω occurs in four different senses:

1. 'to heap', ἐπινέουσι *Herod.* 4, 62. aor. ἔνησα. perf. pass. νένημαι, e. g. νενημένοι ἄρτοι *Xen. Anab.* 5, 4, 27. συννενέαται *Herod.* 4, 62. in Homer and Herodotus also νηέω, νήεον *Il.* ψ', 139. 163. νήει *ib.* 169. aor. ἐνήησα *Herod.* 2, 107. comp. 1, 50. 86. also ἐπ-ενήνεον *Il.* η', 428. 431.

2. 'to spin', regularly conjugated. It has the derivative νήθω.

3. 'to swim', (fut. νεύσομαι and νευσοῦμαι). aor. ἔνευσα *Eur. Hipp.* 475. *Thuc.* 2, 90. 3, 112. perf. δια-νένευκα *Plat. Rep.* 4. *p.* 441 C. Hence νήχω, νήξομαι *Od.* ε', 364.[c]

4. νέομαι, a verb only used by the poets, 'I go, return'. For νέομαι Homer has νεῦμαι *Il.* σ', 136. 2nd pers. pres. νεῖαι for νέεαι *Od.* λ', 113. μ', 141. The present has generally the sense of the future. Hence the lengthened form νίσσομαι, νείσομαι.

νίζω 'I wash', supplies its defective tenses by derivatives of νίπτω, fut. νίψω.

O.

244. (243) Οἰδαίνω, οἰδάνω *Il.* ι', 550. 642. supplies its deficiencies from the radical word οἰδέω. Hence ᾤδεε *Od.* ε', 455. ᾤδηκα.

οἴομαι and οἶμαι 'I think', imperf. ᾠόμην and ᾤμην. In the

[a] Buttm. L. Gr. 2. p. 191. prefers κατένασθεν, the reading of the two best MSS., the syncopated aor. for -ησαν. The 2nd pers., however, seems more suitable than the 3rd, and the perf. absolutely necessary.

[b] Brunck ad Apollon. Rh. 1, 1356. Elmsl. ad Eur. Med. 163.

[c] Hemsterh. ad Lucian. T. 1. p. 363 seq. ed. Bip.

rest of the persons and moods οἴομαι only is the basis: 2nd pers. οἴει §. 203, 1. fut. οἰήσομαι §. 181. *Obs.* 3. aor. 1. ᾠήθην.

The active form οἴω and ὀΐω is retained in some dialects; in Homer both are frequent. The Spartan woman in *Aristoph. Lysistr.* 156. uses οἴω. In the same manner Homer uses ὀΐομαι with ι long, ὀϊσθείς *Il.* ι′, 453. ὠΐσθην *Od.* δ′, 453. π′, 475. ὀΐσατο *Od.* α′, 323. τ′, 390.

The distinction which according to *Thom. M. p.* 654. the grammarians (οἱ ἀκριβεῖς τεχνικοί) make between οἶμαι and οἴομαι, that the one is applied to certain, unquestionable things, the other to uncertain things, is so nice, that hardly any language, except one merely of books, could ever have observed it, especially as it is so arbitrary. This remark sometimes applies accidentally, as *Demosth. in Mid. p.* 19, 40. *ed. Spald.* but it frequently also does not, as *Xenoph. Œcon.* 16, 2. *Isæus* in the note of Sallier on *Thom. M. l. c.*[d] It would perhaps be more correct to say that οἶμαι is used parenthetically, 'methinks', and οἴομαι when it determines the construction.

οἴχομαι. fut. οἰχήσομαι. perf. οἴχηκα *Hom. Il.* κ′, 252. ᾤχωκα in Herodotus and the Attics. See §. 187, 7. perf. pass. παρωχημένος. See *Buttm.* 2. *p.* 195 seq.

ΟΙΩ. See φέρω.

ὀλισθάνω, ὀλισθαίνω[e], 'I slide, slip', from ὀλίσθω. Hence fut. ὀλισθήσω, aor. 1. ὠλίσθησα, perf. ὠλίσθηκα only in later writers, aor. 2. ὤλισθον.

ὄλλυμι 'I destroy', imperf. ἀπώλλυν *Soph. Œd. T.* 1454. *El.* 1360. *Plat. Menex. p.* 244 E.[f] The other tenses from ΟΛΩ. fut. ὀλέσω, Attic ὀλῶ -εῖς -εῖ. part. διολοῦσα *Soph. Trach.* 1030. Mid. ὀλοῦμαι. aor. 1. ὤλεσα. perf. a. ὀλώλεκα. aor. 1. p. ὠλέσθην *Æschyl. Ag.* 1613. where we should read with Porson and Blomf. ὀλέσθαι. See *Lob. ad Phryn. p.* 732. (R). perf. 2. ὄλωλα. aor. 2. mid. ὠλόμην. (ὄλετο *Od.* ο′, 247.) The

[d] Schæf. ad Dion. p. 360. Of οἴχωκα see §. 183, 6.

[e] Dawes's Misc. Cr. p. 331. Porson ad Eurip. Ph. 1398. and on the other side Toup. ad Long. p. 280.

[f] Blomf. ad Pers. 658.

part. ὀλόμενος has in the poets the sense of an adjective, 'pernicious': *Eur. Or.* 1370. *Herc. F.* 1062. in Homer οὐλόμενος only.

ὄμνυμι 'I swear', from ΌΜΟΩ, (whence part. pres. ὁμοῦντες *Herod.* 1, 153.) fut. ὀμόσω, mid. ὀμό-ομαι, Attic ὀμοῦμαι -εῖ[a] -εῖται. (The Attics use only the fut. mid.[b]) aor. 1. ὤμοσα. perf. act. ὀμώμοκα. perf. pass. 3rd pers. ὀμώμοται *Arist. Lys.* 1007. and ὀμώμοσται *Eur. Rhes.* 819. part. ὀμωμοσμένος *Demosth. p.* 79. 594. aor. 1. pass. ὀμοθείς *Demosth. p.* 1174.

ὀμόργνυμι 'I wipe off', from ΌΜΟΡΓΩ, fut. ὀμόρξω. aor. 1. mid. ὠμορξάμην.

ὀνίνημι 'I confer benefit', from ὄνημι, ὀνάω. Hence fut. ὀνήσω, aor. 1. ὤνησα. opt. ὀνήσειεν *Plat. Gorg. p.* 512 A. In the pres. pass. it has ὀνίναμαι, ὀνίναται *Plat. Leg.* 7. *p.* 789 D. ὀνίνανται *id. Gorg. p.* 525 C. ὀνίνασθαι *ib.* B. and ὄνημαι. Hence ὀνήμενος *Od.* β', 33. imperat. ὄνησο *Od.* τ', 68. imperf. with sense of aor. 1. ὠνήμην, ὠνήμεθα *Eur. Alc.* 342. ὤνησο *Lucian. Prom.* 20. ἀπώνητο *Herod.* 1, 168. or ἀπόνητο *Od.* λ', 324. π', 120. ρ', 293. The Attics have in the opt. and infin. aor. 1. mid. ὀναίμην, ὄνασθαι, from ὠνάμην, which, however, occurs only *Eur. Herc. F.* 1371. and is condemned by the grammarians. ὤνατο in Homer is from ὄνομαι, ὄνοσαι, 'to blame, abuse'[c].

From ὀνίνημι comes ὀνίνησι, the infin. ὀνινάναι *Plat. Rep.* 10. *p.* 294. (where ὀνίναι, *Bekk.* ὀνῆναι, stands), and ὀνίνοιεν (perhaps ὀνίναιεν) in Hesychius.

245. (244) ὁράω 'I see', has of itself only the imperf. ἑώρων, Ion. ὥρων *Herod.* 7, 208. perf. a. ἑώρακα (often a trisyllable with synizesis in ἑω), in later writers also ἑόρακα *Machon. ap. Athen.* 6. *p.* 244 D.[d] perf. p. ἑώραμαι, with *a* long. The rest of the tenses are supplied by derivatives from ΟΠΤΟΜΑΙ (for which ὄσσομαι is used) and εἴδω. From ΟΠΤΩ comes fut. ὄψομαι, transitive. aor. 1. ἐπόψατο *Pind. Fr. p.* 587. elsewhere only in later

[a] Piers. ad Mœr. p. 276.

[b] Mœris l. c. Thom. M. p. 660. Dawes's Misc. Cr. p. 329. seq.

[c] Phrynich. p. 6. Thom. M. p. 931. et Oudend. Eustath. ad Il. ρ', 25. p. 1123, 35. Herodian. Piers. p. 451. Fisch. 3 a. p. 149. Valck. ad Theocr. Adon. p. 362.

[d] Schweigh. ad Athen. 3. p. 442. Meineke ad Menandr. p. 119.

authors[e]. perf. p. ὦμμαι (which *Pollux* 2, 57. quotes from Isæus) ὦπται, inf. ὦφθαι, 'to have been seen'. aor. 1. p. ὤφθην. perf. 2. ὄπωπα only in the Ionic writers, e. g. *Herod.* 1, 68. 2, 64. 7, 208. and in the poets, e. g. *Soph. Antig.* 1127. ὀπώπη or ὀπώπει is found *Theocr.* 4, 7. as a perf. 'has seen'. ὀπωπέω occurs *Orph. Argon.* 181. 1020. ὁραθῆναι is found only in later authors. From εἴδω, the aor. 2. active and middle. See εἴδω.

ὄρνυμι 'I move, excite', from ΟΡΩ, whence ὄρονται *Od.* ξ', 104. ὄροντο *ib.* 522. γ', 471. ὄρηται *Hes. Theog.* 782. which however may be opt. and conj. of aor. 2. mid. ὠρόμην. fut. mid. ὀρεῖται *Il.* ι', 140. Another form is ὀρέοντο *Il.* β', 398. ψ', 212. fut. ὄρσω. aor. 1. ὦρσα (poet.) perf. 2. ὄρωρα, intransitive, 'I have risen', and aor. 2. act. ὤρορον, mostly transitive *Od.* δ', 712. τ', 201. but also intransitive *Od.* θ', 539. ὤρορε θεῖος ἀοιδός 'arose'. (See §. 168. *Obs.* 2. *p.* 267.) *Il.* ψ', 112. ὀρώρει. Hence a new present [ὀρώρω], pass. ὀρώρομαι *Od.* τ', 377. aor. 2. ὠρόμην. 3rd pers. ὤρετο *Il.* μ', 279. ξ', 397. and by syncope (§. 193. *Obs.* 8.) ὦρτο. imperat. ὄρσο. infin. ὄρθαι *Il.* θ', 474. (where ὦρθαι is read). part. ὄρμενος.

The fut. ὄρσω, ὄρσομαι, is again considered as a new theme; hence ὄρσεο in Homer.

ὄσσομαι from ὄπτομαι. See ὁράω, and comp. πέσσω.

ὀσφραίνομαι 'I smell', transitive, lengthened from ὄσφρομαι. Hence fut. ὀσφρήσομαι *Aristoph. Pac.* 151. aor. 2. ὠσφρόμην *Aristoph. Ach.* 179. *Vesp.* 792.[f] ὠσφράμην also occurs in *Herod.* 1, 80. and in later writers ὠσφρήσαμην *Ælian H. An.* 5, 49. and a new pres. ὀσφράομαι *Antiphan. ap. Athen.* 7. *p.* 299 E. *Lucian. Reviv. T.* 3. *p.* 166. ὀσφρᾶται τοῦ χρυσίου. *Id. Jup. Trag. T.* 6. *p.* 241. ὀσφρᾶσθαι according to Grævius; where, however, the MSS. read ὀσφρῆσθαι (a Paris MS. ὀσφρεῖσθαι) or ὠσφρῆσθαι, which is the perf. p. formed according to analogy.

οὐτάω, 'I hit, wound', has in the 3rd pers. aor. 2. οὖτα with *a* short *Il.* ε', 376. δ', 525. as ἔκτα and οὔτασκε *Il.* ο',

[e] Lobeck ad Phryn. p. 734. Dawes Misc. Crit. p. 319 seq.
[f] Mœris p. 281. Thom. M. p. 660.

745. as from ΟΥΤΗΜΙ[a]. infin. οὐτάμεναι *Il.* φ′, 68. 397. &c. and οὐτάμεν *Il.* ε′, 132. for οὐτάναι. οὐτάμενος *Il.* λ′, 658. 825. is the part. perf. from οὐτάζω for οὐτασμένος (as ἐληλάμενος for ἐληλασμένος), as appears from βεβλημένοι which accompanies it, and οὔτασται immediately following. The infin. οὐτάμεναι *Il.* φ′, 68. 397. or οὐτάμεν *Il.* ε′, 132. may be the inf. pres. for οὐτάναι, but it may also be for οὐτάειν οὐτᾶν, as ἀρόμμεναι for ἀρόειν ἀροῦν. From this form οὐτάζω *Il.* η′, 273. &c. comes οὔτασται *Il.* λ′, 660. οὐτασμένος *Od.* λ′, 535. and aor. 1. οὔτασε.

ὀφείλω 'I owe, must', fut. ὀφειλήσω. The aorist ὤφελον occurs only as the expression of a wish, εἴθ' (Ion. αἴθ') ὤφελον (Ion. ὄφελον). The Attic poets probably use ὄφελον in lyric passages and anapæsts, as this reading is necessary to restore the metre *Æsch. Pers.* 911. (918.) and *Eur. Med.* 1424. Homer doubles the λ *Il.* ζ′, 350. ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνονος εἶναι ἄκοιτις 'I ought to have been', and α′, 353. ὤφελλον and ὄφελλον seem to be different, and the former to be used when the wish refers to a permanent, the latter when to a transient condition. I consider therefore ὤφελον as a real aorist. *Hesiod.* Ἔργ. 172. uses ὤφειλον of a permanent condition, so that ὀφείλω and ὀφέλλω appear to have been two forms for one idea. *Soph. Œd. C.* 540. ἐπωφέλησα appears to be equivalent to ὤφελον, notwithstanding the acute explanation of Hermann.

ὀφλεῖν (not ὄφλειν, ὄφλων)[b] 'to owe' or 'be guilty', syncopated aorist, as the present of which ὀφλισκάνω is used.

Π.

246. (245) Πάομαι 'I acquire', occurs only aor. 1. ἐπασάμην, perf. πέπαμαι, both with α long. 3rd pers. πέπαται *Eur. Ion.* 687. part. πεπαμένος. It is chiefly poetical, and agrees in meaning with κτάομαι[c]. Different from this is

[a] Heyne ad Il. δ′, 319.

[b] Elmsl. ad Eur. Heracl. 985.

[c] Hemsterh. ad Polluc. 10, 20. not. 3. Valck. ad Theocr. Adon. p. 383. ad Herod. p. 95, 46. It was observed by the Schol. Ven. ad Il. δ′, 433. that we should write in the perf. πέπαμαι, not πέπαμμαι. See Edin. Rev. vol. 16. p. 381.

πάσασθαι, with *a* short, 'to eat', perf. πέπασμαι, only Ionic and poetical. Herodotus uses πατέομαι as a present[d].

πάσχω 'I suffer', from ΠΗΘΩ. Hence aor. 2. ἔπαθον. perf. mid. (πέπηθα). part. πεπαθυίῃ *Od.* ρ', 555.[e]

Another form of πήθω was ΠΕΝΘΩ, with which πένθος is related. Hence fut. πείσομαι §. 176. perf. 2. πέπονθα.

From πάσχω, *Epicharm. ap. Etym. M. p.* 662, 11. and *Stesichorus ap. Phot. Lex.* have perf. πέποσχε. Of πέποσθε *Il.* γ', 99. *Od.* κ', 465. ψ', 53. for πεπόνθατε, see §. 198, 3, b.[f]

πείθω. The forms (ἔπιθον) πίθοι, ἐπίθοντο, πιθοίμην occur in Homer and the Attic poets, which Homer has also with reduplication πεπιθεῖν, πεπιθέσθαι, πεπιθών *Pind. Isthm.* 4, 122. fut. πεπιθήσω. part. aor. 1. πιθήσας 'obeying', for in this sense I understand the word, *Il.* ζ', 183.

πελάω, πελάζω. See πίλνημι.

πέλω, πέλομαι, Doric and Poet. for εἰμί, in the imperf. often syncopated, 2nd pers. ἔπλεο, ἔπλευ, 3rd pers. ἔπλε *Il.* μ', 11. ἔπλετο §. 193, 8. These forms have commonly the force of the present. To this belong also the forms ἐπιπλόμενος, περιπλόμενος in Homer and the lyric poets, whose signification 'approaching, revolving', appears to be derived from ἐπί and περί.

πεπορεῖν, an aorist with reduplication for πορεῖν, *Pind. Pyth.* 2, 105.

πέπρωται 'it has been decreed by fate', especially in the part. ἡ πεπρωμένη 'destiny', appears to be formed according to the analogy of the preposition πρό.

πέσσω, πέττω 'I boil', has its fut. πέψω. aor. ἔπεψα. perf. p. πέπεμμαι. part. πεπεμμένος. aor. p. ἐπέφθην. Hence in

[d] Ern. ad Call. H. in Cer. 69, 128. Brunck ad Apoll. Rhod. 1, 1072.

[e] For πήσας Æsch. Agam. 1637. Porson and others after him read πταίσας. πήσασκε is quoted Etym. M. p. 624, 50. without any authority, and Etym. Gud. p. 429, 4. has ποιήσασκε. Plat. Rep. 1. p. 347 C. Bekker has εὐπαθήσοντες.

[f] See other derivations Fisch. 3 a. p. 150 seq. Herm. de Em. Rat. Gr. Gr. p. 292.

later writers pres. πέπτω, which bears the same relation to πέσσω as ἐνίπτω to ἐνίσσω, ὄπτομαι to ὄσσομαι.

ΠΕΤΩ, an old form, whence came afterwards πίπτω (πιπέτω), in the poetic dialect of the Attics πίτνω, πιτνῶ. Hence the Doric aor. ἔπετον, e. g. κάπετον *Pind. Ol.* 8, 50. for κατέπεσον, κάππεσον §. 38. ἔμπετες for ἐνέπεσες *id. Pyth.* 8, 117. πετόντεσσι *id. Pyth.* 5, 65. πετοῖσαι *Ol.* 7, 126. In the other dialects this is ἔπεσον (ἔπεσα §. 193, 7.), fut. πεσοῦμαι, e. g. *Plat. Rep.* 10. *p.* 616 A. *Thuc.* 5, 9. Ion. πεσέομαι, as from ΠΕΣΩ §. 183. *Obs.* 3. From ΠΕΤΩ, fut. πετήσω, comes also the Homeric πεπτηώς *Od.* ξ', 354. 474. χ', 362. or πεπτεώς *Il.* φ', 503. *Od.* χ', 384. or πεπτώς, πεπτῶτος *Soph. Aj.* 840. for πεπτηκώς from πέπτηκα. For πέπτηκα, however, πέπτωκα is used §. 187, 7.

Πιτνῶ occurs only in the present, πίτνω only in the aorist, whence the relation between the forms appears to be the same as between δουπέω and ἔδουπον, κτυπέω and ἔκτυπον, στερέω and ἐστέρην, στερεῖς, in which the present has been formed from the aorist[a]. From πέτω is derived

πέτομαι 'I fly', in Homer and the Attic dialect[b]. The aor. ἐπετόμην becomes by syncope ἐπτόμην *Soph. Aj.* 693. ἐπ-έπτου *Arist. Av.* 118. ἐπ-έπτετο *ib.* 48. opt. ἀνά-πτοιτο *Plat. Phædon. p.* 109 E. conj. ἀναπτῆσθε *Herod.* 4, 132. ἀναπτῶνται *Aristoph. Lys.* 774. inf. πτέσθαι *Soph. Œd. T.* 17. ἐπι-πτέσθαι *Il.* δ', 126. part. ἐκ-πτόμενος *Arist. Av.* 789. From this form, thus contracted by syncope, came again 1) a new present ΐΠΤΗΜΙ, mid. ἵπταμαι, which, however, the genuine Attics do not appear ever to have used[c]. Lucian has *D. D.* 20, 5. *p.* 61. καθιπτάμενοι, *ib. p.* 62. συμπαριπτάμην, although he censures ἵπτασθαι and ἵπτατο as not Attic, *Lexiph. T.* 5. *p.* 203. *Solœc. T.* 9. *p.* 226. 2) In the fut. πτήσομαι, e. g. ἀναπτήσῃ *Plat. Leg.* 10. *p.* 905 A. and πετήσομαι, as from πετάομαι *Aristoph. Pac.* 77. 1126. 3) The syncopated aorist

[a] Matthiæ ad Eur. Suppl. 693. Comp. Reisig Comm. Exeg. ad Soph. Œd. C. 1745.

[b] Mœris p. 311. ubi v. Piers. Thom. M. p. 473. Græv. ad Luc. Solœc. t. 9. p. 485.

[c] Thom. M. p. 473. Porson ad Eurip. Med. in. Lob. ad Phryn. p. 323 seq.

had also a form in -μι, ἔπτην. ἐξέπτη *Hesiod.* Ἔργ. 98. Attic ἀπέπτα *Xen. Anab.* 1, 5, 3. 3rd pers. plur. προσέπταν *Aristoph. Ach.* 865. imp. ἀναπτήτω in *Bekk. Anecd. p.* 392, 12. opt. πταίη *Meleag. Ep.* 90. conj. πτῶ, e. g. καταπτῇ *Lucian. Prom. p.* 149. Hence aor. mid. ἐπτάμην, as ἔστην ἐστάμην. ἐξέπτατο *Eur. El.* 949. προσέπτατο *Soph. Aj.* 282. inf. διαπτάσθαι *Eur. Med.* 1. part. διαπταμένη *Plat. Phædon. p.*70 A.[d]

There was also a form πέταμαι, but not in Attic. In Homer and the Attic poets, e. g. Æschylus *S. c. Th.* 84. *Agam.* 587. *Eur. Or.* 7. 675. is found ποτάομαι *Il.* β′, 463. περιποτᾶται *Soph. Œd. T.* 482. in a chorus, (hence πεπότηται *Od.* λ′, 221. πεποτήαται *Il.* β′, 90. πεποτημένος *Apoll. Rh.* 2, 1043.) with the Ionic flexion ποτέομαι *Od.* ω′, 7. and πωτάομαι *Il.* μ′, 287. πετάομαι occurs only in later writers, e. g. *Aristot. Metaph.* 3. hence ἐπετάσθην *Anacr.* 40, 6. *Aristot. Hist. An.* 9, 40. This appears to have been confounded with the following πετάννυμι, πετάω.

πετάννυμι 'I spread', from πετάω, appears to be allied to πέτομαι, by which was expressed the spreading of the wings in flying, and afterwards merely that of spreading. Fut. πετάσω, Attic πετῶ. aor. 1. ἐπέτασα. perf. p. πεπέτασμαι *Herod.* 1, 62. for which is generally used only πέπταμαι. aor. p. ἐπετάσθην *Il.* φ′, 538. *Od.* φ′, 50. *Eurip. Cycl.* 495.

Another form is πιτνάω *Hesiod.* Ἔργ. 510. and πίτνημι. imperat. πίτνα *Il.* φ′, 7. as ἵστα from ἱστάω. πιτνάς *Od.* λ′, 391. πίτναντο *Il.* χ′, 402. πίτνω is found *Hes. Sc. H.* 291. in the reading καὶ ἔπιτνον ἀλωῇ, which is confirmed by MSS. and grammarians. See Heinrich's note, p. 197.

πέφνε, πέφνον, ἔπεφνον, a syncopated aorist with reduplication from φένω 'kill', whose participle is accented as a present, πέφνων. conj. πέφνῃς *Od.* χ′, 346. πέφνῃ *Il.* υ′, 172. infin. πεφνέμεν *Il.* ζ′, 180. comp. φάω.

πέφραδον, ἐπέφραδον, aor. 2. with reduplication from φράζω.

[d] Thom. M. p. 506. Mœris p. 206. Fisch. 3 a. p. 111. 152. Lobeck ad Soph. Aj. 280. The form ἐπτάμην Brunck ad Soph. Aj. 282. thinks not to be Attic. Comp. ad Aj. 693. Elmsley ad Soph. Œd. T. 17. would banish πτέσθαι from the Attics. The judgment of Porson l. c. appears the most reasonable. Hermann ad Soph. Œd. T. 17. considers πτέσθαι as the present.

πεφραδέτην *Hes. Th.* 475. optat. πεφράδοι *Il.* ξ', 334. inf. πεφραδέμεν *Od.* η', 49. πεφραδέειν *Od.* τ', 477.

πεφυζότες, a defective verb in Homer *Il.* φ', 6. 528. 532. χ', 1. (from φῦζα 'flight') 'put to flight, fleeing'. φῦξαι aor. occurs in Hesychius, whence φύξις 'flight'. φυζηθέντες is found *Nicand. Ther.* 825. as if from φυζάω, and φυζάναι in Hesychius from φύζημι. Probably πεφυγμένος is derived from φύζω, (taken actively, see *Animadv. in H. Hom. p.* 321.), not from φεύγω.

247. (246) πήγνυμι -νύω 'I make fast', from ΠΗΓΩ. fut. πήξω. aor. 1. ἔπηξα. perf. p. πέπηγμαι *Arrian. Exped. Al. p.* 363. aor. 1. pass. ἐπήχθην. aor. 2. pass ἐπάγην. perf. 2. πέπηγα intransitive[a].

πίλνημι, πιλνάω. p. πίλναμαι 'I approach', from πελάω (*Hom. H. in Bacch.* 44. πελάαν infin.) πελάζω. fut. πελάσω and πελῶ §. 181. *Obs.* 2. a. Aor. ἐπέλασα. perf. p. πέπλημαι *Od.* μ', 108. The aorist is formed as from a verb in -μι. ἔπληντο *Il.* δ', 449. θ', 63. πλῆντο *Il.* ξ', 468. 438. &c.[b] In the aor. 1. p. the Attics use the form by syncope (ἐπλάσθην doubtful, and) ἐπλάθην, with α long, from πέπλᾱμαι for πεπέλασμαι[c], and thence a new present πλάθειν[d].

πίμπλημι 'I fill', from ΠΛΑΩ, πλήθω, (the latter of which, however, in the pres. signifies only 'to be full') in the pres. follows ἵστημι. πιμπλᾶσι *Il.* φ', 23. *Herod.* 2, 40. inf. πιμπλάναι. ἐπιμπλέατο *Herod.* 3, 88. for ἐπίμπλαντο. For past time there was another form in -μι, -μαι, ἔπλητο ἔπληντο, or πλῆτο πλῆντο in Homer and Hesiod, in Aristophanes also, *Vesp.* 911. as an imperf. not as an aorist; but also as aorist in the sense of the plusquam perf. for ἐπέπλητο, as *Il.* σ', 50. *Hesiod. Sc. Herc.* 146. τοῦ καὶ ὀδόντων μὲν πλῆτο στόμα, *Aristoph. Vesp.* 1304. ὡς ἐνεπλῆτο πολλῶν κἀγαθῶν, Ἐνήλατο 'was full', not 'was filling himself'. It stands as an imperf. *Il.* ξ', 499. as α', 104. πίμπλαντο, *Hesiod. Theog.* 688. and in most places. Hence comes the imperat. πλῆσο *Arist. Vesp.* 603. ἔμπλησο λέγων. opt. πλῇμην, e. g. *Arist. Lys.* 235. ὕδατος ἐμπλῇθ' ἡ κύλιξ.

[a] Fisch. 3 a. p. 153.
[b] Ruhnk. Ep. Crit. p. 91.
[c] Brunck et Pors. ad Eurip. Hec. 834. Brunck ad Androm. 24.
[d] Blomf. ad Æsch. Prom. 327.

Acharn. 236. οὐκ ἂν ἐμπλῇμην (as Brunck reads after Dawes *Misc. Crit. p.* 329 seq.; others read πλείμην πλεῖο, as βλείμην βλεῖο, which Brunck, l. c. however, reads also βλῇο; and this would come from ΠΛΕΩ (whence πλέος), to which πλήθω is related, as νήθω to νέω.) part. ἐμπλήμενος *Aristoph. Equ.* 931. *Vesp.* 422.

The rest of the tenses come from ΠΛΑΩ, ΠΛΕΩ or πλήθω. fut. πλήσω. a. 1. ἔπλησα *Eur. Or.* 368. 1369. perf. πέπληκα *Plat. Gorg. p.* 519 A. perf. p. πέπλησμαι. a. 1. p. ἐπλήσθην. In the plusquam perf. *Apoll. Rh.* 3, 271. ἐπεπλήθει, perf. inf. πεπληθέναι *Pherecr. in Bekk. Anecd. p.* 330, 23.

Obs. 1. If in composition μ immediately precedes πίμπλημι, μ is omitted before πλ, e. g. ἐμπίπλημι, but ἐνεπίμπλασαν[e].

Obs. 2. Other forms also occur, as πιπλέω *Herod.* 7, 39. πιμπλεῦσαι *Hes. Th.* 880. from πιμπλέω, and ἐπίμπλων from πιμπλάω in the lyrical fragment *Plut. T.* 2. *p.* 409 B. (*T.* 9. *p.* 296. *ed. Hutt.*) and πίπλω *Hesiod. Sc. Herc.* 291. but doubtful. See Heinrich's note, p. 196.

πίμπρημι 'I burn', transitive (in later writers also πιμπράω) like ἵστημι, 3rd pers. plur. πιμπρᾶσι, inf. πιμπράναι, (πρήθω *Il.* ι', 589.) hence fut. πρήσω. aor. 1. ἔπρησα. (*Hes. Theog.* 856. has ἔπρεσε). perf. 1. πέπρηκα *Alciphr.* 1. 32. perf. p. πέπρησμαι *Arist. Lysistr.* 322. aor. p. ἐπρήσθην.

Obs. In composition, as in πίμπλημι, the second μ is omitted after μ, ἐμπίπρημι, but ἐνεπίμπρασαν[f].

πίνω 'I drink', from ΠΙΩ. Of this the following tenses are 248.
in use: 1) the pres. p. πίομαι with ι long, *Pind. Ol.* 6, 147. (247)
but usually in the sense of the future, 'I am about to drink'; instead of this, later writers used the form πιοῦμαι, which, though censured, occurs in *Xenoph. Symp.* 4, 7. §. 183.[g] 2) the aor. 2. act. ἔπιον. For the imperat. πίε (*Od.* ι', 347. *Menand. ap. Athen.* 10. *p.* 446 E. *Lucian. D. M.* 13, 6.) the Attics use more commonly a form in -μι, πῖθι[h]. A fut. πίσομαι is adduced from Antiphanes by Eustathius *ad Il.* χ', *p.* 1253,

[e] Blomf. Gloss. Æsch. Pers. 815. Lobeck ad Phryn. p. 95 seq.

[f] But see Brunck ad Arist. Lys. 311.

[g] Fisch. 3 a. p. 156. Lob. ad Phryn. p. 30 seq.

[h] Mœris p. 322. Thom. M. p. 265. Athen. 10. p. 446 A.

57. and the verbal πιστός 'drinkable' seems to refer to an old perf. p. πέπισμαι.

The rest of the tenses in use are formed from ΠΟΩ. perf. πέπωκα. perf. p. πέπομαι. inf. πεπόσθαι *Theogn.* 469. *Br.* aor. p. ἐπόθην. Another derivative from πίω is

πιπίσκω 'I give to drink', fut. πίσω *Pind. Isthm.* 6, 108. πίσαιο *Nicand. Ther.* 573.

πιπράσκω 'I sell', derived from περάω, properly 'to transport, to carry any where for sale'. Hence fut. in the epic writers περάσω with α short, Attic περῶ (in the sense of 'to pass over' περάσω has α long, Ion. περήσω §. 180, II.) aor. 1. ἐπέρασα in the epic writers. In the rest of the tenses ε is omitted by syncope. perf. a. πέπρακα. perf. p. πέπραμαι. inf. πεπρᾶσθαι, Ion. πεπρῆσθαι. part. πεπερημένος with v. r. πεπρημένος *Il.* φ', 58. aor. p. ἐπράθην, Ion. ἐπρήθην. The Attics use the form πεπράσομαι as a fut. pass., not πραθήσομαι[a].

πίπτω. See πέτω.

πλάζω. See §. 177, c.

πλέω, πλεύσομαι *Thuc.* 2, 89. 7, 60. πλευσοῦμαι (§. 183. *Obs.* 3.) *id.* 8, 1. aor. 1. ἔπλευσα. perf. πέπλευκα *Eur. Iph. T.* 1047. &c. (πεπλωκότα *Eurip. Hel.* 540. *Aristoph. Thesm.* 878. πεπλώκαμεν, perhaps in ridicule of Euripides, *Buttm. p.* 220.) Among the Ionic writers Herodotus has πλέειν, ἔπλευσα and πλώειν, ἔπλωσα, πέπλωκα (but only πλεύσομαι 4, 147. 149.) In the epic poets we find an aor. ἔπλων, e. g. ἐπέπλων *Hes.* Ἔργ. 648. ἐπέπλωμεν. ἐξέπλ. *Apoll. Rh.* 2, 152. 645. whence ἐπιπλώς occurs as a participle *Il.* ζ', 291. like καταβρώς.

πλήσσω, πλήττω (ἐκπλήγνυσθαι from πλήγνυμι *Thuc.* 4, 125.) 'I strike'. aor. 2. p. ἐπλήγην, in the compounds 'terrify', ἐξεπλάγην, κατεπλάγην §. 193, 1. perf. πέπληγα, in the active sense, e. g. *Arist. Av.* 1350. Homer has an aorist πέπληγον *Od.* θ', 264. *Il.* ψ', 363. as πεπλήγετο *Il.* μ', 162. πεπλήγοντο *Il.* σ', 31. 51. infin. πεπληγέμεν *Il.* π', 728. ψ', 660. Buttmann remarks after Valckenaer that the Attics use πατάσσω in the pres. for πλήσσω *L. Gr. p.* 220.

[a] Mœris p. 294.

πνέω 'I blow', fut. πνεύσομαι *Eur. Andr.* 556. (not πνεύσω. Hence *Eur. Herc. F.* 887. for ἐκπνεύσετε we should read -ται) and πνευσοῦμαι *Arist. Ran.* 1221. aor. ἔπνευσα. perf. πέπνευκα *Eur. Phœn.* 1186. The epic perf. pass. πέπνῡμαι §. 189, 3. has the meaning of 'reflect, be prudent'. Homer has also from a present form πνύω, imperat. ἄμπνυε 'recover thyself, come to thyself again' *Il.* χ', 222. aor. 1. pass. ἀμπνύνθη *Il.* ε', 697. ξ', 436. and aor. 2. mid. but in the passive sense ἄμπνῡτο (sync. for ἀνεπνύετο) *Il.* λ', 359. &c.

πρίασθαι 'to buy', does not occur in the pres. indic., but only in the imperat., opt., conj., infin., part. pres., and in the imperf. πρίασο or πρίω, πριαίμην, πρίωμαι, πρίασθαι, πριάμενος, ἐπριάμην, and in the indic. as an aorist, and in these tenses is preferred by the older Attics to ἐωνούμην, ἐωνησάμην[b].

πτήσσω 'I crouch', derived from πέτω, hence perf. πέπτηκα, part. πεπτηώς 'astonished', πεπτηυῖα 'crouching down' *Apoll. Rh.* 2, 535. In the aor. 2. a form in -μι occurs, καταπτήτην in Homer *Il.* θ', 136. In the rest of the tenses it is regular, πτήξω, ἔπτηξα, ἔπτηχα.

πυνθάνομαι 'I learn by inquiry', derived from πεύθομαι *Od.* γ', 87. *Æschyl. Ag.* 626. 997. *Eur. Iph. T.* 1147. fut. πεύσομαι. perf. πέπυσμαι. (2nd pers. πέπυσαι *Plat. Gorg. p.* 462 C. 2nd pers. pl. πέπυσθε *Eur. Rhes.* 600.) aor. 2. ἐπυθόμην.

P.

Ῥαίνω 'I sprinkle', according to another form ῥάζω, whence 249.
ῥάσσατε *Od.* υ', 150. and ἐῤῥάδαται §. 204, 6. (248)

ῥέζω, ἔρδω and ΕΡΓΩ, different forms of the same word. According to the grammarians ῥέζω is the radical word. This in Doric pronunciation is ῥέδω (*Hesych.* ῥέδει, πράττει, θύει) or ῥέδδω, and transposing ρ and ε, ἔρδω or ἕρδω. ῥέζω and ἔρδω or ἕρδω both occur in the pres. and imperf. Fut. ῥέξω and by transposition ἔρξω *Od.* ε', 360. *Soph. Phil.* 1406. ξυνέρξων *Soph. Tr.* 83. aor. 1. ἔρεξα. imperat. ῥέξον, and ἔρξα, ἐρξάτην *Æsch. S. c. Th.* 925. inf. ῥέξαι and ἔρξαι *Od.* ψ', 312. ξ', 411.

[b] Lob. ad Phryn. p. 138.

ἔρξον *Il.* δ', 37. &c. *Soph. Trach.* 1201. ἔρξαιμι (ἔρξειεν *Soph. Trach.* 935.), ἔρξω, ἔρξαι, ἔρξας *Æschyl. Pers.* 234. 783. *Agam.* 1575. *Soph. Phil.* 117. From ῥέζω comes partic. aor. p. ῥεχθείς *Il.* ι', 250. ρ', 32. The fut. ἔρξω gave rise to the adoption of a new theme ἔργω. Hence perf. pass. ἔργμαι, εἶργμαι, ἔεργμαι, yet remaining in γέφυραι ἐεργμέναι *Il.* ε', 89. which is otherwise expressed by τετυγμένος, ποιητός[a]. At least the noun ἔργμα presupposes a perf. ἔργμαι. Hence perf. 2. act. ἔοργα[b]. Comp. ἔργω.

ῥέω 'I flow'. fut. ῥεύσομαι §. 179. c. aor. 1. ἔῤῥευσα, both rarely if ever used in Attic. ῥεύσομαι is found *Eur. Thes. Fr.* 1, 3. ῥεύσειεν *Dan.* 32. but ῥεύσαντα *Plat. Rep.* 8. *p.* 544 E. has been changed on MS. authority to ῥέψαντα. As from ἀκούσω by omitting σ, and making the penultima short, ἀκ-ήκοα is derived, in like manner after the analogy of ῥεύσω, the aor. 2. p. ἐῤῥύην *Thuc.* 2, 5. 3, 116. *Plat. Rep.* 5. *p.* 452 D. 6. *p.* 495 B. *Isocr. enc. Hel. p.* 217 D. fut. ῥυήσομαι seem to have been formed, which are more common than the former aor. and fut. This aorist led to the formation of perf. ἐῤῥύηκα. *Plat. Rep.* 3. *p.* 485 D. *Isocr. de Pace, p.* 159 D. Herodotus has ῥεεύμενος 7, 140. as if from ῥεέω.

ΈΡΕΩ 'I say'. See εἰπεῖν.

ῥήγνυμι, ῥηγνύω 'I break, rend', transitive, from ΈΡΗΓΩ, ῥήσσω, fut. ῥήξω. aor. 1. ἔῤῥηξα, ἐῤῥηξάμην. aor. 2. p. ἐῤῥάγην. fut. ῥαγήσομαι. perf. 2. ἔῤῥωγα §. 194. *Obs.* 3. intransitive. Kindred forms are ῥάσσω and ῥώσσω.

ῥιγέω 'I shudder'. From the old ῥίγω there is a perf. 2. ἔῤῥιγα in use *Hom. Il.* ρ', 175. η', 114. γ', 353. *Od.* ψ', 216. From ῥιγοῦν or ῥιγῶν (§. 198, 7.) 'freeze', comes the aorist ἐῤῥίγωσα *Arist. Plut.* 847.

ῥύομαι, properly the same as ἐρύω, ἐρύομαι, but chiefly in

[a] See Matthiæ Animadv. ad H. Homer. p. 129.

[b] Eustath. ad Il. ξ, p. 934, 1. Hemsterh. in Lennep. Etymol. p. 846. According to Hermann. de Emend. Rat. Gr. Gr. p. 293. there are two radical forms, ἔρδω and ἔργω. From the first came ἔρδσω and by transposition ῥέζω; from the second ἔοργα, ἔρξω, ἔρξα, and by transposition ῥέξω, ἔρεξα.

the sense of 'rescue, protect', has a syncopated form ἔρῡτο *Il.* ε', 23. &c. for ἐρρύετο, ῥύατ' for ἐρύατο, ἔρυντο *Il.* σ', 515. inf. ῥῦσθαι. The υ is chiefly long in Homer, but also short, as *Il.* ο', 29; in the Attic writers always long[c].

ῥώννυμι 'I strengthen', from ῥόω or ῥώω, ῥώομαι (in Homer 'to strain, to be active', e. g. *Il.* λ', 50. σ', 411. 417. as *Thucyd.* 2, 8. ἔῤῥωτο πᾶς ξυνεπιλαβεῖν), fut. ῥώσω. aor. 1. act. ἔῤῥωσα. perf. p. ἔῤῥωμαι. imperat. ἔῤῥωσο, *vale*, 'farewell'. infin. ἐῤῥῶσθαι. aor. p. ἐῤῥώσθην.

Σ.

Σάω[d] and σαόω, old verbs: from the former comes σάουσι *Tyrt.* 2, 13. *Epigr. ap. Diog. L.* 3, 45. from the latter σαοῖ *Callim. in Del.* 22. imperat. σάου *Anal. T.* 2. *p.* 41. IV. See *Hesych.* v. σαοῖ. *Suid.* v. σάου. Hence ἐσάωσα, ἐσαώθην in Homer. From σαόω came by contraction σώω, and thence σώεσκον *Il.* θ', 363. σώοντες *Od.* ι', 430. (σώετε *Apoll. Rh.* 4, 197. σώεσθαι 2, 610. 1010. 3, 307.) lengthened σώζω. The form σώζω is the basis of σέσωσμαι, σώω of ἐσώθην. σαόω had an aor. or imperf. after the form in -μι, 3rd pers. ind. σάω *Il.* π', 363. φ', 238. The imperative pres. or aor. σάω is in *Od.* ρ', 595. Another form was σόω: σόεις occurs in Hesychius; σόῃς *Il.* ι', 424. 681. and in the epigram in Diogenes Laertius quoted above, Olympiodorus *in Vit. Platon.* reads σόοι. 250. (249)

σβέννυμι 'I extinguish', from ΣΒΕΩ fut. σβέσω. aor. 1. ἔσβεσα. perf. p. ἔσβεσμαι. aor. p. ἐσβέσθην. The aor. 2. was formed as from a verb in -μι, ἔσβην, inf. σβῆναι, in an intransitive sense, as στῆναι[e], and thence also the perfect ἔσβηκα.

σεύω 'I shake, agitate, drive', from σέω, whence also σείω. σεῦται for σεύεται *Soph. Tr.* 645. The augment is ἐσσ. for σεσ. as in verbs beginning with ρ. §. 163, 2. Instead of this there were also the following forms, σόω, σώω[f], σύω. aor. ἔσευα, ἐσευάμην, §. 185 *Obs.* and without augment σεῦα. perf. pass. ἔσσυμαι *Il.* ν', 79. *Od.* κ', 484. plusq. perf. ἐσσύμην, ἔσσυο *Il.*

[c] Buttmann's Lexilog. p. 62 seq.

[d] Buttmann, p. 232. writes σαοῦσι, and Bekker in Theogn. 868. σαοῖ for σάοι. In this way there would be no σάω.

[e] Ruhnk. ad Tim. Lex. Pl. p. 40.

[f] Ruhnk. Ep. Cr. 2. p. 206.

π′, 585. ἔσσυτο, σύτο. The forms of the plusq. perf. are more frequently used as aorists even in the lyrical passages of tragedy. aor. 1. p. ἐσύθην, ἐσσ— in tragic trimeters *Soph. Aj.* 294. συθείς *Eur. Alc.* 558. Hence also an aor. 2. ἐσύην, ἐσσύην, in the Laconic pronunciation §. 26. ἔσσουαν, hence Μίνδαρος ἀπέσσουα *Xenoph. Hist. Gr.* 1, 1, 23. See p. 40.[a] From σόω comes the Attic σοῦσθε *Æsch. Suppl.* 843. 849. *Sept. c. Th.* 31. *Aristoph. Vesp.* 456. σούσθω *Soph. Aj.* 1414. imper. act. σοῦ *Arist. Vesp.* 209. σοῦται *Æsch. Choeph.* 639. σοῦνται *Pers.* 25.[b] Hence also the Homeric λαοσσόος.

σκεδάννυμι 'I dissipate', from σκεδάω fut. σκεδάσω, Attic σκεδῶ. aor. act. ἐσκέδασα. perf. p. ἐσκέδασμαι. aor. p. ἐσκεδάσθην. Another form is σκιδνάω, σκίδνημι, διασκιδνᾶσι *Hesiod. Th.* 875. σκίδναμαι *Il.* λ′, 308. *Thuc.* 6, 98. as πετάω πίτνημι, πελάω πίλνημι. Further κεδάω, whence κεδώνται *Apoll. Rh.* 4, 500. κεδαίω, -ομαι *Apoll. Rh.* 2, 626. and κίδνημι.

σκέλλω 'I dry up', transitive, κατεσκέλλοντο *Æsch. Prom.* 480. fut. σκελῶ, σκελοῦμαι, σκελοῦνται in Hesychius. Another form was σκήλω or σκάλλω, whence aor. 1. conj. σκήλῃ *Il.* ψ′, 191. opt. σκήλειεν and infin. σκῆλαι in Hesychius. In aor. 2. a syncopated form like the verbs in -μι, opt. ἔσκλην, ἀπέσκλη, ἀποσκλαίην (like σταίην) in Hesychius. infin. ἀποσκλῆναι, and so perf. a. ἔσκληκα. part. ἐσκληῶτες *Apoll. Rhod.* 2, 53. all with an intransitive signification, 'withered', as ἕστηκα, ἕστην. fut. σκλήσομαι[c].

σμήχω 'I wipe', has in the fut. aor. act. σμήσω, ἔσμησα, σμῆσαι, from the radical word σμάω, Ion. σμέω[d], (*Herod.* 2, 37. διασμέωντες for διασμῶντες). Of σμήχω only aor. 1. p. ἐσμήχθην is in use.

στερέω 'I deprive'. From στέρομαι, which occurs in Xenophon and elsewhere (equivalent in sense to ἐστέρημαι. See *Buttm. p.* 230.); the tragic writers use aor. 2. στερείς, and

[a] Herm. de Em. Rat. Gr. Gr. p. 294.

[b] Valck. ad Theocr. Adon. p. 265. Hesych. t. 2. p. 1237 seq. v. Σοῦ, σοῦσις, σοῦσθε, σοῦται.

[c] H. Steph. Thes. t. 3. p. 804. 814 sqq. Hemsterh. ad Luc. t. 1. p. 539. Piers. ad Mœrid. p. 49 seq.

[d] Thom. M. p. 802. Mœris p. 355. Phryn. p. 108. Valck. ad Herod. p. 272, 58. 603, 95. Ruhnk. ad Tim. p. 222. considers the σ in σμήσω as an Attic interchange of ξ and σ, as in παίσω.

aor. 1. a. στέρεσαι *Od.* ν', 262. (See §. 173. §. 193, 5.) aor. 1. p. στερθέμεν *Hesych.* or στερθῆμεν (§. 205.) from στερέσω, στέρσω, ἐστέρθην.

στεῦται, στεῦτο in Homer, the same as ἵσταται, ἵστατο, as *Od.* λ', 583. more frequently for ὑφίσταται, *profitetur*, is probably derived from στάω, the radical form of ἵστημι, Ion. στέω §. 10, 1. and with the digamma στέϝω, στεύω (as χέω, χεύω), στεύεται, στεῦται (like σεύεται, σεῦται). Æschylus has also the 3rd pers. pl. στεῦνται *Pers.* 49. in anapæstics[e].

στορέννυμι, στόρνυμι, from ΣΤΟΡΕΩ, and στρώννυμι §. 221, I, 5. has fut. στορέσω and στρώσω. aor. 1. ἐστόρεσα and ἔστρωσα. perf. p. ἔστρωμαι, Æol. ἐστόρημαι[f]. aor. p. ἐστορέσθην *Hippocr. T.* 1. *p.* 34.

σώζω. See σάω.

T.

ΤΑΛΑΩ (hence ταλάσσης *Il.* ν', 829. ο', 164. ταλασίφρων, ταλαύρινος) commonly ΤΛΑΩ 'I bear, dare'[g]. fut. τλήσομαι. perf. τέτληκα, pl. τέτλαμεν *Od.* υ', 311. *Hom. H. Cer.* 148. 217. part. τετληώς in the poets. Homer has also the imperat. τέτλαθι *Il.* α', 586. τετλάτω *Od.* π', 275. opt. τετλαίην *Il.* ι', 373. infin. τετλάμεναι *Od.* ν', 307. or τετλάμεν (τετλάναι) *Od.* γ', 209. ζ', 190. See §. 198, 3. In the aor. 2. it has the form -μι, ἔτλην (3rd pers. plur. ἔτλαν *Il.* φ', 608.) ἔτλησαν *Soph. Phil.* 872. *Eur. Suppl.* 173. or ἔτλᾶσαν *Soph. Phil.* 1201. imperat. τλῆθι. opt. τλαίην. conj. τλῶ (*Eurip. Alc.* 276.). infin. τλῆναι. part. τλάς. 251. (250)

ΤΑΩ, the radical word of τείνω, (properly 'to stretch out the hand' in order to take hold of anything). imperat. τῆ *Il.* ξ', 219. *Od.* ε', 346. θ', 477. ('take'). From this appears to be derived ΤΑΖΩ or ΤΑΓΩ. perf. 2. τέταγα. and aor. 2. with reduplication τεταγών *Il.* α', 591. ο', 23. Also τέτακα, τέταμαι under τείνω are derived by many from τάω[h].

ΤΕΚΩ. See τίκτω.

[e] Eust. ad Il. γ', p. 387, 29. λ', 848. where, however, he is wrong in referring to this the Homeric στέομεν.

[f] Greg. p. (296) 623. et Koen.

[g] Pors. ad Eurip. Ph. 1770.

[h] Herm. de Em. Rat. Gr. Gr. p. 295.

τέλλω, pres. and imperf. p. *Pind. Ol.* 1, 122. *Pyth.* 4, 457. 'I arise, raise myself': aor. 1. ἔτειλαν ὁδόν *Ol.* 2, 126. 'they completed', ἤνυσαν. In Homer and other writers the compounds only are found: ἀνατέλλειν 'grow up, cause to ascend', (whence ἀνατέλλεται ὁ ἥλιος, ἀνατολή) ἐπιτέλλειν 'join to, enjoin upon'. περιτέλλεσθαι 'revolve in a circle', e. g. περιτελλομένων ἐνιαυτῶν, equivalent to περιπλομένων.

τέμνω 'I cut', (Ion. τάμνω *Herod.*) fut. τεμῶ (§. 182. *Obs.* 2.) Ion. ταμέω. aor. ἔτεμον, rarely in the Attics ἔταμον (§. 193, 2. *not.*). aor. mid. ἐτεμόμην, e. g. *Thuc.* 7, 46. more frequently ἐταμόμην. perf. τέτμηκα, τέτμημαι §. 187, 6. aor. pass. ἐτμήθην. Of the epic form τμήγω see §. 252. Only in *Orph. Argon.* 366. is found a syncopated aorist with the reduplication ἐτέτμετο for ἐτέμετο 'was cut through'.

τέρπω 'I delight', τέρπομαι, *delectare* and *delectari*, has in the aor. in Homer, besides the form ἐτέρφθην (used also in the Attics) *Od.* θ', 131. ρ', 174. τερφθείη *Od.* ε', 74. also (ἐτάρφθην) τάρφθεν *Od.* ζ', 99. τ', 213. 251. φ', 57. aor. 2. p. ἐτάρπην *Il.* λ', 779. ω', 633. &c. inf. ταρπήμεναι *Il.* ω', 3. and ταρπῆναι *Od.* ψ', 212. aor. 2. mid. ἐτάρπετο *Il.* τ', 19. ταρπώμεθα *Il.* ω', 636. &c. But τραπείομεν *Il.* γ', 441. or ξ', 314. comes from τρεπέσθαι for τραπῶμεν, as *Od.* θ', 292.

τερσαίνω 'dry', whence aor. 1. act. τέρσηνε *Il.* π', 529. but also aor. 2. pass. τερσήμεναι *Od.* ζ', 98. τερσῆναι *Il.* π', 519. from τέρσω *Od.* ε', 152. η', 124.

τετιημένος 'sorrowful', and τετιηώς in the phrase τετιηότι θυμῷ. also 2nd pers. dual. τετίησθον *Il.* θ', 447. from an obsolete present τιέω.

τέτμον or ἔτετμον 'I met with', a defective aorist in Homer.

τετραίνω 'I bore through', in Homer, Herodotus, and the Attics: fut. τετρανέεις *Herod.* 3, 12. aor. 1. ἐτέτρηνα, τέτρηνε *Il.* χ', 396. *Od.* ε', 247. &c. ἐτετρηνάμην. aor. p. τετρανθεῖσα *Lycophr.* 781. in other tenses from ΤΡΑΩ or ΤΡΕΩ (from τορέω §. 221.) aor. 1. ἔτρησα. perf. p. τέτρημαι.

τέτρηχα, perf. from ταράσσω, syncopated by the Attics into θράσσω 'I am agitated, restless' *Il.* β', 95. η', 346. Hence

Ion. τρηχύς, Att. τραχύς, and in later writers a pres. τρήχω *Nicand. Ther.* 521.

τεύχω has three senses: 1. 'to make, execute, construct', and in this sense, besides the pres. and imperf., are found fut. τεύξω, τεύξομαι *Il.* τ', 208. aor. ἔτευξα. perf. τέτευχα in the passive sense *Od.* μ', 423. βοὸς ῥινοῖο τετευχώς. perf. p. 3rd pers. pl. τετεύχαται *Il.* ν', 22. *Od.* τ', 563. 'are built, made', (in the other places equivalent to εἰσί, as τέτυκται, τέτυξαι is almost always in sense the same as ἐστί, εἶς). part. τετυγμένος 'made'. The aorist with the reduplication τετυκεῖν *Od.* ο', 77, 94. τετύκοντο *Il.* α', 467. &c. τετυκέσθαι *Od.* φ', 428. is perhaps better derived from ΤΥΚΩ, whence τύκος, τύκισμα, if these forms have not been derived from the aorist. For τετεύχετον *Il.* ν', 346. we should probably read ἐτεύχετον, otherwise it will be an imperf. with reduplication for ἐτευχέτην according to §. 195. *Obs.* 1. The aor. 1. ἐτύχθην 'to be prepared, made, to happen', forms the transition to the second meaning. From this τεύχω comes τιτύσκομαι *Il.* φ', 342. τιτύσκετο θεσπιδαὲς πῦρ 'he prepared'.

2. 'to happen, to be anywhere', among the Attics only in the forms τυγχάνω, ἐτύγχανον, ἔτυχον, also τετύχηκα *Plat. Prot. p.* 340 E. *Xen. Symp.* 1, 4. (but *Rep.* 7. *p.* 521 E. is now read τετεύτακε[a]). Herodotus has also ἐτετεύχεε ἐπισπόμενος 3, 14. Homer uses in this sense frequently the 3rd pers. perf. p. τέτυκται 'is', e. g. *Il.* δ', 84. ξ', 246. ο', 207. &c. in other places 'to be prepared' *Il.* γ', 101. comp. σ', 120. as ἐτύχθην: also τετύχηκε *Il.* κ', 88. So also fut. τεύξεσθαι *Il.* ε', 653. Hence τιτύσκομαι *Il.* ν', 23.

3. 'to hit a mark, to obtain' (by accident): fut. τεύξομαι *Od.* τ', 314. *Eur. Hec.* 42. &c. aor. ἐτύχησα *Il.* ο', 581. ψ', 466. τυχήσας, in the Attic writers only ἔτυχον, τυχών. perf. τετύχηκα *Thuc.* 1, 32. *Xen. Mem.* 1, 4, 14. *Hist. Gr.* 7, 1, 5. So τέτευχα perf. *Euryph. ap. Gale, p.* 665. *Orell. p.* 300. From this τεύχω comes τιτύσκομαι 'aim'.

τίκτω 'I bring forth', from τέκω: fut. τέξω *Od.* λ', 249. *Æsch. Prom.* 857. 875. *Eurip. Troad.* 742. and more com-

[a] Ast. ad Plat. Leg. p. 563 seq. Lob. ad Phryn. p. 395. Comp. Thom. M. p. 842.

monly τέξομαι. Comp. §. 184 *Obs.* p. 283. inf. τεκεῖσθαι *Hom. H. Ven.* 127.[a] aor. 2. ἔτεκον (rarely ἔτεξα *Arist. Lys.* 553. ἐντέξῃ, elsewhere only in later authors, *Lob. ad Phryn. p.* 743.[b]). perf. τέτοκα. τεχθείς occurs only in the spurious fragment of the *Danae* of Euripides.

τιτρώσκω 'I wound', from τρώω, τρώει *Od.* φ', 293. and in Hesychius, from τορέω. Thus also τρώεσθαι. fut. τρώσω. aor. act. ἔτρωσα. perf. p. τέτρωμαι. aor. p. ἐτρώθην. The radical word appears to be τείρω, perf. 2. τέτορα, whence τόρω, τορέω, see below, and by syncope τρέω, τράω (hence τιτράω, τρίβω), τρόω, τρώω (τιτρώσκω), τρύω (τρύχω).

252. (251) ΤΑΑΩ, ΤΑΗΜΙ. See ταλάω.

τμήγω *Il.* π', 390. *Apoll. Rh.* 4, 707. formed from τέμνω, τέτμηκα. Hence in Homer διέτμαγεν, i. e. -τμάγησαν, διέτμαγον actively *Od.* η', 276. *Apoll. Rh.* 3, 343. (διέτμαγον *ib.* 2, 298. 'they separated themselves', should probably be διέτμαγεν.) ἔτμηξεν *Apoll. Rh.* 2, 481. 4, 409. διατμήξειαν 3, 1047. τμήξας *Il.* λ', 146. ἀποτμηγέντες *Apoll. Rh.* 4, 1052. ὑπετμήξαντο 4, 328.

τορεῖν, aor. 2. whence ἔτορε *Il.* λ', 236. elsewhere τορέω, τορήσω, τετορήσω *Arist. Pac.* 381. τορήσας *Hom. H. in Merc.* 119. ἀντιτορήσων, &c.

τόσσας, a defective aorist *Pind. Pyth.* 3, 48. ἐπέτοσσε *Pyth.* 4, 43. 10, 52. equivalent to τυχεῖν 'meet with'.

τρέφω 'nourish', fut. θρέψω §. 36. perf. act. τέτροφα *Soph. Œd. C.* 186. §. 186, 4. perf. p. τέθραμμαι. infin. τεθράφθαι (τετράφθαι is from τρέπω). aor. 1. ἐθρέφθην *Eur. Hec.* 351. 600. aor. 2. ἐτράφην. The aor. 2. act. ἔτραφον has in Homer an intransitive or passive sense *Il.* φ', 279. ὃς ἐνθάδε γ' ἔτραφ' ἄριστος. ἐτραφέτην *Il.* ε', 555. τραφέμεν *Il.* η', 199. σ', 436. for which he elsewhere uses ἐτράφην, τραφῆναι. The perf. τέτροφα has also an intransitive sense *Il.* ψ', 237. The Dorians and Æolians said τράφω *Bœckh ad Pind. Pyth.* 2, 44.

[a] Buttmann L. Gr. p. 406. Obs. conjectures τεκέσθαι.

[b] Lob. ad Phryn. p. 743. The reading in Aristophanes, κἂτ' ἐντέξῃ τέτανον, is suspicious, both from the form and because ἐντείνειν was to be expected rather than ἐντίκτειν.

τρέχω 'I run', fut. θρέξομαι *Arist. Ran.* 193. *Nub.* 1005. *ed. Herm.* aor. act. ἔθρεξα rare[c]. It more commonly takes its tenses from ΔΡΕΜΩ, fut. δραμοῦμαι (δραμέονται *Herod.* 8, 102.) aor. 2. ἔδραμον. perf. a. δεδράμηκα. perf. p. δεδράμημαι *Xen. Œc.* 15, 1. perf. 2. δέδρομα.

τυγχάνω. See τεύχω.

Υ.

Ὑπισχνέομαι 'I promise', from ὑπίσχομαι (*Herod.* 7, 104.) ὑπέχομαι, follows ἔχω. fut. ὑποσχήσομαι. perf. ὑπέσχημαι. aor. 1. ὑπεσχέθην. imperat. ὑποσχέθητι *Plat. Phædr. p.* 235 D. aor. 2. ὑπεσχόμην. 253. (252)

Φ.

ΦΑΓΩ or ΦΗΓΩ 'I eat', only in the fut. (in the later writers alone) φάγομαι §. 183. and in the aor. 2. ἔφαγον. The rest of the tenses are formed from ἐσθίω, and in Homer ἔδω. See ἐσθίω.

φάω, the radical word of φημί, φαίνω and πέφαται.

1. 'I say'. See φημί §. 215. φάσκω arose from the form φάσκε for ἔφην. Another form πιφαύσκω *Il.* κ', 478. see 2. From φάω in this sense Apollonius Rhodius 2, 500. has πέφαται, i. e. λέγεται.

2. 'I appear'. *Od.* ξ', 502. φάε δὲ χρυσόθρονος Ἠώς. Hence a) φαείνω in Homer, and φαίνω, fut. φανοῦμαι and φανήσομαι §. 194 *Obs.* aor. 1. ἔφηνα. perf. a. πέφαγκα. perf. p. πέφασμαι -φανσαι -φανται §. 196, 3. aor. 2. ἐφάνην. For ἐφάνη Homer has φάνεσκε *Il.* λ', 64. *Od.* λ', 586. μ', 241. See §. 199. for ἐφάνθην. aor. 1. p. φάνθην &c. ἐφάνθην is used in the sense of *declarari*, *Soph. Œd. T.* 525. ἐφάνην in the sense of 'appear'. See *Buttm. p.* 244. Homer has also a fut. 3. πεφήσεται *Il.* ρ', 155. b) πιφάσκω and πιφαύσκω, -ομαι, which is used, as ἀναφαίνειν, e. g. θεοπροπίας ἀναφαίνεις *Il.* α', 87. *declarare*, πίφαυσκε *Il.* κ', 478. πιφαύσκεο *Il.* φ', 99. 'give a sign' *Il.* κ', 502.

3. 'kill'. In this sense occurs perf. p. πέφαται *Il.* ο', 140. ρ', 689. τ', 20. 27. *Od.* χ', 24. 3rd pers. pl. πέφανται *Il.* ε',

[c] Piers. ad Mœr. p. 187. Lob. ad Phryn. p. 719.

531. ο′, 563. infin. πεφάσθαι *Il.* ω′, 254. fut. πεφήσομαι *Il.* ν′, 829. ο′, 140. where also the short vowel of the perf. is lengthened again in the 3rd fut., as in δέδεσαι, δεδήσομαι. λέλῦσαι, λελῦσομαι. From this φάω came ΦΕΝΩ (as from ΤΑΩ ΤΕΝΩ, τείνω, from ΓΑΩ, ΓΕΝΩ, γείνομαι, from ΚΤΑΩ κτείνω), and hence φόνος, πέφνον. Eustathius *ad Il.* ρ′. *p.* 1123, 19. derives σφάζω from φάω or φάζω.

254. (253) φέρω 'I bear', only in the pres. and imperf. φέρτε for φέρετε *Il.* ι′, 171. but the verbal φερτός refers to several tenses either actually in use, or invented according to analogy, fut. φέρσω (*Eustath. ad Od.* κ′. *p.* 1665, 14.). perf. πέφερμαι, πέφερται, the derivatives φορέω, φρέω to the perf. 2. πέφορα. The tenses wanting in φέρω are supplied by derivatives from ΟΙΩ, ΕΝΕΚΩ and ΕΝΕΓΚΩ, Ion. ἐνείκω (ἐνεικέμεν *Il.* τ′, 194. ἐνείκῃ *Hes.* Ἔργ. 561. συνενείκεται *id. Sc. Herc.* 440.) fut. οἴσω, οἴσομαι. Hence a new theme οἴσω, imperat. οἶσε in Homer and the Attic writers[a]. fut. p. οἰσθήσομαι (as from ὤϊσθην, (ᾤσθην *Dem. in Leoch. p.* 1094, 8.[b] ἐξοισθήσεται *Eur. Suppl.* 563. a verbal οἰστός, as ἀνώϊστος (ἀνῷστος) *Herod.* 6, 66. (as from ὤϊσμαι, ὤϊσται) and in the aor. 1. act. inf. ἀνῷσαι *Herod.* 1, 157. for ἀνοιστός, ἀνοῖσαι. *Xen. Anab.* 5, 5, 2. διοίσειεν should be διήσοιεν. aor. 1. act. ἤνεγκα and ἤνεγκον, both Attic, and found together *Arist. Thesm.* 742. though the remaining moods are chiefly derived from ἤνεγκον. imperat. ἔνεγκε. inf. ἐνεγκεῖν, although ἐνέγκαιμι *Isocr. Panath. p.* 261 B. *Xen. Symp.* 2, 3. partic. ἐνέγκας *Xen. Mem. S.* 1, 2, 53. 2, 2, 5. also occur. The Ionians and Dorians instead of this use ἤνεικα *Herod.* 2, 146. ἐξένεικε *ib.* 151. from ἐνέκω[c] or ΕΝΕΙΚΩ. Pindar uses both forms, the second ἔνεικα -ον, when the metre requires a short syllable[d]. perf. act. ἐνήνοχα. perf. p. ἐνήνεγμαι, Ion. ἐνήνειγμαι *Herod.* 2, 12. 121, 1. 6. 9, 41. aor. p. ἠνέχθην, Ion. ἠνείχθην *Herod.* 1, 66. 84. 116. 173. &c. fut. p. ἐνεχθήσομαι[e].

The derivative φορέω is regularly conjugated; of φορήμεναι *Il.* ο′, 310. and φορῆναι *Il.* β′, 107. see §. 201, 10.

[a] Mœris p. 285.
[b] Pors. Adv. ad l. Eur.
[c] Gregor. p. (226) 477. et Koen.
[d] Bœckh ad Pind. Pyth. 9, 6.
[e] Fisch. 3 a. p. 185.

φρέω, the derivative of φορέω, is used only in composition, ἐκφρεῖν 'to bring out', εἰσφρεῖν 'to bring in, admit', διαφρεῖν 'to bring through, give passage to'[f]. In the imperat. it has this form in -μι, εἶσφρες, which, however, occurs only in the grammarians. The old grammarians derive it from προ-ῶ, as φροίμιον φροῦδος, from προοίμιον πρόοδος §. 35. *Obs.* 2. but more probably it is formed by syncope from φόρημι, φρῆμι.

φθάνω 'I come before, anticipate', from φθάω fut. φθάσω, only in later authors. aor. 1. ἔφθασα *Thuc.* 3, 5. 49. &c. perf. act. ἔφθακα, both with *a* short. Besides φθάσω there is another fut. φθήσομαι in Homer. The aor. 2. is ἔφθην, as from a form in -μι, optat. φθαίην, conj. φθῶ, inf. φθῆναι, part. φθάς, aor. 2. mid. p. φθάμενος[g].

*φθίω and

φθίνω, the former transitive, 'I destroy'. φθῖσαν *Od.* υ', 67. but with short ι ἀποφθίσαι *Soph. Trach.* 709. 1045. *Aj.* 1027. *Œd. T.* 1198. the latter intransitive, 'I perish', as δύω and δύνω. The former in the passive means 'to die', and therefore the latter takes its tenses from the middle voice of φθίω, fut. φθίσομαι, perf. ἔφθιμαι. 3rd pers. pl. ἔφθινται *Æsch. Pers.* 923. imperat. φθίσθω *Il.* θ', 429. inf. φθίσθαι *Od.* ξ', 117. part. φθίμενος for ἐφθιμένος. plusq. perf. ἐφθίμην *Il.* α', 251. This plusq. perf. is also a syncopated aorist for ἐφθιόμην *Od.* δ', 363. ο', 268. *Æsch. Pers.* 317. 375. *Soph. Œd. T.* 962. 970. *Phil.* 346. *Eurip. Alc.* 414. 3rd pers. φθῖτο *Od.* λ', 330. for ἐφθιέτο (for the sense requires ὤλετο ἄν, not ὄλοιτο ἄν), as λῦτο. opt. φθίμην *Od.* κ', 51. φθίῃς *Od.* β', 368. is probably conj.

Other forms of φθίω, φθίνω are φθίθω, ἀπέφθιθον, with the preferable v. r. ἀπέφθιθεν *Od.* ε', 110. 133. η', 251. ψ', 331. φθινέω, κατεφθινηκότες *Plut. Cic.* 14. (καταφθινεῖν suspicious *Eur. Alc.* 633.) φθινύθω. From ΦΘΕΩ Hesychius *T.* 2. *p.* 1503. quotes φθεῖ, θνήσκει, and φθείης, φθαρείης, as from ΦΘΗΜΙ, and φθήσονται *Il.* ψ', 444. he explains by διαφθαρήσονται. Hence also φθείρω and φθόη.

φύω 'I bring forth', has in the fut. φύσειν, φύσεσθαι *Plat.*

[f] Wolf ad Demosth. Lept. p. 276. Brunck ad Soph. Œd. C. 277. Seidler ad Eur. El. 1028.

[g] Thom. M. p. 895. Mœris p. 396.

Leg. 8. *p.* 831 A. 836 D. perf. πέφυκα (also πέφυα §. 198, 3.). and aor. 2. ἔφυν (3rd pers. pl. ἔφυν for ἔφυσαν *Pind. Pyth.* 1, 62. as ἔγνον, ἔδυν), inf. φῦναι, part. φύς in an intransitive sense, 'being produced, constituted by nature'. The opt. is probably found *Theocr.* 15, 94. μὴ φυίη, Μελιτῶδες---. conj. φυῇ *Plat. Rep.* 3. *p.* 415 C. 5. *p.* 473 D. 6. *p.* 494 B. 496 B. *Epist.* 7. *p.* 343 E. φυῶσι *Plat. Rep.* 10. *p.* 597 C. but ἐφύην, φυῆναι, φυείς, are later Hellenic forms.

X.

255. (254) Χαίρω 'I rejoice', fut. in Attic χαιρήσω §. 181, 3. and χαρήσομαι in the other dialects[a]. From the form χαρήσω comes the perf. κεχάρηκα *Arist. Vesp.* 764. part. κεχαρηκώς in *Herod.* 3, 42. κεχαρηώς in Homer, perf. p. κεχάρημαι *Arist. Vesp.* 389. plusq. perf. κεχάρητο *Hes. Sc. H.* 65. part. κεχαρημένος *Hom. H. in Bacch.* 10. *Eurip. Iph. A.* 200. (lyric.) *Theocr.* 27. ult. also κέχαρμαι (χαίρω, χαρῶ, κέχαρκα), κεχαρμένος *Eurip. Or.* 1120. aor. 2. ἐχάρην. aor. 2. with reduplication κεχαρόμην *Il.* π', 600. Hence κεχαρήσω *Il.* ο', 98. An aor. 1. mid. also is found ἐχηράμην, χήρατο *Il.* ξ', 270. *Apoll. Rh.* 4, 55. 1628. *Epigr. Leonid. Tar.* 65. (*Anal. Br. T.* 1. *p.* 237.)[b]

χανδάνω 'I receive, or hold', from ΧΗΔΩ, which comes from ΧΑΩ, ΧΑΖΩ. (See κάζω.) aor. 2. ἔχαδον. χάνδω (see §. 221, I, 1. II, 3. seems to have formed the transition from χήδω to χανδάνω. Hence perf. κέχανδα. fut. χείσομαι *Od.* σ', 17. for χήσομαι, as some explain πείσομαι to be put for πήσομαι *Etymol. M. p.* 668, 43. Others derive it from χείω (i. e. χέω Ion. for χάω), as *Athen.* 11. *p.* 477 D.[c] But the analogy of σπείσω and πείσομαι leads us to a present χένδω, which has the same relation to χήδω as πένθω has to πήθω.

χέω 'I pour', conj. χείῃ *Od.* ι', 10. fut. χεύσω §. 179, c. aor. 1. ἔχευα and ἔχεα §. 185. *Obs.* conj. χεύῃ *Il.* ξ', 165. perf. act. κέχυκα. perf. pass. κέχυμαι. aor. pass. ἐχύθην. The grammarians mention also a fut. χέω, see §. 182. *Obs.* 1.

[a] Thom. M. p. 910. Mœris p. 403. ad Phryn. p. 740. Fisch. 3 a. p. 196.

[b] Of the aorist ἐχαίρησα, see Lob.

[c] Valck. ad Theocr. Adon. p. 255.

The conj. χεύω is used as a fut. *Il.* η′, 336. *Od.* β′, 222. The plusq. perf. κέχυτο is found as an aor. *Il.* ε′, 696. π′, 123. 344, &c. and so χύτο, χύντο, ἔχυτο *Il.* ν′, 544. π′, 414. υ′, 282. ψ′, 385. &c. (§. 164. *Obs.*) only that the last are never used as plusq. perf. and are more correctly considered as syncopated aorists. Besides χέω and χεύω, the forms χύω (whence κέχυκα, χυτὴ γαῖα) and χόω (whence χώννυμι) seem to have existed. χέειν σῆμα is found *Od.* α′, 291. which is elsewhere χωννύναι σῆμα.

χρή 'it is necessary', *oportet*, impers. opt. χρείη[d]. conj. χρῇ[e]. inf. χρῆναι (in Euripides *Hec.* 264. *Herc. F.* 828. χρῆν[f]). imperf. ἐχρῆν, and more frequently χρῆν[g] (never ἔχρη, which in *Æsch. Prom.* 1430. has been introduced by Schütz). part. χρεών from the Attic dialect for χράον §. 70. fut. χρήσει.

Obs. 1. χρῆς as 2nd pers. is quoted by Suidas *v.* χρή from Cratinus, νῦν γὰρ δή σοι πάρα μὲν θεσμοὶ τῶν ἡμετέρων, πάρα δ' ἀλλ' ὅτι χρῆς.

Obs. 2. χρεών as indeclin. occurs in *Eurip. Herc. F.* 21. εἴτε τοῦ χρεὼν μέτα. Compare *Hippol.* 1256.

Obs. 3. ἀπόχρη 'it suffices', derived from χρή (*Herod.* 1, 168. καταχρᾷ. 3rd pers. pl. ἀποχρῶσι *Herod.* 5, 31.) is also used personally. imperf. ἀπέχρη (*Herod.* 7, 70. κατέχρα, as 1, 66. in some MSS.). infin. ἀποχρῆν *Dem. p.* 46, 10. 52, 12. (Herodotus uses ἀποχρᾶν 3, 138. 9, 94. as he uses χρᾶσθαι for χρῆσθαι.) partic. ἀποχρῶν -ῶσα -ῶν. aor. ἀπέχρησε *Herod.* 7, 196. fut. ἀποχρήσει. Herodotus uses also the middle ἀπεχρᾶτο 1, 102. 'he contented himself,' and ἀπεχρέετο 'it sufficed,' 8, 14. partic. ἀποχρεώμενος 'contented,' 1, 37.

χρώννυμι, χρωννύω 'I colour,' from χρόω, χρώω, χρώζω *Alexis ap. Athen.* 3. *p.* 124 A. fut. χρώσω. aor. a. ἔχρωσα. perf. pass. κέχρωσμαι.

χώννυμι, χωννύω 'I heap up', a common form for the Attic χόω, χοῦν[h].

[d] Dawes Misc. Cr. p. 324. Brunck ad Œd. T. 555. 791. ad Arist. Lys. 113.

[e] Brunck ad Arist. Lys. 133.

[f] Pors. et Herm. ad Eur. l. c. also in Sophocles, according to Eustathius, Il. p. 751, 55.

[g] Fisch. 3 a. p. 199. Göttling ad Theod. p. 218. maintains with probability that χρῆν is an infinitive; but in usage it obtained the force and construction of an imperfect.

[h] Mœris p. 411. Thom. M. p. 916. Fisch 3 a. p. 200.

Ω.

Ὠθέω 'I push', from ΩΘΩ fut. ὤσω, more rarely ὠθήσω *Soph. Aj.* 1265. *Aristoph. Eccl.* 300. aor. 1. a. ἔωσα. inf. ὦσαι. perf. a. ἔωκα *Plut. T. 7. p.* 156. *ed. H.* perf. p. ἔωσμαι. aor. p. ἐώσθην. fut. p. ὠσθήσομαι[a]. Concerning the augment see §. 161.

ὠνέομαι is used by the genuine Attics only in the pres. indic. perf. ἐώνημαι, fut. ὠνήσομαι. ἐωνούμην only in Demosthenes and Xenophon, elsewhere ἐπριάμην. See πρίαμαι.

Of Particles.

256. (255) The Particles are Adverbs, Conjunctions, Prepositions, and Interjections. As the conjunctions and prepositions will occur again in the Syntax, they will be omitted here, and the adverbs only considered.

Adverbs

are properly epithets of verbs, which fix more accurately the meaning of the verbs with respect to certain defining circumstances or relations; but they are also joined to adjectives and to other adverbs.

1. The greater number of those which express the manner in which a verb is to be understood, have

a) the termination -ως, and are formed from adjectives of the second declension (ος) and participles, by changing -ος into -ως, or from the genitive case of adjectives of the third declension, by the same change (e. g. ἀληθής, ἀληθέος, ἀληθέως, contr. ἀληθῶς. ἡδύς, ἡδέος, ἡδέως. χαρίεις, χαρίεντος, χαριέντως. εὐδαίμων, εὐδαίμονος, εὐδαιμόνως[b]).

b) Others which are derived from substantives or verbs, have the termination -δην, which is annexed immediately to the chief syllable of the perf. of the verb, instead of the termination -ται; but the *lene* preceding is changed before the *middle* δ (§. 13.)

[a] Fisch. 3 a. p. 201. Pors. ad Eurip. Med. 336. Elmsl. ad Med. 329.

[b] Fisch. 1. p. 303.

into the middle consonant corresponding to it, §. 34. Thus *γέγραπται, γράβδην. κέκρυπται, κρύβδην. πέπλεκται, πλέγδην. εἴληπται, συλλήβδην. εἴρηται, -ρήδην, διαῤῥήδην. βέβληται, ἀμβλήδην, παραβλήδην. ἕσταται* (from *ἵστημι*), *-στάδην, συστάδην, ὀρθοστάδην.* [*βέβαται* from *βαίνω* §. 225.] *βάδην, σύδην* from *σέσυται.* In *ἀνέδην* from *ἀνίημι, ἀν-εῖται,* the same change of the diphthong into the short vowel takes place which took place in *ἀν-έθην.* From *πρίαμαι* is derived *ἀπριάτην Od. ξ', 317. Il. α', 99.* from *ἀΐσσω, ἄϊκται συναΐκτην Hes. Sc.* 189. where others read *-αἴγδην,* as *ἀπριάδην.* Adverbs derived from substantives, change the termination of these substantives into *-άδην. λόγ-ος, λογ-άδην, καταλογάδην. σπορ-ός, σπορ-άδην. ἀμβολ-ή, ἀμβολ-άδην.* Some have instead of *-άδην* the termination *-ίνδην,* e. g. *ἀριστίνδην, πλουτίνδην*[c]; others *-δις,* as *ἀμοιβηδίς,* in imitation of which is formed *ἄμυδις* for *ἅμα, χαμάδις* for *χαμᾶζε*[d].

A similar class of adverbs end in *-ίνδα,* and signify kinds of games, as *ὀστρακίνδα, φαινίνδα, διελκυστίνδα*[e].

c) Some, derived from substantives, change the terminations *-α, -η, -ος, -ον* of the nominative or (third decl.) genitive into *-ηδόν,* more rarely *-αδόν,* e. g. *σπεῖρα, σπειρηδόν. ἀγέλη, ἀγεληδόν. πλίνθος, πλινθηδόν. τετράποδον, τετραποδηδόν. κύων, κυνός, κυνηδόν.* They express a comparison, and correspond with the Latin adverbs in *-atim,* e. g. *ἀγεληδόν, gregatim,* 'in flocks'; *σωρηδόν, catervatim,* 'in heaps'; *βοτρυδόν* 'in clusters'[f]. 257. (256)

d) Some adverbs, derived and compounded from substantives and verbs, have the termination *-εί* or *-ί* and *-τί.* It is difficult to determine what adverbs should have the termination *-ί,* and what *-εί*; since, on the one hand, the orthography of MSS. varies, and the ancients themselves were uncertain; and on the other, a sure standard of judgement is wanting. The proper adverbial termination appears to have been *-ί,* and this was changed into *-εί,* when in the original form *ε* or *η* preceded the termination; and hence it appears that the following rules should be observed:

[c] Fisch. i. p. 305 sq.
[d] Fisch. 1. p. 302.
[e] Schweig. ad Athen. i. p. 130. 249.
[f] Fisch. i. p. 297 sq.

1. Adverbs formed after the analogy of the third pers. pass. end in *ί*, e. g. *ἀστενακτί* (*ἐστένακται*), *ἀνοιμωκτί*, *ἀστακτί*, *ἀγελαστί*, *ἀνωμοτί*, *ἀκλαυστί*, *ἀμεταστρεπτί*, *ἀκηρυκτί*, *ἀκλητί*, *ἐγερτί*, *ἀνουτητί*, *ἀνωϊστί*, *μελεϊστί*: and so the adverbs *ἀνδριστί*, *Δωριστί*, *βαρβαριστί*, *Ἀργολιστί*, *Πελοποννασιστί*, *Σκυθιστί*, *βοϊστί*, *τετραποδιστί*[a].

2. Adverbs immediately derived from compound adjectives, which are themselves derived from nouns of the third declension, if a consonant precedes the termination, have *ί*, as *αὐτονυχί*, *αὐτοχειρί*, *ἐθελοντί*, *ἑκοντί*.

3. Adverbs derived from nouns in *α* or *η*, gen. *ης*, or from adjectives compounded with such nouns, further those derived from adjectives which in the gen. have *ε* before *ος*, end in *εί*, e. g. *ἀμαχεί* (but *ἀμαχητί*), *ἀνατεί*, *ἀσπουδεί*, *αὐτοβοεί*, *νηποινεί*, *πανθοινεί*, for the *η* of the nouns passes into *ε*. *αὐτοετεί* (from *ἔτος*, *ἔτε-ος*), *ἀκηδεί*, *αὐτολεξεί*.

The same thing takes place with adverbs which are derived from nouns of the second declension in *ος*, *πανδημεί*, *πανοικεί*, *πανωλεθρεί*, *πανομιλεί*, *τριστοιχεί*. We find however, frequently, *πανοικί*, *ἀμισθί*, *ἀμοχθί*[b].

Some appear to adopt the termination *-τι* for *-δον* or *-δην*, e. g. *τετραποδητί* in Polybius, as *τετραποδηδόν* in Aristophanes. So *πασσυδί*, or according to the old orthography *πανσυδί*, is the reading of the most numerous and best MSS. *Thuc.* 8, 1. from *σύδην*.

From these must be distinguished the adverbs *μεγαλωστί*, *νεωστί*, where the termination *-τι* only strengthens the adverbial termination *-ως*[c].

It will be shown in the Syntax, that many datives and accusatives feminine are used as adverbs. The following are also used adverbially: *εἶεν* §. 216, 3. the imperatives *ἰδού*, *ἄγε*, *φέρε*, *ἴθι*,

[a] Koen ad Greg. p. (37 seq.) 90 seq.

[b] See Apoll. Dysc. in Bekk. Anecd. p. 57 seq. Fisch. 1. p. 298 seq. Blomf. Gloss. ad Æsch. Prom. 216. Göttl. ad Theodos. p. 229 sq. Valck. ad Theocr. 10. Id. p. 228. Brunck ad Arist. Eccl. 1020. Hermann ad Soph. Aj. 1206. Reisig Comm. Exeg. in Soph. Œd. C. 1638.

[c] Apoll. l. c. p. 572, 13.

ἄγρει (pl. ἄγετε *Il.* η', 193. ἴτε, ἀγρεῖτε), τῇ §. 251. ὤφελον §. 245. From ἴδε there is a compound word ἠνίδε and ἦν ἰδού 'see', from ἤν *ecce* and ἴδε[c].

e) The adverbs which are formed from prepositions have the termination ω, as ἔξω, ἄνω, κάτω, εἴσω, from ἔξ, ἀνά, κατά, εἰς. Some other adverbs also have the same termination, as ἄφνω 'suddenly', οὕτω 'thus', before a vowel ἄφνως *Apollon. Rh.* 4, 580. and οὕτως. (Of οὕτως and ἰδίως see p. 79. note [f].)

f) Adverbs in -άκις are for the most part derived from numerals, and answer to the question 'how often?' τετράκις, πεντάκις, ἑξάκις, ἑπτάκις, &c. 'four times', &c. According to this analogy are formed ὀλιγάκις, τοσαυτάκις, πολλάκις (shortened πολλάκι), πλεονάκις, πλειστάκις[d].

g) Adverbs in ξ are chiefly derived from verbs, and follow the analogy of the futures, as ἐναλλάξ, παραλλάξ, ὀδάξ (from ὀδάζω), ὀκλάξ (from ὀκλάζω), ἐπιμίξ, ἀπρίξ (from πρίζω for πρίω). In others the γ or κ of the root with the adverbial σ passes into ξ, as πύξ (πυγμή, πύκτης), λάξ (λακτίζω); and in others it is a mere adverbial termination, ἅπαξ, μούναξ, διαμπάξ, κουρίξ, πέριξ, γνύξ[e]. Ἅψ and μάψ end in ψ.

h) Other adverbs end in ς, as ἀτρέμας, ἑκάς, ἔμπας, ἀγκάς, ἀνδρακάς, πολλάκις, ἀμφίς, μέχρις, ἄχρις, ἄντικρυς, αὖθις 'again', ἰθύς, εὐθύς. Of some the form without ς is also found, the sense remaining the same, as ἀτρέμα, ἔμπα, πολλάκι, μέχρι, ἄχρι, ἄντικρυ; in others the sense is altered, as in αὖθι 'here, there', ἰθύς, εὐθύς 'immediately', but ἰθύ, εὐθύ 'strait' (though *Eurip. Hipp.* 1211. uses εὐθύς for εὐθύ). See p. 79. 1.

i) Many adverbs end in α, and the neuter plur. of adjectives are often used adverbially, ἅμα, θαμά (also θαμάκις), λίγα, λίπα, μάλα, σάφα, σφόδρα, τάχα, ὦκα.

The other adverbs of this class must be learnt by practice. (257)

2. Adverbs of place, as ἐνταῦθα 'here', ἐκεῖ 'there', ἐγγύς 258.
'near', πόρρω 'far', δεῦρο 'hither', ἄνω 'above', κάτω 'below', ἔξω 'without', ἔσω 'within'. In these a threefold re-

[c] Valck. ad Theocr. 10. Id. p. 39. Koen ad Greg. p. 286. ed. Schæf.
[d] Fisch. 1. p. 301 seq.
[e] Fisch. 1. p. 306 seq

lation obtains, according as they refer to a state of rest in a place, motion to a place, or removal from a place, in answer to the questions, where? whither? whence? For each of these relations there is a particular termination in the derivative adverbs:

a) 'where?' Here the terminations *θι*, *σι*, *χοῦ* are annexed.

θι, e. g. *ἀγρόθι* 'in the country', *ἄλλοθι* 'elsewhere', *οὐδαμόθι* 'nowhere', *ἀμφοτέρωθι* 'on both sides'. They are formed from the nomin. and genit. in *ος*, and from the genit. *ης* by omitting *ς*. Since nouns with this termination sometimes stand as genitives (e. g. *Ἰλιόθι πρό Il. θ'*, 557. *ἠῶθι πρό Il. λ'*, 50. &c.) and along with others the common termination also of the genitive occurs in the same sense, e. g. *ὄθι*, poetic, and *οὗ*, *πόθι* and *ποῦ*, these adverbs must originally have been genitive cases, like the forms in *θεν* §. 87. *p.* 161.

σι chiefly in the name of cities, as *Ἀθήνησι* (R), *Θήβησι* 'at Athens, Thebes'. Thus also *θύρησι* 'without', *foris*. Probably these are originally datives plur. from the Ionic dialect, §. 68, 7. as Herodotus frequently has *ἐν Ἀθήνησι*[a]. Afterwards, however, this *σι* was considered in the Attic dialect merely as an adverbial termination, and no longer as a termination of the dative plur.; the termination was *-ησι* when a consonant, *-ᾶσι* when a vowel or *ρ* preceded; it was annexed also to other names, preceded by *α*, as *Ὀλυμπίασι* 'at Olympia'[b]. *Πλαταιᾶσι Thuc.* 4, 72. *Θεσπιᾶσι Isocr. Plat. p.* 199 B. *Μουνυχίασι Thuc.* 8, 92. The accent is determined by that of the place itself, *Ὀλυμπία*, *Μουνυχία*, but *Πλαταιαί*, *Θεσπιαί*.

χοῦ, e. g. *πανταχοῦ* (also *πανταχόθι*) 'everywhere', *ἀλλαχοῦ* 'elsewhere', *ἐνιαχοῦ* 'in divers places', (also as an adverb of time, 'sometimes'.)

259. (258) Under this head are reckoned also the adverbs in *-χῆ*, *πανταχῆ*, *ἀλλαχῆ*, *ἐνιαχῆ*, which occur as adverbs of place in *Aristoph. Av.* 1008. 1020. *Thuc.* 7, 43. *Eurip. Phœn.* 272.

[a] Wyttenb. ad Plut. de Ser. Num. Vind. p. 16. (Animadv. t. 2. p. 1. p. 332.)

[b] Hemsterh. ad Lucian. t. 1. p. 338. Schweigh. ad Athen. 1. p. 61. Fisch. 3 a. p. 208. Elmsl. ad Eur. Med. 466. not. a. Dobree ad Arist. Pac. 941. Of *θύρασι*, not *θύραισι*, see also Elmsl. ad Soph. Œd. C. 401.

παντaχῆ signifies also 'in every way', ἀλλαχῆ 'otherwise', and according to some, παντaχῆ has always this sense, whilst παντaχοῦ only is the adverb of place[c]: this distinction, however, is not universally observed, even by those who maintain it.

Other adverbs of place answering to the question 'where?' have only the termination -οῦ, and some appear to be actually genitives, as οὗ 'where?' (also ὅθι,) αὐτοῦ (αὐτόθι) 'there'. Hence some consider also the adverbs ποῦ (πόθι) as interrogative particles, 'where?' and πού 'anywhere'? ὅπου, as genitives from obsolete nominatives πός and ὅπος, which occur also in the form πῇ, πή and ὅπη, as datives of the feminine gender (κ). In the same manner also many other adverbs were formed in ου, where no nominative can be supposed, as ἀγχοῦ, ὑψοῦ (ὑψόθι), μηδαμοῦ, οὐδαμοῦ (οὐδαμόθι), τηλοῦ (τηλόθι)[d].

Others have the termination -η, some of which are actually datives of the feminine gender, e. g. τῇ 'there', ᾗ 'where', as a relative, κείνῃ 'there', ἄλλῃ 'in another place', πῇ 'whither, in what direction?' Thus also μηδαμῇ, μηδαμᾷ, and οὐδαμῇ, -ᾷ, also μηδαμά, οὐδαμά with α short. They serve also to express the manner, τῇδε 'therein, therefore', ᾗ 'as', πῇ 'how?' The difference between πῇ, ὅπῃ, and ποῖ, ὅποι as adverbs of place, is difficult to ascertain, as the MSS. are uncertain, owing to the similarity in pronunciation in the diphthongs, and editors have altered according to arbitrary and often contrary principles. It might seem that the forms differ not in signification but only in grammatical gender, ποῖ as neut. πῇ as fem. See *Schæf. ad Phalar. Ep. p.* 296. Hermann, on the contrary, *ad Eur. Herc. F.* 1236. supposes that ποῖ denotes merely motion, but πῇ, πᾷ motion with continuance in the place towards which anything has moved. It might with equal justice be assumed that πῇ properly means 'in what direction?' and therefore merely motion generally, ποῖ also continuance in a place. It depends on the pleasure of the speaker whether he will also express the circumstance of continuance, or merely the motion, and therefore πῇ φύγω; is as correct as ποῖ φύγω; But ποῖ and πῇ are often

[c] Brunck ad Arist. Lys. 1230. ad Eur. Andr. 897. Suid. v. παντaχῶς. Of the orthography ῆ or ᾗ, see Elmsl. ad Med. 358.

[d] Fisch. 3 a. p. 206.

used where we express merely rest, consequently for ποῦ, especially when motion is implied in the verb, or the idea of motion may be readily connected with it. See §. 596. *Obs.*

Obs. The Dorians and Æolians instead of -ῃ had -εῖ, e. g. αὐτεί, ταυτεί, τηνεί, εἶ, which also appears to have arisen from the old mode of writing the dative of the feminine gender[a].

Another termination is -οῖ. Of these Πυθοῖ is really a dative of Πυθώ, as Πυθοῖ ἔνι *Il.* ι', 405. Thus Ἰσθμοῖ, οἴκοι, ποῖ, an old mode of writing for (ἐν) Ἰσθμῷ, οἴκῳ, πῷ. According to this analogy the adverbs Μεγαροῖ, ἁρμοῖ 'lately', and the Doric ἐνδοῖ, ἐξοῖ, for ἔνδον, ἔξω, are formed[b]. (R.)

260. (259) b) 'whither?' e. g. ἐκεῖσε 'thither', δεῦρο 'hither' (also as an imperative, 'come hither', in an address to several, δεῦτε from δεῦρ' ἴτε *Arist. Eccles.* 882.) εἴσω, ἔσω 'inward'. The termination δε, according to another pronunciation σε, is generally annexed to the accusative case, without alteration, e. g. οἰκόνδε, πεδίονδε, κλισίηνδε, ἅλαδε, Ἐλευσίναδε, Μαραθῶνάδε, Μεγάραδε. If α precedes the δ, instead of σδ is put ζ, as Ἀθήναζε, Θήβαζε, θύραζε, for Ἀθήνασδε &c. When this had once obtained as the termination of adverbs of place, it was annexed also to other words, without respect to the form of the accusative, e. g. Ὀλυμπίαζε, Μουνυχίαζε, Θρίωζε, from Ὀλυμπία, Μουνυχία, Θρία. ἔραζε (Doric ἔρασδε *Theocr.* 7, 146.) from ἔρα 'the earth', χαμᾶζε. Thus also φύγαδε, for εἰς φυγήν, in Homer, οἴκαδε for οἰκόνδε, in Homer and the Attics.

Adverbs in -σε have ο or ω before the termination, ὑψόσε, τηλόσε, πολλαχόσε, παντόσε, ἑτέρωσε, ἑκατέρωσε[c].

Obs. 1. The Dorians instead of -δε used the termination -δες, -δις, as οἴκαδες. Homer also has χαμάδις, as well as χαμᾶζε[d].

Obs. 2. Homer annexes this -δε to accusatives which have an adjective, as Κῴωι δ' εὖ ναιομένην *Il.* ξ', 255. and even uses it twice, as ὅνδε δόμονδε *Il.* π', 445. &c. ἀϊδόσδε is a similar idiom to εἰς ἀΐδος or εἰς ᾅδου, *sc.* οἶκον. In the same manner ἡμετερόνδε, *sc.* δόμον, *Od.* θ', 39.

c) 'whence?' Termination θεν. ἀγχόθεν in Herodotus, οὐ-

[a] Koen ad Greg. p. (160) 351.
[b] Koen ad Greg. p. (168) 367 seq. Fisch. 3 a. p. 208.
[c] Fisch. 3 a. p. 212.
[d] Koen ad Greg. p. (106) 230. Fisch. 3 a. p. 213.

δαμόθεν, τηλόθεν, οὐρανόθεν, Ἀθήνηθεν, χαμάθεν 'from heaven, from Athens', &c. This form is principally used instead of the preposition ἐκ, with the genitive, even where no determinate place is implied, e. g. Πυθόθεν *Pind. Isthm.* 1, 92. θεόθεν, Διόθεν 'from the gods, from Jupiter'[e].

That this termination appears to have been originally a genitive form, has been observed §. 87. In the Ionic dialect it becomes in the poets θε, on account of the metre, e. g. ἕκτοσθε, Σικυωνόθε *Pind. Nem.* 10, 80. and so τουτόθε *Theocr.* 4, 10. τηνῶθε *id.* 3, 10.

3. Some adverbs express a reciprocal relation to each other, the simple forms standing as relatives, those with unchanged termination and prefixed π as direct interrogatives, and with the addition of ὁ indirect interrogatives and relatives. If τ is prefixed instead of π they become demonstratives. 261.

Simple Relatives.	Direct Interrog.	Indir. Int. Relat.	Demonstr.
ᾗ, whither, where.	πῇ, whither?	ὅπῃ	τῇ (poet.) there, thither.
ἡνίκα, when.	πηνίκα, at what time?	ὁπηνίκα	τηνίκα, at that time.
ὅθεν, whence.	πόθεν, whence?	ὁπόθεν	τόθεν (poet.), thence.
οἷ (poet.), whither.	ποῖ, whither?	ὅποι	
ὅτε, when.	πότε, when?	ὁπότε	τότε, then.
οὗ, where.	ποῦ, where?	ὅπου	
ὡς, as.	πῶς, how?	ὅπως	τώς (poet.), so.

The adverbs of the second series are used also indefinitely, and are then enclitic; πῇ 'in any way', ποθέν 'from any quarter', ποί 'in any direction', ποτέ 'at any time', πού 'anywhere', πώς 'any how'. πηνίκα alone, as it means 'at what time of the day', from its nature does not admit of being used indefinitely.

The ὁ, which being prefixed makes the direct interrogatives indirect or relative, is found also in the Homeric dialect in ὅτις from τίς. See §. 153. *Obs.* 1. The neuter and oblique cases of the article have the same relation as the indirect interrogatives or relatives, and the demonstratives ὅς. ὅ, τό. οὗ, τοῦ, &c.

[e] Fisch. 1. p. 299. 3 a. p. 209 seq.

The same analogy takes place also in πότερος, ὁπότερος. ἡλίκος, πηλίκος, ὁπηλίκος, τηλίκος. οἷος, ποῖος, ὁποῖος, τοῖος (poet. whence τοιόσδε and τοιοῦτος §. 150. *Obs.* 1. and 5.). ὅσος, πόσος, ὁπόσος, τόσος (poet. whence τοσόσδε and τοσοῦτος).

With regard to the rest of the adverbs, the following only require a particular remark:

a) ὡς 'as', (as an interrogative, relative, and particle of time,) is to be distinguished from ὥς, which, particularly in the poets, occurs in the sense of οὕτως 'thus'. The corresponding particle to ὡς is τώς 'thus', which is used only by the poets.

b) The enclitic πως in Homer often omits ς before consonants and vowels, e. g. *Il.* γ', 169. and is most commonly joined with μή, μή πω ('lest', and with the imperative 'not', 'not yet') and οὔ, οὔπω 'not yet'. Elsewhere it constitutes the first part in composition, e. g. πώποτε 'ever', οὐπώποτε 'never yet'.

c) Other particles also are annexed to adverbs, as περ, ὥσπερ, &c. οὖν, ὁπωσοῦν, ὁπουοῦν, or the enclitic δε, τηνικάδε, ἐνθάδε, ἔνθενδε. Instead of the termination -αδε is used -αῦτα, analogous to τ-άδε, τ-αῦτα, e. g. τηνικαῦτα, ἐνθαῦτα, Attic ἐνταῦθα, and for -ενθε, -εῦτεν, as ἐνθεῦτεν, Attic ἐντεῦθεν.

d) To several demonstrative particles ι *paragogicum* is annexed, e. g. νῦν, νυνί. οὕτως, οὑτωσί. ἐντεῦθεν, ἐντευθενί. Thus also δευρί for δεῦρο. This ι serves to add strength to the signification. The ι in the Attic οὐχί, ναιχί, is different from this.

262. (260) *The Degrees of Comparison*

are used in adverbs, as in adjectives. See §. 132. It is to be observed, however,

1) of adverbs in -ῶς, which come from adjectives in -ος, -ης, that instead of a comparative and superlative in -ως, the neuter sing. in the compar. and the neuter plur. in the superl. are used, e. g. σοφῶς, σοφώτερον, σοφώτατα. αἰσχρῶς, αἴσχιον, αἴσχιστα. ἀσφαλῶς, ἀσφαλέστερον, ἀσφαλέστατα. This is especially the case in those which are derived from adjectives

making -ίων and -ιστος in the comp. and superl. We find, however, not unfrequently comp. and superl. in -ως, χαλεπωτέρως *Thuc.* 2, 50. 4, 39. ἀγριωτέρως *Plat. Euthyd. p.* 285 A. ἐνδεεστέρως *id. Phædon. p.* 75 A. εὐμενεστέρως *Isocr. Paneg. p.* 49 B. συντομωτέρως *ib. p.* 54 D. ἐῤῥωμενεστέρως *id. π. ἀντιδ.* §. 297. *Bekker*, &c. especially μειζόνως. The superlative in -ως is very rare, ξυντομωτάτως *Soph. Œd. C.* 1579. ἱκανωτάτως *Hipp. p.* 7, 23.[a] The termination -ον is also found in the superl. πανύστατον *Eur. Hec.* 411. (with which may be reckoned ὕστατον, πύματον), but *Herc. F.* 455. πανύστατα. In the same manner also are compared adverbs which are not derived from adjectives, e. g. μάλα, μᾶλλον, μάλιστα. ἄγχι, ἆσσον, ἄγχιστα.

2) Adverbs in -ω formed from prepositions have in the compar. and superl. the same termination, e. g. ἄνω, ἀνωτέρω, ἀνωτάτω. κάτω, κατωτέρω, κατωτάτω. In the same manner the prepositions which are compared in the sense of adverbs, e. g. ἀπό, ἀπωτέρω. This is imitated by some other adverbs, e.g. ἐγγύς, ἐγγυτέρω, ἐγγυτάτω (but also ἐγγύτατα[b]). ἀγχοῦ, ἀγχοτέρω. ἑκάς, ἑκαστέρω, ἑκαστάτω. ἔνδον, ἐνδοτέρω, ἐνδοτάτω[c]. Yet instead of these we find as frequently ἐγγύτερον, ἔγγιον, ἔγγιστα. ἆσσον, ἄγχιστα. The other variations see §. 126 seq.

Obs. The distinction between adverbs and conjunctions is not thoroughly determined, since some grammarians consider particles as adverbs, which others refer to the conjunctions, and *vice versa*. If, however, that be regarded as the characteristic mark of a part of speech, which is found in most of the words belonging to that class, then the characteristic of an adverb consists in this, that it determines the sense of another word joined with it (a verb, an adjective) more accurately in the case in question, or indicates the form of an entire proposition, as it is in itself, without reference to its relation to other propositions: and the characteristic of conjunctions is this, that they determine the mutual relation of propositions to each other, or even merely that of one proposition to another. These characteristic marks on the one hand apply to most of the adverbs, generally acknowledged as such, which all con- 263. (261)

[a] Elmsl. ad Eur. Heracl. 544. et Addend.

[b] Heind. ad Plat. Soph. p. 441.

[c] Fisch. 2. p. 113–119.

tain absolute definitions of time, place, quality, or form, referring to the word with which, or to the proposition in which, they occur; and also to words, as *ναὶ μά, οὐ μά, νή, δήπου, ἦ μήν, μῶν, ἆρα, ἦ*, which by their nature cannot express a relation of one proposition to another; as well as to words which occur only in composition, and which define the quality of the word with which they are compounded, as *αρι, ερι, βου, ζα, νη, δυς, α*, which are usually, but improperly, called "inseparable prepositions." On the other hand, they apply equally to far the greater part of the conjunctions; but in this case we must also consider as belonging to the latter, such words as *ἤ* '*than*' (which according to the characteristic sign above mentioned is clearly distinct from *μᾶλλον, μάλιστα*, which are generally ranged in the same class with it), *ὡς, ὥσπερ, καθάπερ* '*as*.' That, according to this principle, some particles are referred to the conjunctions, though they correspond to others which by the marks before laid down should be adverbs, will not overthrow this distinction, any more than the distinction between *ὁ* and *ὅς* is affected by the circumstance that these words in certain combinations refer to each other, and were originally one. Thus, the same particle is sometimes considered as an adverb, and sometimes as a conjunction, as *γε*, when referring to a proposition following, is a conjunction, and, as a restrictive particle, an adverb; *τοι, δή*, when they express a consequence, are conjunctions, but as affirmative particles they are adverbs. Other distinctive characters (as that adverbs indicate objective qualities of things, but conjunctions only subjective modes of conception, or that adverbs are intelligible by themselves, and convey a definite idea, but conjunctions only when in connection with other words,) require many limitations, and at the same time are consequences of the above-mentioned distinctive characters: for a word which indicates only the form of a relation cannot of itself convey any clear idea, and relations rest, for the most part, merely upon subjective conceptions.

SYNTAX.

Of the Article.

THE Article serves to signify, that the noun with which it stands indicates either a determinate object amongst several, which are comprehended under the same idea, or the whole species. The use of it, however, is very different in the old Greek poets and the Attic writers; the latter use it whenever the noun does not signify, altogether indeterminately, any member whatever of a class, without reference to one in particular (consequently, where in English the indefinite article *a*, *an*, cannot be used); Homer however, Hesiod, and other old poets, for the most part, use it only in the sense of the demonstrative pronoun *this*, even without the addition of a noun. In these poets, therefore, the article regularly is never used with proper names[a]. This distinction is most clearly shown, by comparing the passage in Homer *Il.* α′, 12—43. with the relation of the same circumstance in Plato *Republ.* 3. *p.* 393 D.—394 A. *Bip.* So 1st. *Il.* α′, 12. ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν 'this person', viz. Χρύσης. v. 20. τὰ δ' ἄποινα δέχεσθαι 'this ransom' (while he points to it). v. 29. τὴν δ' ἐγὼ οὐ λύσω for ταύτην. To this class belong also the passages, ποῖον τὸν μῦθον ἔειπες *Il.* α′, 552. δ′, 25. σ′, 361. for τοῦτον τὸν μῦθον, according to §. 266. *Obs.* Comp. β′, 16. &c. εἰ μέν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπε *Il.* β′, 80. 'this dream', which has been related. *Il.* υ′, 191. ἐγὼ τὴν πέρσα. υ′, 186. σ' ἔολπα τὸ ῥέξειν. 264. (262)

The article is also used as a demonstrative pronoun, when the proper name to which it refers follows, after one or more words, for the purpose of more exactly defining, and the article serves, as it were, to prepare for it, as *Il.* α′, 409. αἴ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι, Τοὺς δὲ κατὰ πρύμνας τε καὶ

[a] Plutarch. Qu. Platon. t. 10. p. 99. seq. Heyne ad I α′, 11. ed. R. Reiz. de Accent. Inclin. p. 5

ἀμφ' ἅλα ἕλσαι Ἀχαιούς 'to force them, namely the Greeks, to the sea'. Comp. *ib.* 472 seq. *Il.* δ', 20. αἱ δ' ἐπέμυξαν Ἀθηναίῃ τε καὶ Ἥρῃ. *Hes. Theog.* 632. *Il.* ν', 321 seq. τῷ μὲν κατ' ὀφθαλμῶν χέεν ἀχλὺν, Πηλείδῃ Ἀχιλῆϊ. Comp. §. 288. *Obs.* 5. The apposition in *Od.* λ', 34. is still clearer, τοὺς δ' ἐπεὶ εὐχωλῇσι λιτῇσί τε, ἔθνεα νεκρῶν, ἐλλισάμην. So Homer explains the pronouns οἷ, μίν by subjoining the names. See §. 468, b.

2. The article appears to stand as a demonstr. pron. in many cases where it is explained by a following clause with the relative, as *Il.* ε', 319 seq. οὐδ' ἐλήθετο συνθεσιάων τάων, ἃς ἐπέτελλε Διομήδης. Comp. 331 seq. So perhaps *Il.* κ', 322. τοὺς ἵππους τε καὶ ἅρματα --- δωσέμεν, οἳ φορέουσι. without this addition *ib.* 330. μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος 'with *those* horses'. τ', 21. τὰ μὲν ὅπλα θεὸς πόρεν, οἷ' ἐπιεικὲς ἔργ' ἔμεν ἀθανάτων 'such arms as', &c. ο', 74. τὸ Πηλείδαο ἐέλδωρ --- -- ὥς οἱ ὑπέστην for ὅ according to §. 485.

So may the following passages be explained: *Il.* α', 167. σοὶ τὸ γέρας πολὺ μεῖζον 'the well-known present', which the victor commonly receives, not 'a greater present'. γ', 54 seq. κίθαρις, τά τε δῶρ' Ἀφροδίτης, ἥ τε κόμη, τό τε εἶδος, supposing Hector to speak pointing to Paris. δ', 399. τὸν υἱὸν γείνατο 'this son'. So also when an adjective follows the substantive with the article, *Il.* α', 340. καὶ πρὸς τοῦ βασιλῆος ἀπηνέος. β', 275. Compare γ', 166. where in other cases the adjective precedes the substantive, τούσδε μὲν ὠκέας ἵππους *Il.* ε', 261. ξ', 250.

3. In other places the article is not indeed used as a demonstrative pronoun, but serves to distinguish the noun, a person not being designated by name but by some quality. So ὁ γέρων, ὁ γεραιός, is commonly said when the name is not mentioned, as *Il.* α', 33. 35. κ', 190. &c. but γέρων ἀγαθὸς Πολύϊδος ν', 666. γέρων ἱππηλάτα Φοῖνιξ π', 196. ω', 217. 372. comp. χ', 51. But γέρων is also found without the article λ', 625. &c. and with the name subjoined λ', 637. Νέστωρ ὁ γέρων, &c. As a characteristic designation the article is found with adjectives, especially superlatives, as τὸν ἄριστον *Il.* ε', 414. ρ', 80. σ', 10. φ', 207. ω', 242. comp. κ', 236. Ἀργείων οἱ ἄριστοι δ', 260. &c. or τοὶ γὰρ ἄριστοι χ', 254.

τοῦ δ' ἀγαθοῦ ν', 284. though not rarely also without the article *Il.* α', 244. ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας. comp. ver. 412. γ', 19. &c. as κακοί 'the bad' *Il.* λ', 408. So *Il.* κ', 237 seq. we find μηδὲ σὺ τὸν μὲν ἀρείω καλλείπειν, σὺ δὲ χείρον' ὀπάσσεαι. To this class belongs ὥριστος for ὁ ἄριστος *Il.* λ', 288. &c. τὸν ὀπίστατον *Il.* θ', 342. λ', 178. οἱ πρῶτοί τε καὶ ὕστατοι β', 281. ὅγ' ὁ λυσσώδης *Il.* ν', 53. ὅ τε δειλὸς ἀνὴρ ὅς τ' ἄλκιμος *ib.* 278. ὁ Διογενής φ', 17. ω', 687. Ἀδρήστου ταχὺν ἵππον --- --- ἢ τοὺς Λαομέδοντος *Il.* ψ', 348. as υ', 500. ἄντυγες αἱ περὶ δίφρον αἰετοῦ --- τοῦ θηρητῆρος *Il.* φ', 252. but ω', 315 seq. αἰετόν --- --- θηρητῆρα, without article θεοὺς τοὺς ὑποταρταρίους *Il.* ξ', 279. Αἴας δ' ὁ μέγας *Il.* π', 358. perhaps for distinction from Ajax son of Oileus.

With participles also the article is sometimes inserted, sometimes omitted, *Il.* γ', 138. ψ', 702. τῷ νικήσαντι. *Il.* ψ', 656. τῷ δ' ἄρα νικηθέντι. comp. 663. whereas *ib.* 704. it is ἀνδρὶ δὲ νικηθέντι. With numerals the article sometimes is used, and sometimes not. *Il.* ι', 270. πέντε πτύχας ἤλασε Τὰς δύο χαλκείας, δύο δ' ἔντοθι κασσιτέροιο, Τὴν δε μίαν χρυσέην. *Il.* β', 329. ω', 612. τῇ δεκάτῃ (ἡμέρᾳ), but α', 425. only δωδεκάτῃ. *Il.* π', 173. 179. 193. 196. with the article, but 197. without. Comp. α', 54. ψ', 265—270. ω', 665. 6. 7. also *Herod.* 1, 98. (§. 8. *Gaisf.*) So ἕτερος sometimes with the article, e. g. *Il.* φ', 71 seq. σ', 509. ξ', 272. and sometimes without *Il.* β', 217. ι', 472. &c. sometimes both together, as *Il.* φ', 164. 166. *Od.* ε', 266. It is evident from the examples above given how fluctuating the Homeric usage is in the employment of the article; it approaches the Attic, though that usage also is the immediate consequence of the signification of the article as a demonstrative pronoun.

4. On the other hand, passages are not wanting in which the article is neither used as a demonstrative pronoun, nor yet serves for a characteristic designation, as *Il.* δ', 1. οἱ δὲ θεοὶ πὰρ Ζηνὶ καθήμενοι εἰσορόωντο. Comp. η', 443. ν', 75. τὼ δ' ἵππω *Il.* θ', 136. Comp. ψ', 392. 500. οἱ δέ τε θάμνοι *Il.* λ', 156. τὸ μὲν ἕλκος *ib.* 267. 848. τὼ δὲ οἱ ὄσσε νὺξ ἐκάλυψε μέλαινα *Il.* ξ', 438. comp. ο', 607. ψ', 396. So τὼ δέ οἱ ὤμω κύρτω *Il.* β', 217. σ', 559, 574. ψ', 229. *ib.* 369. λ', 702. ψ', 465. ψ', 376. αἱ Φερητιάδαο ἵπποι. ζ', 467. ὁ παῖς, where 'that boy'

would be quite unsuitable, since there are not several boys mentioned of whom one may be emphatically distinguished, but only the boy of Hector can be understood. So τ', 331. ὡς ἄν μοι τὸν παῖδα Σκυρόθεν ἐξαγάγοις. Still more remarkable is *Il.* ε', 554. οἵω τώγε λεόντε δύω --- --- ἐτραφέτην 'two lions' indefinitely, not 'the two lions'. *Il.* κ', 97. τοὺς φύλακας. comp. 408. *ib.* 231. 498. ὁ τλήμων Ὀδυσσεύς, as ν', 320. κ', 536. π', 25. ὁ Τυδείδης κρατερὸς Διομήδης, which η', 163. ψ', 290. 812. is without the article. λ', 614. Μαχάονι --- τῷ Ἀσκληπιάδῃ, as ν', 698. whereas *Il.* α', 69. ν', 157. 702. &c. the patronymic is subjoined without the article. *Il.* ρ', 485. τὰ τείρεα πάντα τά τ' οὐρανὸς ἐστεφάνωται, where the addition τά τ' οὐρ. ἐστ. is not a more precise definition of τείρεα, as in the examples queted above. *ib.* 486. τό τε σθένος Ὠρίωνος. *Il.* η', 84. (τεύχεα συλήσας οἴσω προτὶ Ἴλιον ἱρήν) τὸν δὲ νέκυν ἀποδώσω, which according to Attic usage would be τὰ μὲν τεύχεα --- τὸν δὲ νέκυν. but v. 78 seq. it is τεύχεα συλήσας φερέτω --- σῶμα δ' ἐμὸν φερέτω. On the other hand τὸν νεκρόν ρ', 635. 713. may mean 'the corpse which lay there', hard by.

The possessive pronouns often take the article, as *Il.* η', 91. τὸ δ' ἐμὸν κλέος. comp. δ', 42. &c. τὸ σὸν γέρας α', 185. &c. τοὺς μὲν ἑοὺς ἵππους *Il.* ε', 321. &c. but often are without it, as *Il.* ζ', 414. πατέρ' ἀμόν. comp. θ', 178. ν', 96. ξ', 11. μετὰ σὸν καὶ ἐμὸν κῆρ *Il* ο', 52. comp. ρ', 589. ψ', 646. &c. ᾧ πατρί *Il.* θ', 406. &c. *Il.* ζ', 201. πεδίον τὸ Ἀλήϊον, as κ', 11. π. τὸ Τρωϊκόν. but φ', 558. πεδίον Ἰλήϊον, as λαὸν Τρωϊκόν π', 369. ρ', 723.

5. The observation of Aristarchus, that Homer knows the article only as a demonstrative pronoun, must be considerably limited according to the above remarks; and we may be warranted in acknowledging the Attic use of the article in the following passages also: *Il.* α', 11. οὕνεκα τὸν Χρύσην ἠτίμησ' ἀρητῆρα (*Hes. Theog.* 734. we should read with Dindorf Ὀβριάρεως μεγάθυμος), which would not be more of a solecism than ὁ Ἅλυς ποταμός *Herod.* 1, 72. 75. See §. 274. If we were here to give the article the force of a pronoun, 'that priest Chryses', the epic poet would be made to refer expressly to something as known independently of his poem; which is as little suited to the tone of this kind of poetry as to historical

narration. *Il.* φ', 317. τὰ τεύχεα καλά. *Od.* ι', 378. ὁ μόχλος ἐλαϊνός. ρ', 10. τὸν ξεῖνον δύστηνον. To render 'those beautiful arms', 'that unfortunate stranger', would give to the passages an air of modern sentiment, and 'that bar of olive-wood' would be a needless particularity, since every one knows what μόχλος was meant.

Among the Attic writers the tragedians on the whole kept most closely to Homeric usage, as they employ the article frequently as a demonstrative pronoun (see §. 286.), but generally omit it where the noun is in itself sufficiently defined. In the cases mentioned §. 265. they omit and insert it. With adjectives, however, and especially those which are without substantives, as with participles, adverbs, prepositions with their cases (§. 269 seq.), they do not allow its omission. Sometimes they join it even to proper names, as *Soph. Œd. T.* 936. 955. 997.[a] The prose writers, however, and Aristophanes, put the article in all cases where not any one thing indifferently, out of several, is to be designated, but a person or thing conceived of in its relations, properties, or defining circumstances, or a whole class[b]. If the discourse be upon an object which is entirely indefinite, where modern languages use the indefinite article *a*, *an*, the Greeks, since they have no such article, generally either omit the article, e. g. *Herod.* 7, 57. ἵππος ἔτεκε λαγόν 'a horse brought forth a hare'; or add to the noun the pronoun τις, in the sense of 'a certain', in order to indicate the indefiniteness more clearly, e. g. γυνή τις εἶχεν ὄρνιν 'a certain woman had a hen'. Thus ἀγαθόν is 'a good, any good thing', τὸ ἀγαθόν, τἀγαθόν 'good in itself', *honestum*. *Lucian. D. Mort.* 13, 5. ἐπαινῶν ἄρτι μὲν ἐς τὸ κάλλος, ὡς καὶ τοῦτο μέρος ὂν τἀγαθοῦ ('of good', absolutely), ἄρτι δ' ἐς τὰς πράξεις καὶ τὸν πλοῦτον· καὶ γὰρ αὖ καὶ τοῦτ' ἀγαθὸν ἡγεῖτ' εἶναι[c]. τὸ καλὸν and καλόν *Plat. Hipp. Maj. p.* 287 D. E. So σοφὸς ἀνήρ is 'a wise man' indefinitely; but if a definite person is designated, σοφὸς ὁ ἀνήρ

[a] Valck. ad Eur. Phœn. p. 50 a. Markl. ad Eur. Suppl. 702. Pors. ad Eur. Phœn. 145. I do not understand why Valckenaer, ad N. T. p. 336. deems the article necessary in such phrases as τὸ τοῦ Διός, though he quotes such instances as ἐν Ἀρτέμιδος (comp. p. 391.).

[b] Apollon. π. συντ. p. 26. ed. Bekk. p. 53, 25.

[c] Brunck. ad Aristoph. Plut. 985. Fisch. 1. p. 321.

Plat. Rep. 1. *p.* 331 E. of Simonides, *Phædr. p.* 267. (ἀνὴρ *Bekk.*) of Evenus. If in the latter sense οὗτος or ὅδε is joined to it, the article may be omitted, except when ὅδε is in the predicate with an ellipsis of ἔστι, as *Soph. Œd. C.* 32. ὡς ἀνὴρ ὅδε 'for the man, Œdipus, is here'. The case is the same with ἄνθρωπος 'a man', and ὁ ἄνθρωπος, ἄνθρωπος (§. 54, 1.) 'the (definite) man'. Sometimes, however, the expression is indefinite, though a definite person is meant. *Soph. Aj.* 1162. ἤδη ποτ' εἶδον ἄνδρ' ἐγὼ γλώσσῃ θρασύν 'a man', by which Menelaus means Teucer, as Teucer means Menelaus v. 1170.[a] In a similar way Euripides says, *Hipp.* 495. δεῖ σὲ τἀνδρός 'the man' Hippolytus, where ἀνδρός would have meant 'any man no matter whom'.

If, however, the name is in itself sufficiently definite, so that no distinction from others of a similar kind is necessary, the article may be omitted, as with the names of arts, sciences, &c. e. g. ἐν φιλοσοφίᾳ ζῶσιν *Plat. Phædon. p.* 68 C. ἐδοκιμάσαμεν ἀνδρὶ καλῷ τε κἀγαθῷ ἐργασίαν εἶναι καὶ ἐπιστήμην κρατίστην γεωργίαν *Xen. Œc.* 6, 8. comp. 4, 4. ἐπὶ τραγῳδίᾳ *Arist. Av.* 1444. κωμῳδοδιδασκαλίαν *id. Eq.* 516. the nouns in -ική, ἱππική, μαντική[b] (with the article *Euthyphr. p.* 13 A. B.), as also the names of the virtues, vices, and passions, δικαιοσύνη, σωφροσύνη, ἀρετή, κακία, ἀκολασία, δέος *Plat. Phædon. p.* 68 D. 69 A. B. though immediately after the article is used. So πόλις, ἀγρός, are often without the article when it is sufficiently evident what city is meant[c]. *Isocr. π. ἀντιδ.* 315 C. οὕτω βεβίωκα, ὥστε μηδένα μοι μήτ' ἐν ὀλιγαρχίᾳ μήτ' ἐν δημοκρατίᾳ --- ἐγκαλέσαι. Comp. p. 357 B. *Lysias, p.* 118, 26. 119, 37. 171, 34. H. St. So τὸ δεῖπνον and δεῖπνον[d]. The article might be omitted, and not in the tragic writers alone, with πατήρ,

[a] In some passages ἀνήρ, ἄνθρωπος are still found of definite persons, but these may be incorrectly written for ἀνήρ, ἄνθρωπος. Herm. ad Soph. Œd. C. 32. Schæf. App. ad Demosth. p. 328. In the oblique cases, ἀνδρός, ἄνδρα will hardly be found for τοῦ ἀνδρὸς, τὸν ἄνδρα, except in the tragedians, whose language inclines more to the epic, as Soph. Phil. 1225. Comp. Herm. ad Soph. Phil. 40. Wyttenb. ad Plat. Phædon. p. 257 seq. Heind. ad Plat. Phædr. p. 316. Brunck. ad Soph. Œd. C. 1486.

[b] Heind. ad Plat. Soph. §. 109. Elmsl. ad Arist. Ach. 504.

[c] Schæf. ad Soph. Œd. T. 630.

[d] Bornem. ad Xen. Symp. p. 57. Schneid. ad Xen. Cyr. 2, 3, 21.

γυνή, παῖδες, but perhaps only when it was sufficiently evident whose wife and children were meant, e. g. *Xen. Cyr.* 2, 3, 10. εἰργόμενος καὶ ὑπὸ πατρὸς καὶ ὑπὸ μητρός [e]. ἄνθρωποι and θεοί are often without the article, e. g. *Plat. Euthyphr. p.* 8 D. E. and ἡγεῖσθαι θεούς 'to believe in gods', was the usual phrase; but Euripides says, *Hec.* 800. τοὺς θεοὺς ἡγούμεθα, to express that he had just mentioned the gods. Of the Persian king, βασιλεύς was generally used without the article [f]. Even when a proposition with the relative pronoun follows, the article is wanting *Xen. Cyr.* 3, 3, 44. νῦν γὰρ ὑπὲρ ψυχῶν τῶν ὑμετέρων ὁ ἀγών, καὶ ὑπὲρ γῆς, ἐν ᾗ ἔφυτε, καὶ ὑπὲρ οἴκων, ἐν οἷς ἐτράφητε, καὶ περὶ γυναικῶν δὲ καὶ τέκνων.

Obs. The remark that the article is put with the subject of the proposition [g], and is omitted in the predicate, when both the subject and predicate are substantives, must be limited according to the principle just laid down. This takes place when the subject of the proposition is to be designated as something determinate, and the predicate substantive merely shows that the subject belongs generally to the class indicated by the predicate, e. g. *Aristoph. Thesm.* 733. ἀσκὸς ἐγένεθ' ἡ κόρη 'the (definite) maiden became a wine-skin'; and as this is mostly the case in such a combination, this remark also generally holds good. So σὸν ἔργον is generally used when it is the predicate of a preceding or subsequent infin. σὸν τὸ ἔργον when the ἔργον is definite or has been already mentioned, e. g. *Æsch. Prom.* 640. σὸν ἔργον, Ἰοῖ, ταῖσδ' ὑπουργῆσαι χάριν, where σὸν ἔργον is the predicate of ὑπουργ. χ. Comp. *Soph. Phil.* 15. *Plat. Soph. p.* 263 A. σὸν ἔργον δὴ φράζειν, περὶ οὗ τ' ἐστὶ καὶ ὅτου. On the other hand νῦν ἡμέτερον τὸ ἔργον *Herod.* 5, 1. *Plat. Euthyd. p.* 275 C. τὰ μετὰ ταῦτα πῶς ἂν καλῶς διηγησαίμην; οὐ σμικρὸν τὸ ἔργον, δύνασθαι ἀναλαβεῖν διεξιόντα σοφίαν ἀμήχανον ὅσην, where the word δύνασθαι contains an explanation (ἐπεξήγησις) of that to which τὸ ἔργον refers; namely, τὸ καλῶς διηγήσασθαι τὰ μετὰ ταῦτα. Sometimes it is indifferent which mode of speaking is adopted, e. g. *Eur. Hel.* 839. σὸν ἔργον, namely πεῖσαι Θεονόην, where σὸν τοὔργον might also have been said: in which case τοὔργον would have referred to what preceded, as something known. But if the subject is a general idea, which is used as such, it does not require an article with it, e. g. in the proposition of Protagoras, πάντων χρημάτων μέτρον ἄνθρωπος 'man (ge-

[e] Schæf. Melet. p. 45. 116 seq. Appar. ad Demosth. l. c.

[f] Schæf. Melet. p. 4. 65 seq. Appar. ad Dem. p. 644.

[g] Valck. ad Herod. 1, 180. (p. 85, 66.) 6,32. (451,7.) Fisch. 1. p. 319 seq.

nerally, no definite person) is the measure of everything'. *Isocr. ad Demon. p.* 8 B. καλὸς θησαυρὸς παρ' ἀνδρὶ σπουδαίῳ χάρις ὀφειλομένη. *Nicocl. p.* 28 A. λόγος ἀληθὴς καὶ νόμικος καὶ δίκαιος ψυχῆς ἀγαθῆς καὶ πιστῆς εἴδωλόν ἐστι. In other cases, if the predicate be a definite object, of which it is affirmed that it belongs to the general idea in the subject, then the predicate has the article, e. g. *Eur. El.* 381. τίς δὲ πρὸς λόγχην βλέπων Μάρτυς γένοιτ' ἂν, ὅστις ἐστὶν 'ἀγαθός. Comp. *Suppl.* 854. *Plat. Phædon. p.* 78 C. ταῦτα μάλιστα εἶναι τὰ ἀξύνθετα. *Philem. ap. Stob. Floril. Grot. p.* 211. εἰρήνη ἐστὶ τἀγαθόν 'peace (generally, no particular or definite peace) is the absolute good'. *Lucian. D. Mort.* 17, 1. τοῦτ' αὐτὸ ἡ κόλασίς ἐστιν 'this is just the punishment' (of which we speak). 18, 1. τουτὶ τὸ κρανίον ἡ Ἑλένη ἐστίν 'this skull is the Helen' (whom thou seekest).

265. (264) The article is used in Greek where in English it is never found:

1. With the demonstrative pronouns οὗτος, ὅδε, ἐκεῖνος, in order to express the designation more strongly. *Herod.* 6, 45. οὐ γὰρ δὴ πρότερον ἀπανέστη ἐκ τῶν χωρέων τούτων Μαρδόνιος, πρὶν ἢ σφεας ὑποχειρίους ἐποιήσατο. Yet here the article is often omitted, at least in the poets, because the noun is sufficiently defined by the pronoun alone, even when the speaker points out an object or person actually present, or conceived to be present, as *Soph. Œd. T.* 815. τίς τοῦδέ γ' ἀνδρός ἐστιν ἀθλιώτερος, i. e. ἐμοῦ, as *Eur. Alc.* 701. So in οὗτος ἀνήρ 'this man'[a]. In prose writers the article is generally used with the substantive when the pronoun precedes, but is often wanting when it follows, e. g. *Thuc.* 1, 1. κίνησις αὕτη 65. 2, 74. So 'ἀνὴρ κεῖνος *Soph. Aj.* 991.

2. With πᾶς πᾶσα πᾶν, when this adjective stands with a noun, which would otherwise be taken in a definite sense. πάντες οἱ ἄνθρωποι are, all the men (designated or otherwise defined); πάντες ἄνθρωποι, all men (generally)[b].

3. With the pronouns possessive ἐμός, σός, ἡμέτερος, &c.

[a] Brunck ad Arist Eccl. 367. (where the verse requires οὗτος γὰρ 'ἀνήρ.) Wolf. ad Demosth. Leptin. p. 263. Fisch. 1. p. 322 seq. The contrary is asserted by Dawes Misc. Cr. p. 301.

[b] Valck. ad Herod. 7, 56. (p. 537, 35.) Fisch. 1. p. 322.

when the substantive is defined, e. g. ὁ σὸς υἱός 'thy son', but υἱός σου 'a son of thine', one of several.

4. With the interrogative pronouns ποῖος, τίς, &c. but only with reference to something preceding, a more exact definition of which the question is to produce. *Æsch. Prom.* 248. θνητοὺς ἔπαυσα μὴ προδέρκεσθαι μόρον. ΧΟΡ. τὸ ποῖον εὑρὼν τῆσδε φάρμακον νόσου; for that he had found out a φάρμακον is implied in θνητοὺς ἔπαυσα. *Eur. Ph.* 718. ἃ δ' ἐμποδὼν μάλιστα, ταῦθ' ἥκω φράσων. ἘΤ. τὰ ποῖα ταῦτα; Comp. *Soph. Phil.* 78. *Aristoph. Pac.* 696. εὐδαιμονεῖ· πάσχει δὲ θαυμαστόν. ἙΡΜ. τὸ τί; *ib.* 693. οἷά μ' ἐκέλευσεν ἀναπυθέσθαί σου. ΤΡΥΓ. τὰ τί; where τά refers to the preceding οἷα. *Plat. Phædon. p.* 78 B. τῷ ποίῳ τινὶ ἄρα προσήκει τοῦτο τὸ πάθος. *Min. p.* 318 A. οἱ δὲ τοῦ τίνος νόμοι ἄριστοι, with reference to the preceding τοῦ ποιμένος, τοῦ βουκόλου[c]. In τὸ ποῖόν τι (Boeckh *ad Plat. de Leg. p.* 156.) τι does not destroy the defining force of the article, but belongs to ποῖον, as §. 487, 4. The article, however, is frequently omitted in this case, because the reference to what has been said before is not essentially necessary[d].

Obs. Those cases are different where the article follows the interrogative word, and is intended to mark the noun with which it is joined as something known or already mentioned, e. g. *Plat. Phædon. p.* 79 B. ποτέρῳ οὖν ὁμοιότερον τῷ εἴδει. *Gorg. p.* 520 *extr.* ἐπὶ ποτέραν οὖν με παρακαλεῖς τὴν θεραπείαν: which may be thus resolved, πότερον οὖν τὸ εἶδός ἐστιν ᾧ φαμὲν ὁμ. ποτέρα οὖν ἡ θερ. ἐστίν, ἐφ' ἣν με παρακαλεῖς. So also *Soph. Œd. C.* 598. τί γὰρ τὸ μεῖζον ἢ κατ' ἄνθρωπον νοσεῖς; for τί γὰρ τὸ μεῖζον ἢ κατ' ἄ. ἐστιν, ὃ νοσεῖς. Comp. 1488. *Eur. Herc. F.* 149. τί δὴ τὸ σεμνὸν σῷ κατείργασται πόσει; which Porson without reason changed into τί δῆτα σεμνόν. Comp. §. 470.[e]

5. Sometimes with ἕκαστος. *Thuc.* 5, 49. κατὰ τὸν ὁπλίτην ἕκαστον. 6, 63. κατὰ τὴν ἡμέραν ἑκάστην. *Plat. Epist.* 8. *p.* 163. ἀφ' ἑκάστης τῆς ἀρχῆς[f]. *Xenoph. Anab.* 7, 4, 14. καὶ

[c] Markl. ad Eurip. Iphig. T. 1319. Fisch. 1. p. 340 sq. Herm. ad Vig. p. 705, 25. Wyttenb. ad Plat. Phædon. p. 237.

[d] Heind. ad Plat. Soph. §. 52. p. 356. Stallb. ad Phil. p. 79.

[e] More examples may be found in Elmsl. ad Eurip. Bacch. 492. Blomf. not. ad Æsch. Agam. 263. (neither of whom, however, appears clearly to have comprehended this construction.) Stallb. ad Plat. Euthyphr. p. 100.

[f] See more examples from Plato Stallb. ad Phil. p. 93.

ἡγεμὼν μὲν ἦν ὁ δεσπότης ἑκάστης τῆς οἰκίας: especially in Isocrates, e. g. *p.* 163 B. 197 C. 307 B. &c.

6. With the pronoun δεῖνα, which indefinitely expresses a definite person or thing[a].

7. With τοιοῦτος, when a definite person or thing is designated by a quality (κ), e. g. *Xen. Mem. S.* 1, 5, 2. διάκονον δὲ καὶ ἀγοραστὴν τὸν τοιοῦτον ἐθελήσαιμεν ἂν προῖκα λαβεῖν, 'a certain man who had this quality', comp. 2, 8, 3. but *Il.* ρ′, 643. ἀλλ' οὔ πῃ δύναμαι ἰδέειν τοιοῦτον Ἀχαιῶν 'any such one'[b].

266. (268) The article often changes the signification of ἄλλος, πολύς, αὐτός, &c. ἄλλοι means 'others', οἱ ἄλλοι 'the others, the rest', even in Homer, e. g. β′, 674. κ′, 408. ο′, 67. τ′, 83. although he uses ἄλλοι in the sense of *ceteri*, e. g. *Il.* β′, 1. κ′, 1. ο′, 87[c]; and in the sing. ἡ ἄλλη Ἑλλάς 'the rest of Greece', *Thuc.* 1, 77 *extr.* Πολλοί 'many'; but οἱ πολλοί sometimes 'the greater number', and sometimes 'the multitude, the many', *plebs*[d], except in the cases where the article, as a pronoun, refers to something that has been mentioned. See §. 267. Thus πλείους 'several, more', as a comparative; οἱ πλείους 'the majority'. *Herod.* 5, 38. ὡς δὲ καὶ ἄλλοι οἱ πλεῦνες ἀπίεσαν τοὺς τυράννους, 'most others'. Αὐτός 'himself', *ipse;* but ὁ αὐτός 'the same', *idem*, even in Homer, *Od.* η′, 55. 326.[e] Πάντες 'all'; but οἱ πάντες 'all together', the definite 'all', *Soph Phil.* 47. τοὺς πάντας Ἀργείους. *Thuc.* 7, 50. ὁρῶντες τὰ ἑαυτῶν τοῖς πᾶσι χαλεπώτερον ἴσχοντα, 'in all points' supposed to be previously known. Comp. *Herod.* 3, 43. 44. 9, 58. joined with numerals, in the sense 'all together, in all', *Herod.* 7, 4. συνήνεικε αὐτὸν Δαρεῖον, βασιλεύσαντα τὰ πάντα ἔτεα ἕξ τε καὶ τριήκοντα, ἀποθανεῖν, 'after he had reigned in all thirty-six years'. Comp. 9, 70. *Thuc.* 1, 100. Ἀθηναῖοι εἷλον τριήρεις Φοινίκων καὶ διέφθειραν τὰς πάσας ἐς διακοσίας. Comp. 2, 101. 3, 85. 6, 43. *Soph. Trach.* 761. Comp. *Xen. Anab.* 1, 2, 9. Ὀλίγοι 'few'; but οἱ ὀλίγοι 'the oligarchs, the partizans of oligarchy';

[a] Hoog. ad Vig. p. 23 b. Herm. ad Vig. p. 704, 24.

[b] Schæfer Meletem. in Dion. Hal. 1. p. 32. 97, 43.

[c] Reiz. de Acc. Incl. p. 74 sq. et Wolf.

[d] Schæf. Melet. 1. p. 3.

[e] Valck. ad Eurip. Ph. p. 340. Comp. Schæfer. l. c. p. 65.

Plat. Epist. 7. *p.* 351 B. *τὴν πόλιν ἂν οὕτω τις εὐεργετῶν τιμᾶται ὑπ' αὐτῆς, τοῖς πολλοῖς τὰ τῶν ὀλίγων ὑπὸ ψηφισμάτων διανέμων.*

Obs. Sometimes, however, this distinction appears to have been neglected. It has been observed above, that *ἄλλοι* is used in Homer for *οἱ ἄλλοι*. *Eurip. Iphig. A.* 122. *εἰς τὰς ἄλλας ὥρας γὰρ δὴ παιδὸς ἐαίσομεν ὑμεναίους* means indeed 'to another time' (R); but this other time is immediately conceived of as definite, 'a year hence'. See Matthiæ *ad loc.* *οἱ πλείους* for *πλείους* *Soph. Œd. C.* 795. *ἐν δὲ τῷ λέγειν κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια.* *Phil.* 576. *μὴ νῦν μ' ἔρῃ τὰ πλείονα.* Comp. *Antig.* 313. with Erfurdt's note in the smaller edition. *Soph. Trach.* 731. *σιγᾶν τὸν πλείω λόγον*[f]. *Eur. Med.* 614. *Arist. Ran.* 160. Homer uses *αὐτός* for *ὁ αὐτός* *Il. μ', 225.* *Od. 0', 107. κ', 263.*[g] but hardly the Attics (as Buttmann *ad Soph. Phil.* 119. and Hermann *ad Soph. Antig.* 920. maintain), since in the neuter and the oblique cases we never find *αὐτό, αὐτόν* &c. for *ταὐτό, τὸν αὐτόν*, whereas in the nom. the sp. asper in *ἁὐτός* might easily be overlooked by transcribers; and *ἁὐτός* is now quoted from several MSS., e. g. Bekker *ad Plat. Phædr.* 52, 1. *ad Demosth. p.* 11 note e. *p.* 299 note b. See Matthiæ *ad Eurip. T.* 7. *p.* 502 *seq. ad Bacch.* 1219. sup. §. 54, 1. p. 98. *Πάντες* is used by Homer with numerals for *οἱ πάντες*, e. g. *Od. ε', 244.* *εἴκοσι πάντα* 'twenty in all'. So also *Herod.* 1, 163. *ἐβίωσε πάντα εἴκοσι καὶ ἑκατὸν ἔτεα.* *πάντα θύειν ἑκατόν* 'to sacrifice a hundred victims of each kind' *Herod.* 1, 50. is something different. *πάντα δέκα δωρεῖσθαί τινι* *Herod.* 9, 80. comp. 3, 74.[h]

The article is used especially, even where otherwise it would not stand, when it is to be expressed that the substantive to which it belongs has been already mentioned, or is something generally known. *Herod.* 8, 46. *Χαλκιδέες τὰς ἐπ' Ἀρτεμισίῳ εἴκοσι (νῆας) παρεχόμενοι.* *ib.* 82. *ἐξεπληροῦτο τὸ ναυτικὸν τοῖσι Ἕλλησι ἐς τὰς ὀγδώκοντα καὶ τριηκοσίας νῆας,* with reference to c. 48. comp. 9, 30. *Thuc.* 1, 49. *ἦ δὲ αὐτοὶ ἦσαν οἱ Κορίνθιοι, ἐπὶ τῷ εὐωνύμῳ, πολὺ ἐνίκων, τοῖς Κερκυραίοις τῶν εἴκοσι νεῶν--- ---οὐ παρουσῶν,* the twenty ships, of which it was previously said, *οἱ γὰρ Κερκυραῖοι εἴκοσι ναυσὶν αὐτοὺς τρεψάμενοι καὶ καταδιώξαντες--- ---ἐνέπρησαν τὰς σκηνάς.* *Id.* 7, 43. *Ἀθηναῖοι ἐς τὴν Σικελίαν ἐπεραιοῦντο --- ---τοξόταις τοῖς πᾶσιν ὀγδοήκοντα καὶ τετρακοσίοις,---* 267. (265)

[f] See Matthiæ ad Eur. Med. 606.
[g] Schæfer ad Greg. Cor. p. 303.
[h] Casaub. ad Athen. 4, 10. Wesseling et Valck. ad Herod. 4, 88. p. 322, 6. Hermann ad Viger. p. 727, 94.

καὶ τούτων Κρῆτες οἱ ὀγδοήκοντα ἦσαν. *Soph. Trach.* 476. ταύτης ὁ δεινὸς ἵμερος 'the ardent love described by the messenger'. So also in the predicate *Plat. Phædon. p.* 78 E. ταῦτα μάλιστα εἰκὸς εἶναι τὰ ἀξύνθετα - - - - - - ταῦτα δὲ εἶναι τὰ ξύνθετα. *Lucian. D. Mort.* 4, 1. Ἄγκυραν ἐντειλαμένῳ ἐκόμισα πέντε δραχμῶν. ΧΑΡ. πολλοῦ λέγεις. ΕΡΜ. νὴ τὸν Ἀϊδωνέα, τῶν πέντε ὠνησάμην[a]. Thus also in the personal pronoun in the accusative, *Plat. Lys. p.* 203 B. Δεῦρο δή, ἦ δ' ὃς, εὐθὺ ἡμῶν οὐ παραβάλλεις; ἄξιον μέντοι. Ποῖ, ἔφην ἐγώ, λέγεις; καὶ παρὰ τίνας τοὺς ὑμᾶς; *Id. Phileb. p.* 20 A. δεινὸν μὲν τοίνυν προσδοκᾶν οὐδὲν δεῖ τὸν ἐμὲ, ἐπειδὴ τοῦθ' οὕτως εἶπες, where the article with ἐμέ appears to refer to the preceding ἀλλ' εἰ δρᾶν τοῦθ' ἡμεῖς ἀδυνατοῦμεν, σοὶ δραστέον· ὑπέσχου γάρ. βουλεύου δή &c. 'I, who, as thou sayest, must do all this, can have no longer any fear'. Compare *Sophist. p.* 239 A.[b] In the same case, πολλοί takes the article without signifying 'the majority', §. 266. *Soph. El.* 564. τὰ πολλὰ πνεύματα 'those well known storms'. Comp. *Œd. T.* 838. *Plat. Phædon. p.* 88 A. *Apol. S. init.* ἓν ἐθαύμασα τῶν πολλῶν ὧν ἐψεύσαντο. Comp. *Hipp. Maj. p.* 291 B. *Herod.* 8, 118. In the same manner, when in the form ὅστις ἐστί, *quisquis sit*, the preceding word is repeated, it is accompanied by the article. *Hom. H. in Merc.* 276. μήτε τίν' ἄλλον ὄπωπα βοῶν κλοπὸν ὑμετεράων, αἵτινες αἱ βόες εἰσί. *Eurip. Or.* 412. δουλεύομεν θεοῖς, ὅ τι πότ' εἰσὶν οἱ θεοί[c]. The article here answers to the Latin pronoun *ille, iste.* In the same manner in the predicate *Plat. Apol. S. p.* 18 C. οὗτοι, ὦ ἄνδρες Ἀθηναῖοι, οἱ ταύτην τὴν φήμην κατασκεδάσαντες, οἱ δεινοὶ εἰσί μου κατήγοροι, *graves* illi *accusatores.*

In a similar manner the article often stands with a substantive, accompanied by an adjective, which substantive refers to something preceding, where, in English, the indefinite article is used. *Eurip. Iphig.* A. 305. καλόν γέ μοι τοὔνειδος ἐξωνείδισας, 'you cast against me a reproach which does me honour', for καλὸν τὸ ὄνειδός ἐστιν, ὅ μοι ἐξωνείδισας, with reference to

[a] Wunderl. ad Æsch. in Ctesiph. p. 56.

[b] These passages are otherwise explained by Heind. ad Plat. Phædr. p. 289. where αὐτὸς ἑαυτόν seems more correct than τὸν ἑαυτόν. Comp. Heind. ad Plat. Soph. p. 354. Stallbaum ad Phil. p. 44.

[c] Pors. ad Eurip. Or. l. c.

the preceding, λίαν γε δεσπόταισι πιστὸς εἶ. *Lucian. D. Mort.* 12, 3. ὁ μὲν εἴρηκεν οὐκ ἀγεννῆ τὸν λόγον. The construction is the same as in interrogative sentences, §. 265.

The article is used of things generally known *Herod.* 5, 35. συνέπιπτε καὶ τὸν ἐστιγμένον τὴν κεφαλὴν ἀπῖχθαι. *Plat. Rep.* 1. *p.* 329 E. Ἀλλὰ τὸ τοῦ Θεμιστοκλέους εὖ ἔχει, ὃς τῷ Σεριφίῳ λέγοντι, ὅτι οὐ δι' αὐτὸν, ἀλλὰ διὰ τὴν πόλιν εὐδοκιμοῖ, ἀπεκρίνατο, ὅτι οὔτ' ἂν αὐτὸς, Σερίφιος ὤν, ὀνομαστὸς ἐγένετο, οὔτ' ἐκεῖνος, Ἀθηναῖος, where Cicero *Cato Maj.* 3. has *Seriphio cuidam.* But the article is used, in this case, because it was a story well known in Athens; 'that celebrated Seriphian'. Thus *Charmid. p.* 155 D. Κριτίας εἶπεν, ἐπὶ τοῦ καλοῦ λέγων παιδός &c. 'of that beautiful boy'. *Phædr. p.* 228 B. ἀπαντήσας δὲ (Φαῖδρος) τῷ νοσοῦντι περὶ λόγων ἀκοήν, ---ἥσθη, 'that passionate lover of speeches', Socrates[d].

The article is used with the participle when a person or thing is only designated generally; yet the action expressed by the participle is conceived to be of such a kind as only to belong to definite persons, and to serve to define the persons themselves (τὸ ἐγνωσμένον κατὰ τὴν ἰδίαν ποιότητα *Apoll. π. συντ. p.* 53, 26.), e. g. in the phrase εἰσὶν οἱ λέγοντες, *sunt, qui dicant*, as *Xen. Anab.* 6, 5, 9. for which *Plat. Gorg. p.* 503 A. says εἰσὶν οἳ λέγουσιν. *Demosth. p.* 18, 4. τὸ γὰρ τοὺς πολεμήσοντας Φιλίππῳ γεγενῆσθαι (*exstitisse, qui bellare velint*)------δαιμονίᾳ τινὶ καὶ θείᾳ παντάπασιν ἔοικεν εὐεργεσίᾳ. particularly in the oblique cases: *Plat. Menex. p.* 236 B. ἤκουσε γὰρ, ἅπερ σὺ λέγεις, ὅτι μέλλοιεν Ἀθηναῖοι αἱρεῖσθαι τὸν ἐροῦντα, *qui orationem haberet*, 'one who was to make an oration'. *Xenoph. Hist. Gr.* 7, 5, 24. μάλα γὰρ χαλεπὸν, εὑρεῖν τοὺς ἐθελήσοντας μένειν, ἐπειδάν τινας φεύγοντας τῶν ἑαυτοῦ ὁρῶσι, 'people who would be willing to remain', *invenire, qui manere velint. Id. Anab.* 2, 4, 5. αὖθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται, *nemo erit, qui nobis viam monstret.* Comp. *ib.* 22. *Isocr. ad Phil. p.* 104 C. ἐγὼ δὲ ὁρῶ τόπον--- ---ποθοῦντα τὸν ἀξίως ἂν δυνηθέντα διαλεχθῆναι περὶ αὐτῶν. *Id. Areop. p.* 144 D. χαλεπώτερον ἦν ἐν ἐκείνοις τοῖς χρόνοις εὑρεῖν τοὺς 268.

[d] Wolf. ad Reiz. de Acc. Incl. p. 76. mann Gr. Gr. §. 110. Obs. 2. Heind. ad Plat. Charm. p. 62. Butt-

βουλομένους ἄρχειν, ἢ νῦν τοὺς μηδὲν δεομένους. *Isocr. Paneg. p.* 64 B. The article is wanting *Xen. Anab.* 1, 3, 14. πέμψαι προκαταληψομένους τὰ ἄκρα, according to §. 270. *Obs.* Comp. *Cyr.* 3, 1, 2. *Plat. Rep.* 7. *p.* 524 E. *Lach. p.* 184 D.[a]

A similar case is, when, after verbs signifying 'to call', the predicate substantive is accompanied by the definite article where in English the indefinite article would be used. *Soph. Aj.* 726. τὸν τοῦ μανέντος κἀπιβουλευτοῦ στρατοῦ ξύναιμον ἀποκαλοῦντες. *Eur. Or.* 1146. Comp. *Hipp.* 594. *Heracl.* 981 *seq.* *Herod.* 5, 70. *Plat. Leg.* 5. *p.* 730 D. ὁ δὲ καὶ ξυγκολάζων εἰς δύναμιν τοῖς ἄρχουσιν, ὁ μέγας ἀνὴρ ἐν πόλει καὶ τέλειος οὗτος ἀναγορευέσθω. *Xenoph. Cyrop.* 3, 3, 4. ὁ δὲ Ἀρμένιος συμπροὔπεμπε καὶ οἱ ἄλλοι πάντες ἄνθρωποι, ἀνακαλοῦντες τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν. *Id. Anab.* 6, 6, 7. οἱ δὲ ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι βάλλειν τὸν Δέξιππον, ἀνακαλοῦντες τὸν προδότην. *Æschin. in Ctes. p.* 473. τὸν μόνον ἀδωροδόκητον ὀνομάζοντες τῇ πόλει. According to this analogy, it seems to be said *Thuc.* 3, 81. τὴν μὲν αἰτίαν ἐπιφέροντες τοῖς τὸν δῆμον καταλύουσιν, i. e. αἰτιώμενοι αὐτοὺς ἀπεκάλουν τοὺς τὸν δῆμον καταλύοντας. The use of the article implies that there is some one to whom the predicate, supposed actually to exist, applies. On the other hand, ἀνακαλεῖν τινα προδότην implies only that the person named has qualities which lead to the conclusion that a traitor exists in him.

Obs. 1. When two substantives, adjectives, or participles, are united in the same case by καὶ—τε, if both of them belong to one principal idea, the article, which is used with the first, is generally omitted with the second, e. g. *Plat. Phædon. p.* 78 B. C. ἆρ' οὖν τῷ μὲν συντεθέντι τε καὶ συνθέτῳ ὄντι φύσει προσήκει &c. and thus *Soph. Œd. C.* 1113 *seq.* κἀναπαύσατον τοῦ πρόσθ' ἐρήμου τοῦ τε δυστήνου πλάνου might also have been καὶ δυστήνου πλ. had the verse allowed it. But if the united nouns refer to different persons or things, or if they are represented as different, which is the case with οὐδέ, μέν—δέ, the article is commonly either used with both or wanting with both. Exceptions to this rule are found, however, especially in the poets. *Soph. Aj.* 649. ἁλίσκεται χὠ δεινὸς ὅρκος καὶ περισκελεῖς φρένες. *ib.* 1250. οὐ γὰρ οἱ πλατεῖς οὐδ'

[a] Wolf. Heind. Buttm. l. c. Fisch. 1. p. 326.

εὐρύνωτοι φῶτες ἀσφαλέστατοι, where this would be agreeable to the common usage if *καί* were used instead of *οὐδέ*. Comp. 848 seq. *Id. Œd. C.* 782. *λόγῳ μὲν ἐσθλὰ, τοῖσι δ' ἔργοισιν κακά. Eur. El.* 393. *Phœn.* 509. *Soph. Œd. T.* 626 *seq.* Still harsher is the omission of the article with the second substantive, *Plat. Hipp. Maj. p.* 302 B. *ἡ διὰ τῆς ὄψεως καὶ δι' ἀκοῆς ἡδονὴ οὐ τούτῳ ἂν εἶεν καλαί.* The article is also wanting when a genitive supplies the place of a second adjective, *Soph. Œd. C.* 606. *καὶ πῶς γένοιτ' ἂν τἀμὰ κἀκείνων πικρά*; for *καὶ τὰ ἐκείνων.* as *Eur. El.* 305. *Phœn.* 487. *προὐσκεψάμην τοὐμόν τε καὶ τοῦδ'*, where, however, *τοῦδε* may be governed immediately by *προὐσκεψάμην*, so that it would not be necessary to supply *τὸ τοῦδε.* So also with participles *Æsch. Theb.* 518. *Eur. Orest.* 913. *τῷ τοὺς λόγους λέγοντι καὶ τιμωμένῳ*, the speaker and the person invested with a dignity; which also takes place in other connections, e. g. *Eur. Hec.* 984. *τί χρὴ τὸν εὖ πράσσοντα μὴ πράσσουσιν εὖ φίλοις ἐπαρκεῖν.* So in Plato to a word with the article is often opposed its contrary with *μή* without the article, e. g. *Euthyphr. p.* 9 C. *τὸ ὅσιον καὶ μή* for *καὶ τὸ μή.* See Stallbaum's note, p. 59 seq. whereas *ib. p.* 12 E. it is *τά τε εὐσεβῆ καὶ ὅσια καὶ τὰ μή.* The article is very seldom omitted when the two united words are of different genders, as *Plat. Crat. p.* 405 D. *τὸν ὁμοκέλευθον καὶ ὁμόκοιτιν*, or with the former word, as *Eurip. El.* 1351. *οἷσιν δ' ὅσιον καὶ τὸ δίκαιον φίλον ἐν βιότῳ.* Plato *Leg.* 10. *p.* 903 D. says *τὸ μὲν ἄμεινον---χεῖρον δέ*, as Homer *Od. σ'*, 229. *ἐσθλά τε καὶ τὰ χέρεια.* But *Gorg. p.* 460 E. *τὸ ἄρτιον καὶ περιττόν* means 'arithmetic', and *τὸ δίκαιον καὶ ἄδικον* 'the doctrine of justice'. Very different is *Soph. Œd. C.* 808. *χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ καίρια*, where *τὰ πολλά* would give a false meaning, and only the position of the *τε* is remarkable for *χωρὶς τὸ πολλά τε καὶ τὰ καίρια εἰπεῖν* [b].

Obs. 2. If a noun has another with it in an oblique case, either both have the article, or neither. *Plat. Rep.* 1. *p.* 332 C. *ἡ σώμασι φάρμακα ἀποδιδοῦσα τέχνη*, and immediately afterwards *ἡ τοῖς σώμασι τὰ ἡδύσματα. ib. p.* 354 A. *οὐδέποτ' ἄρα λυσιτελέστερον ἀδικία δικαιοσύνης*, and *ibid.* B. *λυσιτελέστερον ἡ ἀδικία τῆς δικαιοσύνης* [c]. Exceptions, however, are found to this rule also, as *Xen. Cyrop.* 6, 3, 8. *συνεκάλεσε καὶ ἱππέων καὶ πεζῶν καὶ ἁρμάτων τοὺς ἡγεμόνας.*

The article is not only used with substantives, but also with adjectives and participles by themselves, without a substan- 269. (267)

[b] Erf. ad Soph. Aj. 640. Seidl. ad Eurip. Electr. 429. Reisig Comm. Crit. ad Soph. Œd. C. p. 301.

[c] Heind. ad Plat. Phædon. §. 24.

tive, and with the infinitive; to all which it gives the sense of substantives:

1. With adjectives without the addition of a substantive. οἱ θνητοί 'mortals', especially with the neuter in the sing. and plur. e.g. τὸ ὑπεργήρων, *senectus decrepita*, *Æschyl. Agam.* 79. τὸ πρόθυμον *Eur. Med.* 179. for ἡ προθυμία. τὸ εὐτυχές for ἡ εὐτυχία *Thuc.* 2, 44. in whom the greatest number of instances of this idiom occur: 1, 68. *Eur. Phœn.* 275. τὸ πιστόν for ἡ πίστις 'confidence'. *Thuc. ib.* 69. τὸ ἀναίσθητον for ἡ ἀναισθησία 'carelessness'. *ib.* 78. τὰ διάφορα for ἡ διαφορά 'dissension'. *Eurip. Phœn.* 473. τὰ ἔνδικα for ἡ δίκη. In like manner τὸ ὑμέτερον for ὑμεῖς. τὸ ἐμόν, τἀμά *Eur. Troad.* 355. for ἐγώ[a]. In the same manner τὰ ἀναγκαῖα 'necessary things', and other such expressions. Similar to this is the union of the article with interrogatives, adjectives, and pronouns, τὸ τί 'substance'; τὸ ποῖον 'quality'; τὸ πόσον 'quantity'. *Aristot. Eth.* 1, 6. *Plat. Epist.* 7. *p.* 343 B. C. The article may be omitted when an undefined subject, any one to whom the quality denoted by the adjective belongs, is meant, as *Od.* θ', 193. ἀλαός τοι, ξεῖνε, διακρίνειε τὸ σῆμα 'a blind man'.

270. (269) 2. With participles. a) When the participle with the article signifies the same as the Latin *is, qui* and the finite verb. In Homer *Il.* ψ', 325. τὸν προὔχοντα δοκεύει. *Xen. Cyr.* 2, 2, 20. αἰσχρόν (ἐστιν) ἀντιλέγειν, μὴ οὐχὶ τὸν πλεῖστα καὶ πονοῦντα καὶ ὠφελοῦντα τὸ κοινὸν, τοῦτον καὶ μεγίστων ἀξιοῦσθαι 'he who labours the most, and benefits the state'. This usage is very frequent, and must be distinguished from the participle without the article, which adds, in a kind of parenthesis, a definition to a substantive preceding, or a pronoun joined with a verb, a construction which is to be resolved by means of various conjunctions, 'since, if, while, although'. To this belongs the expression, which occurs especially in decrees and laws, ὁ βουλόμενος 'any one who will' (but *Xen. Cyrop.* 4, 5, 6. ὥστε τοῦ λοιποῦ οὐδὲ βουλόμενος ἂν εὕρες τὸν νύκτωρ πορευόμενον 'not even if any one had wished'), ὁ τυχών 'the first that offers'; which indicates indeed no definite person, but still

[a] Valck. ad Herod. 8, 140, 1. (p. 687, 52.)

defines the person with respect to the action attributed to it; also participles with the article, §. 268. This participle with the article is often found in the predicate with ἔστι as a more emphatic periphrasis of the verb. *Herod.* 9, 70. πρῶτοι δὲ ἐσῆλθον Τεγεῆται ἐς τὸ τεῖχος, καὶ τὴν σκηνὴν τοῦ Μαρδονίου οὗτοι ἔσαν οἱ διαρπάσαντες, 'these it was who plundered the tent'. *Isocr. Nicocl. p.* 27 E. σχεδὸν ἅπαντα τὰ δι' ἡμῶν μεμηχανημένα λόγος ἡμῖν ἐστὶν ὁ συγκατασκευάσας, 'it is language which' &c. and in the subject and predicate *Xenoph. Hell.* 2, 3, 43. οὐχ οἱ ἐχθροὺς κωλύοντες πολλοὺς ποιεῖσθαι, οὗτοι τοὺς πολεμίους ἰσχυροὺς ποιοῦσιν, ἀλλὰ πολλὺ μᾶλλον οἱ ἀδίκως τε χρήματα ἀφαιρούμενοι καὶ τοὺς οὐδὲν ἀδικοῦντας ἀποκτείνοντες, οὗτοί εἰσιν οἱ καὶ πολλοὺς τοὺς ἐναντίους ποιοῦντες καὶ προδιδόντες οὐ μόνον τοὺς φίλους, ἀλλὰ καὶ ἑαυτούς, δι' αἰσχροκέρδειαν.

b) Hence with participles instead of substantives, as οἱ κολακεύοντες for οἱ κόλακες *Isocr. ad Demon. p.* 8 C. οἱ φιλοσοφοῦντες *id. Nicocl. p.* 26. Thus also οἱ τυραννεύοντες, οἱ ἰδιωτεύοντες, in the same. And in the neuter τὸ τιμώμενον τῆς πόλεως *Thuc.* 2, 63. for ἡ τιμή 'the estimation in which the city stands'. τὸ μέλλον *id.* 1, 84. for ἡ μέλλησις. τὸ διαλλάσσον τῆς γνώμης *id.* 3, 10.[b] Comp. the partic. §. 570. 271.

Obs. Sometimes the article is wanting if any person whatever or some thing of several is signified. *Od.* ε', 473. βοήσας 'one who cries'. *Hes.* Ἔργ. νοήσας 'a sensible man', equivalent to ἀνὴρ βοήσας, ἀνὴρ νοήσας, ἀνήρ being sometimes added, e. g. *Il.* δ', 539. *Eur. Phœn.* 270. ἅπαντα γὰρ τολμῶσι δεινὰ φαίνεται 'to persons who venture on a dangerous undertaking'. *Alc.* 125. Comp. *Hec.* 984. quoted §. 268. *Obs.* 1. *Lysias, p.* 104, 28. ὁμολογῶν μὲν ἀδικεῖν ἀποθνήσκει, equivalent to ἐάν τις ὁμολογῇ. Comp. the passages §. 295. *Plat. Rep.* 10. *p.* 595 E. πολλά τοι ὀξύτερον βλεπόντων ἀμβλύτερον ὁρῶντες πρότερον εἶδον. *Leg.* 7. *p.* 806 E. ἄρχουσί τε καὶ ἀρχούσαις. *ib. p.* 795 B. διαφέρει δὲ παμπολὺ μαθὼν μὴ μαθόντος καὶ ὁ γυμνασάμενος τοῦ μὴ γεγυμνασμένου. *Phædon. p.* 78 A. *Gorg. p.* 498 A. νοῦν ἔχοντα (οὔπω εἶδες) λυπούμενον καὶ χαίροντα, 'a sensible man'. *Soph. p.* 238 C. μὴ ὄντι 'anything that is not', as just before μὴ ὄντα, μὴ ὄν, and *p.* 244 B. τί δέ; ὂν καλεῖτέ τι; but on the contrary, *ibid.* τὰ μὴ ὄντα ἢ τὸ μὴ ὄν, where the whole class of being is spoken of, as

[b] Fisch. 1. p. 323. Gregor. p. (58) 110.

p. 241 B. τῷ μὴ ὄντι τὸ ὂν προσάπτειν. Comp. *Rep. p.* 478 B. C. (*Leg.* 11. *p.* 913 B. τὸ μὴ κακὸν is the subject.) *Soph. Œd. T.* 515. εἰ---νομίζει πρός γ' ἐμοῦ πεπονθέναι---εἰς βλάβην φέρον, 'anything that tends to injury'. Comp. *Plat. Menon. p.* 97 E. *Gorg. p.* 504 E. *Xen. Cyrop.* 7, 5, 73. ὅταν πολεμούντων πόλις ἁλῷ. *Mem. S.* 4, 3, 13. ὁ τὸν κόσμον ἀεὶ μὲν χρωμένοις ἀτριβῆ---παρέχων. *Isocr. Trap. p.* 360 C. ἀφικνοῦνται ἀπαγγέλλοντες 'persons who announce'[a]. In most of these cases, however, the article might have been used, as the participle contains a definition of the person or the object, and it depends on the pleasure of the speaker, whether he will content himself with the definition which the participle contains, or give an additional and separate definition by means of the article. In Pindar *Ol.* 13, 24. ἅπαν εὑρόντος ἔργον, a prose writer could hardly have omitted the article; as also *Eurip. Bacch.* 539. ἐκφὺς δράκοντός ποτε Πενθεύς.

3. With the infinitive. See §. 540 seq.

272. (270) 4. The article with a substantive (expressed or to be understood from the context) is often joined to adverbs and prepositions with their case, to which it gives the signification of adjectives.

a. With adverbs: ἡ ἄνω πόλις 'the upper city'. οἱ τότε ἄνθρωποι *Herod.* 8, 8. or merely οἱ τότε 'the men of that time', opposed to οἱ νῦν 'those of this day'. οἱ πάλαι σοφοὶ ἄνδρες *Xen. Mem. S.* 1, 6, 14. 'the wise men of old'. *Soph. Œd. T. in.* Κάδμου τοῦ πάλαι νέα τροφή 'of ancient Cadmus'. ἡ ἄνω βουλή 'the council on the hill of Areopagus'. *Thuc.* 8, 1. οἱ πάνυ τῶν στρατιωτῶν 'the best soldiers'. οἱ ἐγγυτάτω γένους 'the nearest relations'[b].

Obs. The passage *Eur. Hec.* 891. is remarkable: καλεῖ σ' ἄνασσα δή ποτ' Ἰλίου for ἡ ποτ' ἄνασσα, as *Soph. Œd. T.* 1043. ἦ τοῦ τυράννου τῆσδε γῆς πάλαι ποτέ for τοῦ πάλαι τυράννου[c].

b. With prepositions and their case: τὰ εἰς τὸν πόλεμον *Herod.* 5, 49. *Xen. Cyr.* 6, 4, 5. i. e. τὰ πολεμικά. τὰ κατὰ Παυσανίαν *Thuc.* 1, 138. *res Pausaniæ.* οἱ καθ' ἡμᾶς 'our con-

[a] As ad Plat. Rep. p. 430. ad Leg. p. 40. mixes different constructions together.

[b] Taylor ad Lys. p. 27 R. Fisch. 1. p. 322 sqq. 3 a. p. 226.

[c] What Wyttenbach maintains ad Plat. Phædon. p. 319. that adverbs with the article often stand for a substantive, is false. See Stallb. ad Phil. p. 204. Of Plat. Phædon. p. 114 B. see §. 634, 1.

temporaries' (to be distinguished from καθ' ἡμᾶς, without the article. *Aristot. Poet.* 2, 1. μιμοῦνται οἱ μιμούμενοι --- --- βελτίονας ἢ καθ' ἡμᾶς, *meliores, quam nos sumus.* See under the comparative, § 449.) ἐν τῷ πρὸ τοῦ χρόνῳ *Demosth. p.* 1250. 'in former times'. *Plat. Gorg. p.* 516 D. Μιλτιάδην δὲ τὸν ἐν Μαραθῶνι εἰς τὸ βάραθρον ἐμβαλεῖν ἐψηφίσαντο, 'the Marathonian Miltiades', i. e. who defeated the Persians at Marathon. Comp. *Menex. p.* 241 A. In this case, instead of the preposition ἐν, ἐκ is often used, if a verb is found in the same sentence with which ἐκ can properly be joined, e. g. *Herod.* 6, 46. ἐκ μέν γε τῶν ἐκ Σκαπτῆς Ὕλης τῶν χρυσέων μετάλλων τὸ ἐπίπαν ὀγδώκοντα τάλαντα προσήϊε, for ἐν Σ. Ὕλῃ, but with reference to προσήϊε. See §. 596.

Obs. Here too the preposition is found with its case without the article, after the substantive. *Soph. Œd. C.* 55. γῆς ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν, where ξὺν ἀνδράσιν defines the city.

c. The article also stands before several words together, which collectively obtain an adjective sense. *Plat. Rep.* 1. *p.* 341 B. διόρισαι, ποτέρως λέγεις τὸν ἄρχοντά τε καὶ τὸν κρείττονα, τὸν ὡς ἔπος εἰπεῖν, ἢ τὸν ἀκριβεῖ λόγῳ, which afterwards is expressed τὸν τῷ ἀκριβεστάτῳ λόγῳ ἄρχοντα ὄντα. *Phileb. p.* 28 D. τόδε τὸ καλούμενον ὅλον ἐπιτροπεύειν φῶμεν τὴν τοῦ ἀλόγου καὶ εἰκῆ δύναμιν καὶ τὰ ὅπῃ ἔτυχεν, for καὶ τὴν τύχην. (Comp. *Plut. T.* 2. *p.* 550 E.) *Eur. Hipp.* 942. τὴν μὲν δικαίαν (φωνὴν) τὴν δ' ὅπως ἐτύγχανεν, for τὴν δὲ εἰκαίαν or ἄδικον. 273. (272)

Obs. This union of the article with an adverb or a preposition is generally explained, by supplying a participle suited to the sense, particularly ὤν, e. g. οἱ νῦν ἄνθρωποι *sc.* ὄντες, and such a participle is frequently found with it; e. g. instead of the common οἱ τότε (ἄνθρωποι) Herodotus says, 1, 23. οἱ τότε ἐόντες. *Eurip. Ion.* 1349. εἰς τὸν νῦν ὄντα χρόνον. Thus *Xenoph. Hist. Gr.* 2, 4, 11. κατὰ τὴν ἐς τὸν Πειραιᾶ ἁμαξιτὸν ἀναφέρουσαν. *Cebes c.* 10. οἱ ὁδὸς ἐπὶ τὴν ἀληθινὴν παιδείαν ἄγουσα, where, in other cases, the participles are wanting. *Thuc.* 7, 58. τὸ πρὸς Λιβύην μέρος τετραμμένον. In Plato *Gorg. p.* 516 D. Μιλτιάδην τὸν ἐν Μαραθῶνι νικήσαντα τοὺς βαρβάρους was to be supplied. Perhaps such an ellipse was the foundation of the idiom at its origin, but it was hardly thought of in common use, an adverb or preposition with the article being considered quite as an adjective.

274. (273) If a word be added to a substantive, without a *copula*, in order to explain or define it more accurately (*Apposition*), the defining word is used with the article, if it is added for the sake of distinction from others of the same name, or to show that the definition applies to none but the person named. A proper name explained by another, stands generally without the article. Ἀστυάγης ὁ Κυαξάρεω παῖς *Herod.* 1, 107. Κυαξάρης ὁ τοῦ Ἀστυάγους παῖς, τῆς δὲ Κύρου μητρὸς ἀδελφός *Xenoph. Cyrop.* 1, 5, 2. Ἑκαταῖος ὁ λογοποιός *Herod.* 5, 36. Βίας ὁ Πριηνεύς, Πιττακὸς ὁ Μυτιληναῖος *id.* 1, 27. Ἰνάρως ὁ τῶν Λιβύων βασιλεύς *Thuc.* 1, 110. Ὀρέστης, ὁ Ἐχεκρατίδου υἱὸς, τοῦ Θεσσαλῶν βασιλέως *Id. ib.* 111. In this case the substantives υἱός, παῖς, θυγάτηρ, γυνή are very frequently omitted. *Herod.* 7, 204. Λεωνίδης ὁ Ἀναξανδρίδεω, τοῦ Λέοντος, τοῦ Εὐρυκρατίδεω, &c. (and so *passim*), or, with the apposition before, τὸν Ἀμφιτρύωνος Ἡρακλέα *Herod.* 2, 44. If no distinction is intended, the article is unnecessary, e. g. Ἡρόδοτος Ἁλικαρνασσεύς *Herod.* 1 *in.* Θουκυδίδης Ἀθηναῖος *Thuc.* 1 *in.* even with the names of the Demi, with adverbial termination, e. g. Ἐρατοσθένης Οἴηθεν *Lysias p.* 93, 15. We find even ὁ Ἅλυς ποταμός *Herod.* 1, 72. 75. Comp. 5, 179 *extr.* 186. 188. *Thuc.* 6, 50. ἐπὶ τὸν Τηρίαν ποταμόν. *Xen. Anab.* 2, 5, 1. ἐπὶ τὸν Ζάβατον π. Not very different is ὁ θὴρ Κένταυρος *Soph. Trach.* 1162. As, however, this mention of the descent is frequently not so much a precise description of the person in contradistinction to others, as a mere customary addition, the article is often omitted, e. g. Φάλιος Ἐρατοκλείδου *Thuc.* 1, 24. and thus it mostly occurs in the orators, in decrees, and state documents[a].

275. (274) If a participle or adjective be added for the sake of definition, it has regularly the article, as also the substantive to be defined, if it be not a personal pronoun. This takes place in adverbs and prepositions independently of this cause, for the reason above mentioned. *Herod.* 6, 47. μακρῷ ἦν τῶν μετάλλων θαυμασιώτατα, τὰ οἱ Φοίνικες ἀνεῦρον οἱ μετὰ Θάσου κτίσαντες τὴν νῆσον ταύτην (τὴν Θάσον). *Æsch. Agam.* 181. Ζῆνα δέ τις

[a] Wasse ad Thuc. p. 661. ed. Amstel. (Add. et Emend. ad p. 1.) Herm. ad Vig. p. 701. 12. Fisch. 1. p. 266. 338 seq.

προφρόνως ἐπινίκια κλάζων τεύξεται φρενῶν τὸ πᾶν, τὸν φρονεῖν βροτοὺς ὁδώσαντα, τὸν πάθη μάθος θέντα κυρίως ἔχειν, where the addition serves to mark more emphatically the denomination. Thus also after personal pronouns. *Eurip. Hec.* 364. ἔπειτ' ἴσως ἂν δεσποτῶν ὠμῶν φρένας τύχοιμ' ἄν, ὅστις ἀργύρου μ' ὠνήσεται, τὴν Ἕκτορός τε χἀτέρων πολλῶν κάσιν, 'me, who am Hector's sister'. *Suppl.* 110. σὲ, τὸν κατήρη χλανιδίοις, ἀνιστορῶ. *Herod.* 7, 103. εἰ τὸ πολιτικὸν ὑμῖν πᾶν ἐστὶ τοιοῦτον, οἷον σὺ διαιρέεις, σέ γε, τὸν ἐκείνων βασιλῆα, πρέπει πρὸς τὸ διπλήσιον ἀντιτάσσεσθαι, where the apposition marks the ground of the conclusion; and transposed 1, 155. ἐγὼ τὸν μὲν πλέον τι ἢ πατέρα ἐόντα σὲ λαβὼν ἄγω, for σὲ τὸν ἐόντα &c. Comp. *Soph. Œd. T.* 1441. Also, where the nominative of the pronoun lies in the verb which is subjoined. *Eur. Andr.* 1072. οἵας ὁ τλήμων ἀγγελῶν ἥκω τύχας! *Soph. Trach.* 1103. νῦν δ' ὧδ' ἄναρθρος καὶ κατερρακωμένος τυφλῆς ὑπ' ἄτης ἐκπεπόρθημαι τάλας, ὁ τῆς ἀρίστης μητρὸς ὠνομασμένος, ὁ τοῦ κατ' ἄστρα Ζηνὸς αὐδηθεὶς γόνος. In all these cases the word in apposition denotes a definition either presumed to be known or previously mentioned, as also *Soph. Œd. T.* 1441. comp. 1382. On the other hand *ib.* 1433. πρὸς κάκιστον ἄνδρ' ἐμέ 'an utterly bad man'. So the tragedians sometimes omit the article with τάλας, τλήμων, δύστηνος, as in the passage quoted from *Soph. Trach.* Comp. *Æsch. Prom.* 478. *Blomf.* 677. *Soph. Aj.* 905. *El.* 166. 450. *Troad.* 186. τῷ πρόσκειμαι δούλα τλάμων, whereas 193. it is τῷ δ' ἃ τλάμων;[b]

There is a similar apposition when a noun with the article is more exactly defined by another. *Soph. Œd. T.* 806. τὸν ἐκτρέποντα, τὸν τροχηλάτην. 837. τὸν ἄνδρα, τὸν βοτῆρα. Comp. §. 279. *Obs.* 3.

This apposition, not the article, with the pers. pron. and a proper name, often serves to express indignation and sarcasm. 276. (275) *Soph. El.* 300. ξὺν δ' ἐποτρύνει πέλας ὁ κλεινὸς αὐτῇ ταῦτα νυμφίος παρών, ὁ πάντ' ἄναλκις οὗτος, ἡ πᾶσα βλάβη, ὁ σὺν γυναιξὶ τὰς μάχας ποιούμενος. *ib.* 357. σὺ δ' ἡμὶν, ἡ μισοῦσα,

[b] Valck. ad Hipp. 1066. appears to think, and Brunck ad Hipp. 1077. and elsewhere thought, that the article cannot be omitted here. On the other side see Erf. ad Soph. Œd. T. 1266. ed. min.

--- μισεῖς μὲν λόγῳ --- ἔργῳ δὲ τοῖς φονεῦσι τοῦ πατρὸς ξύνει. Comp. *Oed. C.* 992. *Plat. Apol. S. p.* 34 A. εὑρήσετε, ὦ ἄνδρες, πάντας ἐμοὶ βοηθεῖν ἑτοίμους, τῷ διαφθείροντι, τῷ κακὰ ἐργαζομένῳ τοὺς οἰκείους αὐτῶν, ὥς φασι Μέλιτος καὶ Ἄνυτος. comp. *p.* 27 A. *id. Crit. p.* 51 A. σὺ δὲ ἡμᾶς τοὺς νόμους καὶ τὴν πατρίδα, καθ' ὅσον δύνασαι, ἐπιχειρήσεις ἀνταπολλύναι, καὶ φήσεις, ταῦτα ποιῶν, δίκαια πράττειν, ὁ τῇ ἀληθείᾳ τῆς ἀρετῆς ἐπιμελούμενος! *Xen. Hell.* 7, 5, 12. ἐπεὶ γὰρ ἡγεῖτο Ἀρχίδαμος οὐδὲ ἑκατὸν ἔχων ἄνδρας, καὶ διαβὰς, ὅπερ ἐδόκει τι ἔχειν κώλυμα, ἐπορεύετο ἐπὶ τοὺς ἀντιπάλους, ἐνταῦθα δὴ οἱ πῦρ πνέοντες, οἱ νενικηκότες τοὺς Λακεδαιμονίους, οἱ τῷ παντὶ πλέονες, καὶ πρὸς τούτοις ὑπερδέξια χωρία ἔχοντες, οὐκ ἐδέξαντο τοὺς περὶ Ἀρχίδαμον, ἀλλ' ἐγκλίνουσι, where the apposition is united with the subject of the proposition, as in *Soph. El.* 300. In the three last passages the sarcasm consists in the opposition of contrary designations in the principal verb and in the apposition[a].

277. (276) If a substantive connected with an adjective, adverb, pronoun or participle, takes the article, its position depends on this circumstance, whether the adjective &c. belong to the substantive as a qualifying word, or as a predicate.

a) If the adjective is a qualifying word, i. e. belongs essentially to the substantive and with it makes up one principal idea, it must either stand between the article and substantive, or, if placed after, take the article repeated. To the first case belong the examples cited above §. 271. οἱ νῦν ἄνθρωποι, οἱ πάλαι σοφοί κ.τ.ἑ. If there are two designations, the article is sometimes also repeated. *Thuc.* 7, 54. τροπαῖον ἔστησαν τῆς ἄνω τῆς πρὸς τῷ τείχει ἀπολήψεως τῶν ὁπλιτῶν. *Thuc.* 1, 126. ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἑορτῇ for ἐν τῇ τοῦ Δ. ἑ. τῇ μεγ. *Id.* 8, 77. οἱ δὲ ἀπὸ τῶν τετρακοσίων πεμφθέντες ἐς τὴν Σάμον οἱ δέκα πρεσβευταί. *Plat. Rep.* 8. *p.* 565 D. τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς τοῦ Λυκαίου ἱερόν. The other case occurs in the following examples: Μιλτιάδην οἱ ἐχθροὶ ὑπὸ δικαστήριον ἀγαγόντες ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ *Herod.* 6, 104. τὰς ἡδονὰς θήρευε τὰς μετὰ δόξης *Isocr. ad Demon. p.* 5 B. τὰ ἄλλα τὰ καθ' ἑκάστην ἡμέραν συμ-

[a] Valck. ad Eur. Phœn. 1637. p. 552. Markl. ad Eur. Suppl. p. 110.

πίπτοντα *id. ad Nic. p.* 16 D. πρέπει καὶ συμφέρει τὴν τῶν βασιλέων γνώμην ἀμετακινήτως ἔχειν περὶ τῶν δικαίων, ὥσπερ τοὺς νόμους τοὺς καλῶς κειμένους *ib. p.* 18 C. and two designations with the article doubled *Thuc.* 1, 108. τὰ τείχη τὰ ἑαυτῶν τὰ μακρὰ ἀπετέλεσαν. This is seldom done, except when the designation is meant to be emphatically distinguished[b], as *Herod.* 6, 46. ἐκ τῶν ἐκ Σκαπτῆς Ὕλης τῶν χρυσέων μετάλλων for ἐκ τῶν χρ. μ. τῶν ἐκ Σκ. Ὑ.

b) If, on the other hand, the adjective is the predicate, or by means of the verb is subjoined to the substantive supposed to be already known (τῷ προεγνωσμένῳ *Apollon.*) as something not included in the idea of the substantive itself, the adjective stands without the article after or before the substantive. *After* the substantive *Soph. Œd. T.* 526. ὁ μάντις τοὺς λόγους ψευδεῖς λέγει, which might thus be inverted, οἱ λόγοι, οὓς ὁ μάντις λέγει, ψευδεῖς εἰσι. *Id. Phil.* 352. ἔπειτα μέντοι χὠ λόγος καλὸς προσῆν, i. e. ὁ λόγος, ὃς προσῆν, καλὸς ἦν. *Eur. Hel.* 707. εἰ καὶ τὰ λοιπὰ τῆς τύχης εὐδαίμονος τύχοιτε, i. e. ἡ τύχη, ἧς τύχοιτε, εὐδαίμων εἴη. *Id. Bacch.* 775. *Thuc.* 7, 63. τὸν κτύπον μέγαν παρέχειν. *Isocr. Panath. p.* 245 A. *Id. π. ἀντ. p.* 319 D. καὶ γὰρ τῇ λέξει ποιητικωτέρᾳ καὶ ποικιλωτέρᾳ τὰς πράξεις δηλοῦσι &c. (ἡ λέξις, ᾗ δηλ. τ. πρ., ποιητικωτέρα ἐστίν). *Xen. Mem. S.* 2, 1. τὰς στρωμνὰς μαλακὰς παρασκευάζει, where μαλακία, not στρωμναί, is the object sought. (Hence *Cyrop.* 8, 8, 16. τὰς εὐνὰς μαλακῶς ὑποστόρνυσθαι) 4, 7, 7. τὰ χρώματα μελάντερα ἔχουσιν. More remarkable is the passage *Eur. Phœn.* 540. οὐκ εὖ λέγειν χρὴ μὴ 'πὶ τοῖς ἔργοις καλοῖς, but as μή belongs to καλοῖς, it appears to be equivalent to ἐὰν τὰ ἔργα μὴ καλὰ ᾖ, or ἐπὶ τοῖς ἔργοις μὴ καλοῖς οὖσιν. *Before* the substantive, when the adjective is to be emphatically distinguished as the more important; *Soph. Aj.* 1121. οὐ γὰρ βάναυσον τὴν τέχνην ἐκτησάμην (ἡ τέχνη οὐ βάναυσός ἐστι) comp. 1124. 1285. οὐ δραπέτην τὸν κλῆρον ἐς μέσον τιθείς.

[b] Apollon. π. ἀντ. observed this usage (Mus. Antiq. Stud. p. 278 A.) ὁ πατὴρ ὁ ἐμὸς τουτέστιν οὐκ ἄλλου, ἐν δὲ τῷ ἑτέρῳ (ὁ ἐμὸς πατήρ) οὐκ ἄλλος. The same author (Bekk. Anecd. p. 536, 7 seq.) lays down the rule above given for the place of the article. Comp. Eust. ad Il. φ', 1326, 5. among modern authors especially Valcken. Annot. ad Nov. Test. p. 338 seq. Comp. Schæf. Ind. Greg. Cor. p. 1018.

Œd. T. 93. *Eur. Troad.* 403. *ib.* 473. *Isocr. Areop. p.* 141 B. πυκνοτάτας γὰρ τὰ ἰδιωτικὰ πράγματα λαμβάνει τὰς μεταβολάς. and just after, ἐπειδὴ ἀνυπέρβλητον ᾠήθημεν τὴν δύναμιν ἔχειν. Comp. *p.* 145 B. *Id. π. ἀντιδ. p.* 97. *Orell.* §. 208. *Bekk.* φαίνομαι μεγάλας τὰς ὑποσχέσεις ποιούμενος. *ib. p.* 109. *Or.* In both cases in English we omit the article in the plural, or in the singular use the indefinite article.

The following passages are probably to be explained by a reference to the same principle, *Soph. Œd. C.* 7. ὁ χρόνος ξυνὼν μακρός (as it is in all the MSS. and all the editions before that of Brunck), where ξυνὼν μακρός is subjoined as an explanation of χρόνος, as χρόνος, ὃς μακρὸς ξύνεστι, or as a reason why χρόνος instructs him. *Id. Trach.* 936. κἀνταῦθ' ὁ παῖς δύστηνος οὔτ' ὀδυρμάτων ἐλείπετ' οὐδέν, not 'the unfortunate youth spared not lamentation', but 'the youth in his misfortune spared not lamentation'. *Eur. Cycl.* 174. *ib.* 235. δήσαντες δέ σε κλώῳ τριπήχει κατὰ τὸν ὀφθαλμὸν μέσον, i. e. τ. ὀ. μέσον ὄντα, where μέσος is used as a definition of ὀφθαλμός, not necessarily conceived of: in connection with it κατὰ μέσον τὸν ὀφθαλμόν would have signified 'in the middle of the eye', and κατὰ τὸν μέσον ὀφθαλμόν 'in the eye which was in the middle', suppose of three. Herodotus, however, has 1, 185. διὰ τῆς πόλιος μέσης for διὰ μέσης τῆς πόλ. as 5, 101. διὰ μέσης τῆς ἀγορῆς. and 3, 76. ἐν τῇ ὁδῷ μέσῃ ἐγίνοντο. *Eur. Cycl.* 507. ὑπάγει μ' ὁ χόρτος εὔφρων, the same as εὐφρόνως ὑπάγει. *Herod.* 1, 180. τὸ ἄστυ κατατέτμηται τὰς ὁδοὺς ἰθείας, i. e. ὥστε ἰθείας εἶναι. *Lys. Epitaph. p.* 194, 10. ἃ ὑπὸ τῶν βαρβάρων εὐτυχησάντων τοὺς ὑπεκτεθέντας ἤλπιζον πείσεσθαι, εὐτυχησάντων is equivalent to εἰ εὐτυχήσειαν, where τῶν εὐτ. would have given a false meaning, as if the barbarians had been at once conceived of as successful. *Plat. Protag. p.* 356 C. for αἱ φωναὶ ἴσαι Bekker reads αἱ φωναὶ αἱ ἴσαι.

So πᾶς (ἅπας), ἕκαστος are either placed *after* the substantive and article, or if the adjective is meant to be emphatically distinguished, *before* the substantive with the article, e. g. *Thuc.* 7, 59. ἑλεῖν τὸ στρατόπεδον ἅπαν. *ib.* 60. τὰς ναῦς ἁπάσας πληρῶσαι 'to man the ships entirely, all together'. On the other hand *ib.* ξυνεπληρώθησαν νῆες αἱ πᾶσαι δέκα μάλιστα

καὶ ἑκατὸν 'in all' §. 266. or 'all that have been mentioned' §. 267. *Plat. Leg.* 2. *p.* 658 E. τῶν ἐν ταῖς πόλεσιν ἁπάσαις (ὄντων). *Isocr. π. ἀντιδ. p.* 115 *Orell.* εὑρήσομεν τῶν διανοημάτων ἁπάντων ἡγεμόνα λόγον ὄντα. *Eur. Troad.* 996.[a] Both positions are found in the same passage *Arist. Av.* 444. πᾶσι τοῖς κριταῖς καὶ τοῖς θεαταῖς πᾶσι. ἕκαστος is more commonly placed after than before. See §. 265, 5. where it seems to stand as with the nominative of the subject, §. 302. *Obs.* So οὗτος and ἐκεῖνος sometimes stand before, sometimes after the substantive. *Herod.* 6, 45. ἐκ τῶν χωρέων τουτέων. *Soph. Phil.* 365. τῶν ὅπλων κείνων, where the position before the article and substantive is the more common.

In addresses or exclamations with ὦ the adjective is commonly placed between the interjection and the substantive, but sometimes also after the substantive without any perceptible regard to the emphasis. *Soph. Œd. T.* 58. ὦ παῖδες οἰκτροί, where οἰκτροί, not παῖδες, must be regarded as the principal word. So *El.* 1413. ὦ γενεὰ τάλαινα. On the other hand, *El.* 86. ὦ φάος ἁγνόν, *Eur. Med.* 1268. ὦ φάος διογενές, φάος is certainly the principal word, and ἁγνόν, διογενές, only what are called *epitheta ornantia*, as *Eur. Heracl.* 870. ὦ Ζεῦ τροπαῖε. *El.* 675. ὦ Ζεῦ πατρῷε καὶ τροπαῖ' ἐμῶν ἐχθρῶν, is equivalent to ὃς τροπαῖος εἶς. Ὦ is also repeated, nearly in the same way as the article, *Soph. Phil.* 799. ὦ τέκνον, ὦ γενναῖον, i. e. ὦ τέκνον, ὦ γενναῖον τέκνον, which has the force of a climax. *Eur. Troad.* 1088. ὦ φίλος ὦ πόσι μοι, where μοι belongs to φίλος, and the two invocations ὦ φίλος and ὦ πόσι are combined in one with double ὦ. Sometimes also the interjection stands between the substantive and adjective, as *Il.* δ', 189. φίλος ὦ Μενέλαε. ρ', 716. *Od.* θ', 408. *Soph. Aj.* 395. ἔρεβος ὦ φαεννότατον. *Eurip. Orest.* 1252. *Hel.* 1471. *El.* 167.[b] With supplications also, which are enforced by the mention of the person or thing to whom regard is to be had, with πρός, this preposition is inserted with its case between the ὦ and the vocative, as *Plat. Apol. S. p.* 25 C. ἔτι δὲ ἡμῖν εἰπὲ ὦ πρὸς Διὸς Μέλιτε----.

[a] Stallb. ad Plat. Euthyphr. p. 36. Elmsl. ad Eurip. Iphig. T. 123. (Mus. Cr. Cant. 6. p. 279.)

[b] Comp. Herm. ad Hom. H. in Apoll. 14. Schæf. Melet. p. 114 seq.

278. (277) *Obs.* 1. In like manner genitives are placed either between the noun by which they are governed, and the accompanying article, or with the article repeated after the noun. From the former position several articles sometimes stand together. *Plat. Phædr. p.* 269 C. *ἀλλὰ δὴ τὴν τοῦ τῷ ὄντι ῥητορικοῦ τε καὶ πιθανοῦ τέχνην πῶς καὶ πόθεν ἄν τις δύναιτο πορίσασθαι. Sophist. p.* 254 A. *τὰ τῆς τῶν πολλῶν ψυχῆς ὄμματα καρτερεῖν πρὸς τὸ θεῖον ἀφορῶντα ἀδύνατα. Polit. p.* 381 A. *τὸ τῆς τοῦ ξαίνοντος τέχνης ἔργον. Æschin. in Tim. p.* 39 R. *ἔνοχος ἔστω ὁ γυμνασίαρχος τῷ τῆς τῶν ἐλευθέρων φθορᾶς νόμῳ.* The following are instances of the second position: *Herod.* 5, 50. *ἀπο θαλάσσης τῆς Ἰώνων. Plat. Gorg. p.* 481 E. *ὁ δῆμος ὁ Ἀθηναίων*, according to the conjecture of Fischer *ad Well.* 1. *p.* 341. and Heindorf *p.* 115. adopted by Bekker from MSS. *Plat. Epist.* 7. *p.* 333 D. *Δίων ἀδελφὼ δύο προσλαμβάνει Ἀθήνηθεν, οὐκ ἐκ φιλοσοφίας γεγονότε φίλω, ἀλλ' ἐκ τῆς περιτρεχούσης ἑταιρείας ταύτης τῆς τῶν πλείστων φίλων, ἣν ἐκ τοῦ ξενίζειν τε καὶ μυεῖν καὶ ἐποπτεύειν πραγματεύονται.* If the designation added is an adverb or a preposition, with its case, the repetition of the article is peculiarly essential. Such positions, however, are seldom adopted unless when the definition added by the genitive is meant to be emphatically distinguished. In other cases the genitive often stands after the governing word, without the repetition of the article, e. g. *Herod.* 1, 5. *τῷ ναυκλήρῳ τῆς νηός.* comp. 19. 22. 113. *Thuc.* 1, 12. *ἡ ἀναχώρησις τῶν Ἀθηναίων.* comp. 15. 2, 78. *Soph. Aj.* 1028. *τὴν τύχην δυοῖν βροτοῖν. Œd. T.* 44 seq. *τὰς ξυμφορὰς τῶν βουλευμάτων*, &c. The genitive is also frequently used before the article and noun, e. g. *Herod.* 1, 2. *τοῦ βασιλῆος τὴν θυγατέρα.* 3. *Μηδείης τὴν ἁρπαγήν.* comp. 35. 113. 152. 2, 7. 7, 218. *Plat. Apol. S. p.* 22 B. comp. *Prot. p.* 321 D. *Thuc.* 1, 139. *Xen. Cyrop.* 6, 3. 8. *συνεκάλεσε καὶ ἱππέων καὶ πεζῶν καὶ ἁρμάτων τοὺς ἡγεμόνας, καὶ τῶν μηχανῶν δὲ καὶ τῶν σκευοφόρων τοὺς ἄρχοντας καὶ τῶν ἁρμαμαξῶν.* This takes place particularly in the participle and article, §. 270 a. when the proper name accompanies them, e. g. *Περσῶν καὶ Μήδων οἱ καταφυγόντες καὶ Αἰγυπτίων οἱ μὴ ξυναποστάντες Thuc.* 1, 105. See §. 318, 2.

Obs. 2. In the common language whatever serves to define is placed after the article. Poets, however, depart from this arrangement. *Soph. Aj.* 1166. *βροτοῖς τὸν ἀείμνηστον τάφον καθέξει* for *τὸν βροτοῖς ἀείμνηστον. Antig.* 324. *εἰ δὲ ταῦτα μὴ φανεῖτέ μοι τοὺς ὁρῶντας* for *τοὺς ταῦτα ὁρῶντας. ib.* 710. *Trach.* 65. *ib.* 872. *Eur. Andr.* 215. *Θρῄκην χιόνι τὴν κατάῤῥυτον.* But *Plat. Amat. p.* 133 E. *ἐν τοῖς γυμνασίοις* belongs not necessarily to *τὴν πολυπονίαν*, and *Thuc.* 7, 21. *πρὸς ἄνδρας τολμηρούς* is governed by *τοὺς ἀντιτολμωντας*[a].

[a] Erf. ad Soph. Antig. 706. Herm. ad Aj. 1008. Porson ad Arist. Equ. 971.

Obs. 3. The article is sometimes found doubled with the same word. 279.
Plat. Tim. p. 37 B. λόγος ὁ κατὰ ταὐτὸν ἀληθὴς γιγνόμενος, περί τε θάτερον ὢν καὶ περὶ τὸ ταὐτόν, &c. - - - - - - ὁ τοῦ θατέρου κύκλος. *ib. p.* 44 B. τό τε θάτερον καὶ τὸ ταὐτόν. The intimate union of the article with its noun by *crasis* seems to have led the writer to treat ταὐτόν and θάτερον as words which belong to each other, by which means the idea of 'the same' and 'the other' is made more conspicuous, or τὸ ταὐτόν, τὸ θάτερον means 'what I have just called the same, the other'. *Id. Soph. p.* 254 E. 255. τό τε ταὐτὸν καὶ θάτερον the expression 'the same', and 'the other' §. 280. *Id. Leg.* 12. *p.* 963 C. τὰ δύο τἄλλα, *et reliqua* (τἄλλα) *duo illa, quæ commemoravi. Plat. Apol. S. p.* 30 B. οὐκ ἐκ χρημάτων ἡ ἀρετὴ γίγνεται, ἀλλ' ἐξ ἀρετῆς χρήματα καὶ τἄλλα τἀγαθὰ (Bekker from MSS. τἄλλα ἀγαθά) τοῖς ἀνθρώποις ἅπαντα. *Xen. Apol. S.* §. 33. οὐδὲ πρὸς τἄλλα τἀγαθὰ προσάντης ἦν, τἀγαθά seems to be an apposition, as *Thuc.* 6, 23. πρὸς τὸ μάχιμον αὐτῶν, τὸ ὁπλιτικόν. 8, 64. (*ib.* 90. ἐς αὐτὸν τὸν ἐπὶ τῷ στόματι τοῦ λιμένος τὸν ἕτερον πύργον are two defining circumstances of the πύργος, each of which requires the article, ὁ ἐπὶ τῷ στόματι π. and ὁ ἕτερος π. as 7, 54. and 1, 126. §. 277.)[b] *Plat. Apol. p.* 22 D. τἄλλα τὰ μέγιστα 'in the others, namely, the most important'. *Xen. Apol.* 11. *Hier.* 9, 5. *Œcon.* 19, 16. καὶ περὶ τῶν ἄλλων τῶν τοιούτων, where without the second article it must have been τοιούτων ὄντων. So also *Herod.* 1, 92. τὰ δ' ἐξαπόλωλε τὰ τῶν ἀναθημάτων 'the others, namely, the offerings'. *Plat. Gorg. p.* 474 E. *Theocr.* 4, 21. τοὶ τῷ Λαμπριάδα τοὶ δαμόται 'the people of Lampriades, namely, his fellow tribesmen'. *ib.* 53. In *Plat. Phileb. p.* 41 C. Οὐκοῦν τὸ μὲν ἐπιθυμοῦν ἦν ἡ ψυχὴ τῶν τοῦ σώματος ἐναντίων ἕξεων, τὸ δὲ τὴν ἀλγηδόνα ἤ τινα διὰ πάθος ἡδονὴν τὸ σῶμα ἦν τὸ παραδεχόμενον the repetition of the article is required by the transposition of the words for τὸ δὲ τὴν ἀλγ. ἤ τινα διὰ π. ἡ. παραδεχόμενον τὸ σῶμα ἦν. But *Soph. Trach.* 445. τῷμῷ τἀνδρί we should probably read with Hermann τῷμῷ τ' ἀνδρί, where τε—ἤ answer to each other.

Obs. 4. Sometimes, in Ionic writers particularly, e. g. Herodotus, (278)
the article is separated from its noun by the governing word, or by another, e. g. τῶν τις στρατιωτέων *Herod.* 5, 101. τῶν τινας δορυφόρων *id.* 7, 146. &c. So also *Thuc.* 1, 106. ἔς του χωρίον ἰδιώτου, where του is for τινός. Comp. 5, 82. *Plat. Gorg. p.* 451 A. B. *Isocr. ad Phil. p.* 97 C. τῶν ἀφ' Ἡρακλέους τινὶ πεφυκότων[c]. This is almost the regular

[b] Poppo ad Thuc. P. 1. vol. 1. p. 201. who without reason thinks the article superfluous.

[c] Gronov. ad Herod. p. 35, 7. 357, 12. Hemsterh. ad Luc. T. 1. p. 294.

usage when αὐτός, ἑαυτοῦ, &c. are opposed to each other, and therefore cannot be separated. *Æsch. Ag.* 845. τοῖς αὐτὸς αὐτοῦ πήμασιν βαρύνεται. See §. 467, 5.

Obs. 5. Sometimes the article is separated from the word to which it belongs, by an incidental proposition. *Xen. R. L.* 1, 6. πρὸς δὲ τούτοις καὶ ἀποπαύσας τοῦ, ὁπότε βούλοιντο ἕκαστοι, γυναῖκα ἄγεσθαι, ἔταξεν ἐν ἀκμαῖς τῶν σωμάτων τοὺς γάμους ποιεῖσθαι. *Demosth. p.* 66, 5. εἰς τοῦτο ἤδη προηγμένα τυγχάνει πάντα τὰ πράγματα τῇ πόλει, ὥστε --- τὸ, τί χρὴ ποιεῖν, συμβουλεῦσαι χαλεπώτερον εἶναι, for τὸ συμβουλ. τί χ. π. *Plat. Hipp. Maj. p.* 263 B. σοὶ τοίνυν δοκεῖ τὸ, θάψαντι τοὺς προγόνους, ταφῆναι ὑπὸ τῶν ἐκγόνων, ἐνίοτε καὶ ἐνίοις αἰσχρὸν εἶναι[a].

280. (279) The article often stands in the neuter before entire propositions, which are to be united with the rest of the proposition, or are quotations, if they are determined in the construction by other verbs or prepositions, or are followed by a verb, as a predicate; also before single words which are to be explained. *Plat. Leg.* 6. *p.* 778 D. καλῶς μὲν καὶ ὁ ποιητικὸς ὑπὲρ αὐτῶν λόγος ὑμνεῖται, τὸ, χαλκᾶ καὶ σιδηρᾶ δεῖν εἶναι τὰ τείχη μᾶλλον ἢ γήϊνα. *Rep.* 1. *p.* 327 C. Οὐκοῦν, ἦν δ' ἐγώ, ἓν ἔτι λείπεται, τὸ, ἢν πείσωμεν ὑμᾶς, ὡς χρὴ ἡμᾶς ἀφεῖναι. Comp. *Phædon. p.* 62 B. A noun also precedes the article: *Plat. Euthyd. p.* 287 C. ἐπεὶ εἰπέ, τί σοι ἄλλο ἐννοεῖ τοῦτο τὸ ῥῆμα, τὸ, οὐκ ἔχω ὅ τι χρήσωμαι τοῖς λόγοις; whence, however, it does not follow that ῥῆμα is always to be supplied. *Sophist. p.* 231 C. ὀρθὴ γὰρ ἡ παροιμία, τὸ, τὰς ἁπάσας μὴ ῥᾴδιον εἶναι διαφεύγειν. Comp. *Phil. p.* 59 E. *Hipp. Maj. extr. Epist.* 7. *p.* 339 D. E. καὶ πάλιν ὁ λόγος ἧκεν ὁ αὐτὸς, τὸ, μὴ δεῖν προδοῦναι Δίωνα. Comp. *Phil. p.* 45 D. *Phædon. p.* 88 D. *ib. p.* 92 A. *p.* 94 A. The nominative of the article even follows the genitive of the substantive as an explanation. *Thuc.* 7, 67. τῆς δοκήσεως προσγενομένης, τὸ κρατίστους εἶναι &c. Sometimes with the article is found the name of the person who has uttered the sentiment, in the genitive: *Apol. S. p.* 34 D. καὶ γὰρ τοῦτο αὐτὸ τὸ τοῦ Ὁμήρου, οὐδ' ἐγὼ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης πέφυκα, ἀλλ' ἐξ ἀνθρώπων. *Id. Phædon. p.* 72 C. τὸ τοῦ Ἀναξαγόρου. comp. *Gorg. p.* 465 D. *Alcib.* 1. *p.* 113 C. *Rep.* 1. *p.* 329 C. E. 4. *p.* 441 B. *Lach. p.* 180 B. *ap. Bekk.*

[a] Fisch. 1. p. 325. Schæf. App. Demosth. p. 457.

κατὰ τὸ τοῦ Σόλωνος. With the article in the genitive: *Herod.* 4, 127 *extr.* ἀντὶ δὲ τοῦ, ὅτι δεσπότης ἔφησας εἶναι ἐμὸς, κλαίειν λέγω. *id.* 7, 79. ἡμέας στασιάζειν χρεὼν ἐστι περὶ τοῦ, ὁκότερος ἡμέων πλέω ἀγαθὰ τὴν πατρίδα ἐργάσεται. *Plat. Leg.* 7. *p.* 811 B. Τοῦ πέρι λέγεις; ΚΛ. τοῦ, πρὸς τί παράδειγμά ποτε ἀποβλέψας ἂν, τὸ μὲν ἐῷ πάντας μανθάνειν τοὺς νέους, τὸ δ' ἀποκωλύοι. *Id. Republ.* 4. *p.* 431 D. E. εἴπερ αὖ ἐν ἄλλῃ πόλει ἡ αὐτὴ δόξα ἔνεστιν τοῖς τε ἄρχουσι καὶ ἀρχομένοις, περὶ τοῦ, οὔστινας δεῖ ἄρχειν, καὶ ἐν ταύτῃ ἂν τοῦτο εἴη ἐνόν. In the dative: *Plat. Phædon. p.* 102 C. οὐδέ γε αὖ ὑπὸ Φαίδωνος ὑπερέχεσθαι (τὸν Σιμμίαν ὁμολογεῖς) τῷ, ὅτι Φαίδων ὁ Φαίδων ἐστὶν, (for τῷ τὸν Φαίδωνα εἶναι) ἀλλ' ὅτι μέγεθος ἔχει ὁ Φαίδων πρὸς τὴν Σιμμίου σμικρότητα, when before it merely was οὐδ' αὖ Σωκράτους ὑπερέχειν, ὅτι Σωκράτης ὁ Σωκράτης ἐστίν. In the accusative: *Thuc.* 7, 75. ἡ ἰσομοιρία τῶν κακῶν, ἔχουσά τινα ὅμως, τὸ μετὰ πολλῶν, κούφισιν, i. e. τὸ μετὰ π. μετασχεῖν τῶν κακῶν. *Plat. Gorg. p.* 461 E. ἀντίθες τὸ, σοῦ μακρὰ λέγοντος καὶ μὴ ἐθέλοντος τὸ ἐρωτώμενον ἀποκρίνεσθαι, οὐ δεινὰ αὖ ἐγὼ πάθοιμι, εἰ μὴ ἐξέσται μοι ἀπιέναι καὶ μὴ ἀκούειν σου; where Heindorf quotes *Demosth. in Aristocr. p.* 693 *extr.* ὑπερβὰς τὸ, καὶ ἐὰν ἁλῷ φόνου, καὶ τὸ, ἂν δόξῃ ἀπεκτονέναι, καὶ τὸ, δίκας ὑπεχέτω τοῦ φόνου, καὶ τὸ, τὰς τιμωρίας εἶναι κατ' αὐτοῦ τὰς αὐτάς, --- καὶ πάνθ', ὅσα ἐστὶ δίκαια, ὑπερβὰς γέγραφε[b]. Instead of the neuter, the gender of the preceding substantive is also used: *Plat. Polit. p.* 304 C. Πότερα δ' αὐτῶν οὐδεμίαν (ἐπιστήμην) ἄρχειν δεῖν ἄλλην ἄλλης (φήσομεν); ἢ ταύτην δεῖν ἐπιτροπεύουσαν ἄρχειν ξυμπασῶν τῶν ἄλλων; ΣΩ. ταύτην ἐκείνων, τὴν, εἰ δεῖ μανθάνειν ἢ μή.—ΞΕΝ. καὶ τὴν, εἰ δεῖ πείθειν ἄρα ἢ μὴ, τῆς δυναμένης πείθειν. *ibid.* E. Τί δὲ περὶ τῆς τοιᾶσδ' ἄρα δυνάμεως διανοητέον, τῆς, ὡς πολεμητέον ἑκάστοις, οἷς ἂν προελώμεθα πολεμεῖν; --- --- Τὴν δ', εἴτε πολεμητέον, εἴτε διὰ φιλίας ἀπαλλακτέον, --- --- ταύτης ἑτέραν ὑπολάβωμεν, ἢ τὴν αὐτὴν ταύτῃ; Comp. *Parmen. p.* 128 D. *Xen. Mem. S.* 1, 3, 3. καὶ πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην δίαιταν καλὴν ἔφη παραίνεσιν εἶναι τὴν Κὰδ δύναμιν ἔρδειν.

Thus also in single words, which are explained or quoted.

[b] Stallb. ad Plat. Euth. p. 55.

Demosth. pro Cor. p. 255, 4 R. ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι· --- τὸ δ' ὑμεῖς ὅταν εἴπω, τὴν πόλιν λέγω. *Plat. Gorg. p.* 496 D. τὸ διψῶντα. *Id. Soph. p.* 252 C. τῷ τε εἶναί που περὶ πάντα ἀναγκάζοντας χρῆσθαι, καὶ τῷ χωρὶς, καὶ τῷ ἄλλων, καὶ τῷ καθ' αὑτὸ, καὶ μυρίοις ἑτέροις. Comp. p. 257 B. *Id. Polit. p.* 292 C. With nouns the article is generally in the gender of the noun, e. g. τὸ ὄνομα ὁ Ἅιδης, τὸ ὄνομα τὴν ἀρετήν, in Plato. Also without the article: *Soph. Antig.* 567. ἀλλ' ἥδε μέντοι μὴ λέγε[a]. When a word is considered merely in a grammatical sense, the article is put by the grammarians and scholiasts in the gender of the noun which belongs to the part of speech, e. g. ἡ διά, because we say ἡ πρόθεσις 'the preposition'. ἡ ἐγώ, on account of ἡ ἀντωνυμία 'the pronoun'. ὁ ἐπεί, on account of ὁ σύνδεσμος 'the conjunction'.

281. (280) The article is properly in the gender which the noun belonging to it requires; but with feminines in the dual the article is often put in the masculine, e. g. τὼ χεῖρε *Xen. Mem. S.* 2, 3, 18. and *Theocr.* 21, 48. τὼ ἡμέρα *id. Cyrop.* 1, 2, 11. τὼ γυναῖκε *ib.* 5, 5, 2. τὼ πόλεε *Thuc.* 5, 23. τοῖν τορύναιν *Plat. Hipp. Maj. p.* 291 C.[b] (R.)

282. (281) The article often stands without a noun belonging to it.

1. When a noun which has just preceded is to be repeated, the article belonging to it stands alone: *Isocr. ad Nicocl. p.* 15 D. (οἱ τύραννοι) πεποιήκασιν, ὥστε πολλοὺς ἀμφισβητεῖν, πότερόν ἐστιν ἄξιον ἑλέσθαι τὸν βίον τὸν τῶν ἰδιωτευόντων μὲν, ἐπιεικῶς δὲ πραττόντων, ἢ τὸν τῶν τυραννευόντων 'that of tyrants'. *Plat. Epist.* 8. *p.* 354 E. μετρία ἡ θεῷ δουλεία ('the service which we pay to the Deity'), ἄμετρος δὲ ἡ τοῖς ἀνθρώποις. *Thuc.* 8, 41. ἀφεὶς τὸ ἐς τὴν Χίον (sc. πλεῖν) ἔπλει ἐς τὴν Καῦνον. Sometimes, however, the noun also is repeated. *Xen. Cyrop.* 5, 2, 31. οὐ δύναμαι ἐννοῆσαι ἀσφαλεστέραν οὐδεμίαν πορείαν ἡμῖν τῆς πρὸς αὐτὴν Βαβυλῶνα πορείας ἰέναι (where ἰέναι belongs to ἀσφαλεστέραν 'more safe to travel').

[a] Fisch. 1. p. 328.
[b] Koen ad Greg. p. (304) 631. Fisch. 1. p. 315. 3 a. p. 308. Brunck Lex. Soph. p. 741. Markl. ad Eurip. Suppl. 140.

The article often stands without the noun, and has the genitive of a collective noun following it, as *οἱ τοῦ δήμου Thuc.* 8, 66.

The article is also without the noun when the speaker is doubtful how he shall designate something; the word then sometimes follows in a different case. *Plat. Apol. S. p.* 20 E. *τῆς γὰρ ἐμῆς, εἰ δή τίς ἐστι σοφία καὶ οἵα, μάρτυρα ὑμῶν παρέξομαι. Demosth. pro Coron. p.* 231, 21. *ἡ τῶν ἄλλων Ἑλλήνων, εἴτε χρὴ κακίαν, εἴτε ἄγνοιαν, εἴτε καὶ ταῦτα ἀμφότερα εἰπεῖν.* or when a person is reluctant to utter something, *Soph. Œd. T.* 1289. *δηλοῦν τὸν πατροκτόνον, τὸν μητρός - - - αὐδῶν ἀνόσι' οὐδὲ ῥητά μοι.*

2. In certain phrases, a noun which has not gone before must be understood. The nouns which are to be understood are principally,

Γῆ. *εἰς τὴν ἑωὐτῶν Herod.* 6, 15. *ἡ ἡμετέρα Isocr. Plataic.*

Γνώμη, in the phrase *κατά γε τὴν ἐμήν Plat. Phileb. p.* 41 B.[c] and elsewhere, e. g. *ἡ ἐμὴ νικᾷ Plat. Rep.* 3. *p.* 397 D.

Ἡμέρα, e. g. *ἡ αὔριον* 'the morrow'.

Ὁδός, e. g. *ὡς δὲ θᾶττον τὴν παρὰ τὸ τεῖχος ᾔειμεν Æschin. Socr.* 3, 3.

In other cases the article is used in the feminine and accusative with an adjective, adverbially, e. g. *τὴν ταχίστην Xen. Hist. Gr.* 2, 1, 28. for *τάχιστα, celerrime.* Thus also *τὴν πρώτην Xen. M. S.* 3, 6, 10. *Herod.* 3, 134. 'at first', *τὴν εὐθεῖαν* 'right on'.

The noun also is omitted when the speaker thinks proper to avoid mentioning it from any cause. *Plat. Epist.* 4. *p.* 320. *ἀναμιμνήσκειν δὲ ὅμως δεῖ ἡμᾶς αὐτούς, ὅτι προσήκει πλέον ἢ παίδων τῶν ἄλλων ἀνθρώπων διαφέρειν, τοὺς - - - οἶσθα δήπου.*

To this class belong the phrases *μὰ τόν, μὰ τήν, νὴ τόν,* when the name of the deity by whom the person means to swear is

[c] Koen ad Greg. p. (11 sq.) 31.

omitted through reverence. *Plat. Gorg. p.* 466 E. *Aristoph. Ran.* 1374.[a]

283. (282) The article also frequently stands in the accus. neut. with adverbs and prepositions accompanied by their case in the sense of adverbs, e.g. τὸ πάρος *Il.* κ', 309. τὸ πρόσω *Herod.* 4, 123. for the simple πάρος, πρόσω. τὸ πρίν 'formerly', τὸ πάλαι 'of old', τὸ αὐτίκα 'immediately', τανῦν 'now', τὰ μάλιστα and ἐς τὰ μάλ. *maxime*, τὸ πάμπαν, τὸ παράπαν 'entirely'[b]. In the same manner the article is put with adverbs in the genitive, with a preposition, e.g. ἐκ τοῦ παραχρῆμα 'on the instant', &c. also with an infinitive following, τὸ νῦν εἶναι 'now', *Xen. Anab.* 3, 2, 37. τὸ τήμερον εἶναι 'to-day'.

With prepositions: τὸ ἀπὸ τοῦδε *Soph. Aj.* 1376. 'after this', τὸ πρὸ τούτου 'before this' *Thuc.* 2, 15. τὸ ἐπὶ τούτῳ, τὸ ἐπὶ τῷδε 'hereupon' *Plat. Gorg. p.* 512 E. *Xenoph. Anab.* 6, 6, 23. τὸ καθ' ἑαυτόν, *privatim*[c]. In like manner the article is redundant in the following phrases: *Plat. Min. p.* 320 C. νομοφύλακι τῷ Ῥαδαμάνθυϊ ἐχρῆτο ὁ Μίνως κατὰ τὸ ἄστυ, τὰ δὲ κατὰ τὴν ἄλλην Κρήτην τῷ Τάλῳ. *Phil. p.* 59 D. τὸ μὲν δὴ φρονήσεώς τε καὶ ἡδονῆς πέρι πρὸς τὴν ἀλλήλων μίξιν, εἴ τις φαίη, &c. Such phrases must frequently be rendered as if they were parenthetical. τὸ ἐπ' ἐμέ, τοὐπ' ἐμέ, τοὐπί σε, 'as far as lies in me, in you', *Eur. Hec.* 514. also 'what concerns me, you', &c.[d] τὸ εἰς ἐμέ 'what concerns me', *Eurip. Iphig. T.* 697. *Soph. Ant.* 889. τὸ κατ' ἐκείνην τὴν τέχνην *Plat. Phileb. p.* 17 C. 'what concerns that art'. With an infinitive also following: τὸ ἐπὶ σφᾶς εἶναι *Thuc.* 4, 28. τὸ ἐπ' ἐκείνοις εἶναι *Id.* 8, 48.[e] τὸ κατὰ τοῦτον εἶναι *Xen. Anab.* 1, 6, 9. 'as far as regards him'. More fully in *Eurip. Or.* 1338. σώθηθ', ὅσόν γε τοὐπ' ἐμέ, and *Plat. Epist.* 7. *p.* 328 *extr.* μέρος ὅσον ἐπί σοι γέγονε, the same as before was κατὰ τὸ σὸν μέρος.

[a] Koen ad Greg. p. (65) 150. Toup. ad Suid. 2. p. 324 not. Heind. ad Plat. Gorg. p. 68. Reiz de Incl. Acc. p. 14. Schæf. ad Lamb. Bos. p. 184 seq.—On the omission of the article, see Schæf. in Dion. Hal. 1. p. 45. 116.

[b] Fisch. 1. p. 334 sq. 2. p. 122.

[c] Heind. ad Plat. Gorg. p. 228. But Apol. S. p. 27 B. τὸ ἐπὶ τούτῳ ἀπόκριναι, τό appears to be the acc. governed of ἀπόκριναι *responde ad illud, quod ex his sequitur.*

[d] Pors. ad Eurip. Or. 1338.

[e] Duker ad Thuc. 4, 28.

Thus are to be explained *Soph. Œd. C.* 649. *θάρσει τὸ τοῦδέ γ' ἀνδρός* 'as far as regards this man (on my account) be under no concern'. Yet *τὸ τοῦδε ἀνδρός* may also be a circumlocution for *τόνδε ἄνδρα*. See §. 285.

The article is also put adverbially in the neuter, with adjectives and substantives. *τὸ πρῶτον* and *τὰ πρῶτα* 'at first'. *τὸ πολύ, ὡς τὸ πολύ,* 'for the most part'. *τὸ λοιπόν* 'for the future'. *τοῦ λοιποῦ* 'besides, moreover'[f]. It has been before observed, that the article is put in the feminine also, with adjectives, in an adverbial sense. The reason of this usage is unknown. Perhaps the article served to connect the adverb or preposition more closely with the rest of the discourse, as §. 280. Of the phrases *τὸ τοῦ Ὁμήρου, τὸ λεγόμενον, τὸ δὲ μέγιστον,* see §. 432, 5.

Obs. In these cases the article is often written as one word with the adverb, adjective, or preposition following, *τοπάλαι, τοπρῶτον,* &c.[g] which serves as a distinction between the case in which the article stands with another word as an adverb, and that in which the adjective retains its signification, and the adverbs and prepositions receive the sense of adjectives[h], e. g. *τοπρίν* 'formerly', in contradistinction to *τὸ πρὶν μένος, ταπρῶτα,* 'at first', and *τὰ πρῶτα* 'the first'. In favour of the separation of the article from the word following, however, it must be observed, that the article is frequently separated from its accompanying word by particles, as *μέν, δέ, γε,* &c. e. g. *τὸ μὲν παραυτίκα* &c.

The neuter of the article is often put absolutely with the genitive of a substantive, and in that case signifies: 284.

1. Everything to which the substantive, which is put in the genitive, refers, all that concerns it, that arises from it, that belongs to it. *Eurip. Ph.* 414. Ἰο. *φίλοι δὲ πατρὸς καὶ ξένοι σ' οὐκ ὠφέλουν;* ΠΟΛ. *εὖ πρᾶσσε* ('to be able to reckon upon assistance from them, one must be fortunate'). *τὰ φίλων δ' οὐδὲν, ἤν τις δυστυχῇ* 'the assistance of friends is nothing'. *ib.* 393. *δεῖ φέρειν τὰ τῶν θεῶν* 'the visitation of the gods'.

[f] Herm. ad Vig. p. 706, 26.

[g] Duker Præf. ad Thucyd. ed. Amstel. ad Thuc. 2, 13. Wesseling ad Herod. p. 53, 34. (1, 105.) Bœckh ad Pind. Ol. 2, 93.

[h] Wolf Præf. ad Iliad. ed. 1804. p. lxii. Schæf. ad Soph. Aj. 719.

Suppl. 78. τὰ τῶν φθιτῶν, *honores mortuorum.* *Plat. Gorg. p.* 458 B. C. τὸ τῶν παρόντων, τὸ τούτων 'the interest of those who are present, of these'[a]. Hence the expression τὰ Ἀθηναίων φρονεῖν 'to be on the side of the Athenians'. *Herod.* 8, 75. *Thuc.* 8, 31. &c.

It signifies particularly that which any one has done, is wont to do, or that has befallen him; in which case the article is in the singular. *Plat. Parmen. p.* 136 E. καίτοι δοκῶ μοι τὸ τοῦ Ἰβυκείου ἵππου πεπονθέναι 'I seem to be in the same situation as the horse of Ibycus'. *Phædon. p.* 77 D. ὅμως δέ μοι δοκεῖς σύ τε καὶ Σιμμίας---δεδιέναι τὸ τῶν παίδων, μὴ ὡς ἀληθῶς ὁ ἄνεμος τὴν ψυχὴν ἐκβαίνουσαν ἐκ τοῦ σώματος διαφυσᾷ καὶ διασκεδάννυσιν. *Plat. Rep.* 1. *p.* 329 C. τὸ τοῦ Σοφοκλέους γίνεται 'what Sophocles has said'. τὸ τοῦ Ἀναξαγόρου §. 280. *Xen. Œcon.* 16, 7. καὶ γὰρ δὴ ἀνεμνήσθην τὸ τῶν ἁλιέων, ὅτι θαλαττουργοὶ ὄντες---ὅμως οὐκ ὀκνοῦσιν ἀποφαίνεσθαι περὶ τῆς γῆς 'what fishermen are accustomed to do'.

285. 2. It is a periphrasis merely of the substantive in the genitive case. τὰ τῆς ὀργῆς *Thuc.* 2, 60. or τὸ τῆς ὀργῆς *Plutarch. Brut.* 21. for ἡ ὀργή. τὰ τῆς ἐμπειρίας *Thuc.* 7, 49. τὰ θεῶν οὕτω βουλόμεν' ἔσται *Eurip. Iphig. A.* 33. *Id. Hel.* 284. τὰ βαρβάρων πάντα for πάντες οἱ βάρβαροι. *Heracl.* 436. τὰ τοῦδε for ὅδε, as τὸ τῶνδε for οἵδε. *Soph. El.* 1203. τἀμά for ἐγώ. *Eur. Troad.* 359. τοιοῦτόν ἐστι τὸ τῶν θεῶν, ὥστε ὑπὸ δώρων παράγεσθαι *Plat. Alcib.* 2. *p.* 149 E. τὸ τῶν ἐπιθυμιῶν, οἷαί τε καὶ ὅσαι εἰσὶν, οὐ δοκοῦμέν μοι ἱκανῶς διῃρῆσθαι *Plat. Rep.* 9 *in.* Instead of which *Plat. Phædon. in.* τὰ περὶ τῆς δίκης for ἡ δίκη. The Greeks add to this periphrasis the adjective and participle, in the gender of the word which is the subject of the periphrasis, and in the case of the article. *Soph. Philoct.* 497. τὰ τῶν διακόνων, τοὐμὸν ἐν σμικρῷ μέρει ποιούμενοι, τὸν οἴκαδ' ἤπειγον στόλον. *Plat. Phileb. p.* 45 E. τοὺς μὲν σώφρονάς που καὶ ὁ παροιμιαζόμενος ἐπίσχει λόγος ἑκάστοτε, τὸ μηδὲν ἄγαν παρακελευόμενος, ᾧ πείθονται, τὸ δὲ τῶν ἀφρόνων

[a] Valck. ad Hipp. 48.

τε καὶ ὑβριστῶν μέχρι μανίας ἡ σφοδρὰ ἡδονὴ κατέχουσα περιβοήτους ἀπεργάζεται. *de Leg.* 2. *p.* 657 D. ἆρ' οὖν οὐχ ἡμῶν οἱ μὲν νέοι αὐτοὶ χορεύειν ἕτοιμοι, τὸ δὲ τῶν πρεσβυτέρων ἡμῶν ἐκείνους αὖ θεωροῦντες, διάγειν ἡγούμεθα πρεπόντως, χαίροντες τῇ ἐκείνων παιδιᾷ τε καὶ ἑορτάσει; *Rep.* 8. *p.* 563 C. τὸ τῶν θηρίων ὅσῳ ἐλευθερώτερά ἐστιν [b].

In the same manner the possessive pronouns are put with the article instead of the personal pronoun, e. g. τὸ ὑμέτερον for ὑμεῖς *Herod.* 8, 140, 1. τἀμά for ἐγώ *Eurip. Androm.* 235. τὸ ἐμόν for ἐμέ *Plat. Theæt. p.* 161 E.[c]

Both senses are united *Eurip. Troad.* 27. νοσεῖ τὰ τῶν θεῶν, οὐδὲ τιμᾶσθαι θέλει, where τὰ τῶν θεῶν joined with νοσεῖ signifies 'the reverence towards the gods', but with οὐ τιμᾶσθαι θέλει stands for οἱ θεοί.

The Article as a Pronoun.

The Homeric usage, in which the article is employed as a demonstrative pronoun ὅδε, οὗτος §. 264. is preserved along with what is called the Attic usage, chiefly in Herodotus and other Ionic and Doric writers: *Herod.* 4, 9. καὶ τὸν, κομισάμενον, ἐθέλειν ἀπαλλάσσεσθαι [d]. This use of the article is found also in Attic writers, though more rarely. *Soph. El.* 45. ὁ γὰρ μέγιστος αὐτοῖς τυγχάνει δορυξένων, for οὗτος γάρ. *Æsch. S. c. Th.* 17. ἡ γὰρ (γῆ) νέους ἐθρέψατο [e]. In the prose writers οἱ δέ, αἱ δέ are especially used without οἱ μέν preceding. *Thuc.* 1, 86. τοὺς ξυμμάχους οὐ μελλήσομεν τιμωρεῖν· οἱ δ' οὐκέτι μέλλουσι κακῶς πάσχειν. comp. 3, 18. The singular of the article is more frequently used in the oblique cases, and in the neuter, as a demonstrative: *Plat. Epist.* 7. *p.* 330 A. τὸ δ' εἶχε δὴ (ὧδέ) πως. *Phædon. p.* 87 C. *Soph. Trach.* 1172. Comp. *Isocr.* π. ἀντίδ. §. 142. *Bekk.* and *passim* [f]. *Euthyd. p.* 291 A. ἀλλὰ μὴν τό γε εὖ οἶδα, ὅτι &c. 286.

[b] Duker ad Thuc. 4, 54. 8, 77. Markl. ad Lys. p. 445. ed. R. Fisch. 1. p. 335 sqq. Heind. ad Plat. Theæt. p. 324. Schæf. ad Dion. Hal. 1. p. 31 sq. Ast ad Plat. Leg. p. 46.

[c] Valck. ad Herod. 8, 140, 1. (p. 687, 52.) Heind. ad Plat. Theæt. p. 349.

[d] Reiz de Acc. Incl. p. 7 sq. 67.

[e] Blomf. ad Æsch. S. c. Th. l. c.

[f] Bibl. Crit. 3, 2. p. 11.

Polit. p. 305 C. τό γε δὴ κατανοητέον, ἰδόντι ξυμπάσας τὰς εἰρημένας ἐπιστήμας, ὅτι πολιτική τις αὐτῶν οὐδεμία ἐφάνη. *Soph. Œd. T.* 1082. τῆς γὰρ πέφυκα μητρός. Comp. 1466. and with a substantive *Æsch. S. c. Th.* 511. ἐχθρὸς γὰρ ἄνηρ ἀνδρὶ τῷ ξυστήσεται[a]. *Xen. R. A.* 2, 8. of the Athenians: ἔπειτα φωνὴν τὴν πᾶσαν ἀκούοντες ἐξελέξαντο τοῦτο μὲν ἐκ τῆς, τοῦτο δὲ ἐκ τῆς[b]. *Soph. Œd. Col.* 742. πᾶς σε Καδμείων λεὼς καλεῖ δικαίως, ἐκ δὲ τῶν μάλιστ' ἐγώ. *Æsch. Ag.* 7. *Thuc.* 1, 81. τοῖς δὲ ἄλλη γῆ ἐστὶ πολλὴ, ἧς ἄρχουσι. Especially in the accusative after καί. *Xen. Cyrop.* 1, 3, 9. καὶ τὸν κελεῦσαι δοῦναι. *Plat. Symp. p.* 174 A. καὶ τὸν εἰπεῖν, ὅτι ἐπὶ δεῖπνον εἰς Ἀγάθωνος (ἴοι). In the nominative the pronoun ὅς is used, καὶ ὅς, καὶ ἥ, καὶ οἵ (*Thuc.* 4, 33.)[c] See §. 484.

To this also belongs the expression πρὸ τοῦ or προτοῦ for πρὸ τούτου 'heretofore', 'formerly'; moreover the designation of a person or thing, which is not named, because the name may be different, according to circumstances. τὸν καὶ τόν, τὸ καὶ τό 'this and that, the one or the other'. *Plat. Leg.* 6. *p.* 784 C. ὀμόσαντες, ἢ μὴν ἀδυνατεῖν τὸν καὶ τὸν βελτίω ποιεῖν. *Lys. de Cæd. Erat. p.* 94, 3. *pro Arist. p.* 157, 21. *Demosth. pro Cor. p.* 308, 4. εἰ τὸ καὶ τὸ ἐποίησεν, οὐκ ἂν ἀπέθανεν[d].

Obs. Plato often uses τὸ δέ at the beginning of a proposition opposed to what precedes, without its being connected with the proposition itself in construction. *Apol. S. p.* 23 A. οἴονται γάρ με ἑκάστοτε οἱ παρόντες ταῦτα αὐτὸν εἶναι σοφὸν, ἃ ἂν ἐξελέγξω· τὸ δὲ κινδυνεύει---τῷ ὄντι ὁ θεὸς σοφὸς εἶναι 'whereas it appears that God is wise'. The article appears to prepare the way for what follows, and makes the opposition more emphatic[e].

287. The Attics moreover use the article for the pronoun in the following cases:

1. Before the relatives ὅσοι, ὅς, and οἷος. Thus it occurs in Homer *Il.* ρ', 171. ἦτ' ἐφάμην σε περὶ φρένας ἔμμεναι ἄλλων, τῶν ὅσσοι Λυκίην ἐριβώλακα ναιετάουσι. *Od.* β', 118. ἐπί-

[a] Brunck ad Œd. T. l. c.
[b] Wolf ad Reiz l. c. p. 9. 10. 68. 70. Herm. ad Vig. p. 700, 9.
[c] Reiz p. 26, 96. Fisch. 1. p. 339 sq.
[d] Reiz p. 11.
[e] Heind. ad Plat. Theæt. §. 37. p. 333.

στασθαι Κέρδεα, οἵ' οὔπω τιν' ἀκούομεν οὐδὲ παλαιῶν, τάων, αἳ πάρος ἦσαν εὔπλοκαμῖδες Ἀχαιαί. It is especially frequent in Plato, e. g. *Critias p.* 115 B. ἡ γῆ ἔφερε τὸν ἥμερον καρπὸν, τόν τε ξηρὸν,---καὶ τὸν ὅσος ξύλινος. *Phil. p.* 37 A. καὶ μὴν καὶ τὸ δοξαζόμενον ἐστί τι; ΠΡΩ. Πῶς δ' οὔ; ΣΩ. καὶ τό γε, ᾧ τὸ ἡδόμενον ἥδεται. *ib.* E. Τί δ', ἂν αὖ λύπην ἤ τινα ἡδονὴν περὶ τὸ, ἐφ' ᾧ λυπεῖται, ἢ τοὐναντίον ἁμαρτάνουσαν ἐφορῶμεν (τὴν δόξαν), ὀρθὴν ἢ χρηστὴν ἤ τι (*leg.* ἢ τί) τῶν καλῶν ὀνομάτων αὐτῇ προσθήσομεν; *Leg.* 9. *p.* 873 D. εἶτα ἐν τοῖς τῶν δώδεκα ὁρίοισι μερῶν τῶν ὅσα ἀργὰ καὶ ἀνώνυμα θάπτειν (χρὴ) ἀκλεεῖς αὐτούς (*leg.* αὔτως. *v. Il.* η', 100.)---ἐὰν δ' ἄρα ὑποζύγιον ἢ ζῶον ἄλλό τι φονεύσῃ τινὰ, πλὴν τῶν ὅσα ἐν ἀγῶνι τῶν δημοσίᾳ τιθεμένων ἀθλεύοντά τι τοιοῦτον δράσῃ, &c. *ib.* 10. *p.* 901 D. πρῶτον μὲν θεοὺς ἀμφότεροι φατὲ γιγνώσκειν καὶ ὁρᾷν καὶ ἀκούειν πάντα, λαθεῖν δὲ αὐτοὺς οὐδὲν δυνατὸν εἶναι τῶν ὁπόσων εἰσὶν [αἱ] αἰσθήσεις καὶ ἐπιστῆμαι; *Epist.* 8. *p.* 352 E. τῶν δε ὅσα γένοιτ' ἂν ἢ πᾶσι συμφέροντα ἐχθροῖς τε καὶ φίλοις, ἢ ὅτι σμικρότατα κακὰ ἀμφοῖν, ταῦτα οὔτε ῥᾴδιον ὁρᾷν, οὔτε ἰδόντα ἐπιτελεῖν. *Demosth. in Androt. p.* 613, 9. σώζειν ὑμῖν τοὺς τοιούτους, ὦ ἄνδρες Ἀθηναῖοι, προσήκει καὶ μισεῖν τοὺς, οἷοσπερ οὗτος[f]. Yet here the article seems to retain its usual signification, and the proposition with the relative, as one word, appears to receive by means of it an adjective or substantive sense, so that in this kind of attraction no stop is to be put after the article, as τὰ ὅπη ἔτυχεν §. 272.

2. This most frequently takes place in a division, where 288.
ὁ μέν—ὁ δέ, οἱ μέν—οἱ δέ are opposed to each other, 'the one—the other', *hi—illi*, e. g. οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα *Il.* β', 52. and with τις, if ὁ μέν—ὁ δέ do not refer to determinate nouns which have gone before. *Eurip. Hel.* 1617. οὔκουν ὁ μέν τις λοῖσθον αἱρεῖται δόρυ, ὁ δέ, &c. Comp. the passage from Plato quoted below, *Obs.* 6. *Arist. Plut.* 162. *Xen. Cyrop.* 6, 1, 1. In *Lucian. D. Mort.* 16, 5. εἰ γὰρ ὁ μέν τις (*alius nescio quis*) ἐν οὐρανῷ, ὁ δὲ παρ' ἡμῖν, σὺ τὸ εἴδωλον, τὸ δὲ σῶμα ἐν Οἴτῃ κόνις ἤδη γεγένηται, ὁ μέν

[f] Reiz p. 15. 73. 78. et ibi W. Heind. ad Plat. Theæt. p. 488.

τις refers to the immortal divine part of Hercules, which is supposed to be in heaven, a notion which Diogenes laughs at as absurd. The indeterminateness often consists in this, that in the singular the plural is signified 'many a one', as *Eur. Hel.* 1617. *Xen. Cyr.* 6, 1, 1.

Obs. 1. If the word thus divided be a noun singular, ὁ μέν—ὁ δέ are translated 'the one—the other'. *Plat. Phædr. p.* 255 C. τοῦ ῥεύματος ἐκείνου πηγὴ, πολλὴ φερομένη πρὸς τὸν ἐραστήν,---ἡ μὲν εἰς αὐτὸν ἕδυ, ἡ δὲ ἀπομεστουμένου, ἔξω ἀπορρεῖ. *Id. Leg.* 8. *p.* 838 A. τέχνην δή τιν' αὖ τούτου τοῦ νόμου τῆς θέσεως ἐν τῷ νῦν παρόντι τὴν μὲν ῥᾳδίαν ἔχω, τὴν δ' αὖ τινὰ τρόπον παντάπασιν ὡς οἷόν τε χαλεπωτάτην. for which *p.* 839 B. we have τέχνην κεκτήμην τῇ μὲν ῥᾷστην ἁπασῶν, τῇ δὲ χαλεπωτάτην. *Demosth. in Phœn. p.* 1040, 25. ὁ δὲ ἀπεκρίνατο, ὅτι ὁ μὲν πεπραμένος εἴη τοῦ σίτου, ὁ δὲ ἔνδον ἀποκείμενος.

Obs. 2. When the division or opposition does not take place in the case of a substantive, but an adjective, verb, or an entire proposition, the neuter is used τὸ μέν—τὸ δέ, τὰ μέν—τὰ δέ, in the sense of 'partly—partly'. *Herod.* 1, 173. νόμοισι δὲ τὰ μὲν Κρητικοῖσι, τὰ δὲ Καρικοῖσι χρέωνται. Sometimes τι &c. is found in this case, when the distribution is only general, without being accurately defined. *Xen. Anab.* 4, 1, 15. καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μέν τι μαχόμενοι, τὰ δὲ καὶ ἀναπανόμενοι [a]. Comp. *Thucyd.* 1, 118. 108 (R). Instead of which Herodotus often uses τοῦτο μέν—τοῦτο δέ [b]. *Isocr. Paneg. p.* 44 D *sq.* τοῦτο μὲν γὰρ, εἰ δεῖ τούτους ἐφ' ἑκάστῳ τιμᾶσθαι τῶν ἔργων, τοὺς ἐμπειροτάτους ὄντας καὶ μεγίστην δύναμιν ἔχοντας, ἀναμφισβητήτως ἡμῖν προσήκει τὴν ἡγεμονίαν ἀπολαβεῖν,--- ---τοῦτο δὲ, εἴ τινες ἀξιοῦσι τὴν ἡγεμονίαν ἔχειν ἢ τοὺς πρώτους τυχόντας ταύτης τῆς τιμῆς, ἢ τοὺς πλείστων ἀγαθῶν αἰτίους τοῖς Ἕλλησιν ὄντας, ἡγοῦμαι καὶ τούτους γ' εἶναι μεθ' ἡμῶν. *Demosth. in Lept. p.* 474, 25. τοῦτο μὲν τοίνυν Θασίους τοὺς μετ' Ἐκφάντου πῶς οὐκ ἀδικήσετε, ἐὰν ἀφέλησθε τὴν ἀτέλειαν,--- ---τοῦτο δὲ Ἀρχέβιον καὶ Ἡρακλείδην; Τοῦτο δέ is wanting *Herod.* 6, 125. 7, 21.[c] or δέ answers to τοῦτο μέν *Soph. Aj.* 672. (*Brunck ad Æsch. Pers.* 855.) ἔπειτα δέ *Soph. Antig.* 63. also εἶτα only *id. Phil.* 1346. τοῦτ' ἄλλο *id. Œd. T.* 605. τοῦτ' αὖθις *id. Antig.* 167.

Obs. 3. When a preposition governs ὁ μέν—ὁ δέ, the particles μέν and δέ often come immediately after the preposition. *Plat. Theæt.*

[a] Hoog. ad Vig. p. 13. Herm. ib. p. 701. 14. Reiz p. 12. Schæf. ad Dion. p. 208.

[b] Herm. ad Vig. p. 701, 15. Erf. ad Soph. Ant. 61.

[c] Schæf. App. Demosth. 1. p. 561.

p. 167 E. ἀδικεῖν δ' ἐστὶν ἐν τῷ τοιούτῳ, ὅταν ἐν μὲν τῷ (ἀγωνίζεσθαι) παίζῃ τε καὶ σφάλλῃ, καθόσον ἂν δύνηται, ἐν δὲ τῷ διαλέγεσθαι σπουδάζῃ τε καὶ ἐπανορθοῖ τὸν προσδιαλεγόμενον. *Phædr. p.* 263 B. ἐν μὲν ἄρα τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὔ. Comp. *Isocr. Areopag. p.* 141 A.[d] Another transposition is found *Soph. Ant.* 557. καλῶς σὺ μὲν τοῖς, τοῖς δ' ἐγὼ 'δόκουν φρονεῖν.

Obs. 4. One of these is frequently omitted. *Il.* χ', 157. τῇ ῥα παραδραμέτην, φεύγων, ὁ δ' ὄπισθε διώκων. *Herod.* 6, 105. *Eurip. Iphig. T* 1361. κοντοῖς δὲ πρώρας εἶχον· οἱ δ' ἐπωτίδων ἀγκύρας ἐξανῆπτον. *Plat. Phileb. p.* 36 E. ψευδεῖς, αἱ δ' ἀληθεῖς οὐκ εἰσὶν ἡδοναί; Comp. *Rep.* 5. *p.* 451 E. particularly 455 E. seq.[e] *Pind. Nem.* 8, 63. is similar, χρυσὸν εὔχονται, πεδίον δ' ἕτεροι ἀπέραντον. Comp. *Xen. Hell.* 2, 4, 14.

Obs. 5. Instead of one or both the name itself also is used: *Herod.* 5, 94. ἐπολέμεον --- --- Μυτιληναῖοί τε καὶ 'Αθηναῖοι, οἱ μὲν ἀπαιτέοντες τὴν χώρην, 'Αθηναῖοι δὲ &c. *Plat. Charm. p.* 161 A. οὐκ ἄρα σωφροσύνη ἂν εἴη αἰδώς· εἴπερ τὸ μὲν (ἡ σωφροσ.) ἀγαθὸν τυγχάνει ὄν, αἰδὼς δὲ μηδὲν μᾶλλον ἀγαθὸν ἢ καὶ κακόν. and with τὸ μέν: *Thuc.* 1, 84. πολεμικοί τε καὶ εὔβουλοι διὰ τὸ εὔκοσμον γιγνόμεθα, τὸ μὲν, ὅτι αἰδὼς σωφροσύνης πλεῖστον μετέχει, αἰσχύνης δὲ εὐψυχία, εὔβουλοι δὲ, ἀμαθέστεροι --- παιδευόμενοι[f]. Sometimes this is necessary, as *Il.* ω', 721. ἀοιδούς, --- --- οἵ τε στονόεσσαν ἀοιδὴν Οἱ μὲν ἄρ' ἐθρήνεον, ἐπὶ δὲ στενάχοντο γυναῖκες, since γυναῖκες had not been previously mentioned.

The name also is joined with them. *Il.* π', 317. Νεστορίδαι, ὁ μὲν οὕτασ' 'Ατύμνιον ὀξέϊ δουρί, 'Αντίλοχος. *Thuc.* 7, 86. ξυνέβαινε δὲ, τὸν μὲν πολεμιώτατον αὐτοῖς εἶναι, Δημοσθένην, διὰ τὰ ἐν τῇ νήσῳ καὶ Πύλῳ, τὸν δὲ διὰ τὰ αὐτὰ ἐπιτηδειότατον. 2, 29. ἀλλ' ὁ μὲν ἐν Δαυλίᾳ τῆς Φωκίδος νῦν καλουμένης γῆς ὁ Τηρεὺς ᾤκει, --- --- Τήρης δέ &c. *Plat. Gorg. p.* 500 seq. ἡ μὲν τούτου οὗ θεραπεύει καὶ τὴν φύσιν ἔσκεπται καὶ τὴν αἰτίαν ὧν πράττει, καὶ λόγον ἔχει τούτων ἑκάστου δοῦναι, ἡ ἰατρική, ἡ δ' ἑτέρα τῆς ἡδονῆς (οὐ τὴν φύσιν ἔσκεπται). Compare *Sophist. p.* 218 C.[g] See §. 263. *Obs.* 1. So also *Od.* α', 115. ὀσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσὶν, εἴ ποθεν ἐλθὼν, μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη --- --- τιμὴν δ' αὐτὸς ἔχοι, where it is to be remarked that the substantive precedes.

[d] Reiz l. c. p. 13. 69. Fisch. 1. p. 331. Herm. ad Viger. p. 699. 6.

[e] Musgr. ad Eurip. Iph. T. 1361. Porson ad Eur. Or. 891. Heusde Spec. Plat. p. 75 seq. Heind. ad Plat. Theæt. p. 421. Prot. p. 549. Schæf. ad Lamb. Bos. p. 329. Elmsl. ad Eur. Med. 137. Ast ad Plat. Leg. p. 18. Stallb. ad Phil. p. 108.

[f] Heind. ad Plat. Charm. p. 77.

[g] Heind. ad Plat. Gorg. p. 185. Prot. p. 611.

Obs. 6. *ὁ μέν—ὁ δέ* are not always opposed to each other, but instead of one of them another word is often put, e. g. *Thuc.* 7, 73 *extr.* *καὶ οἱ μὲν εἰπόντες ἀπῆλθον, καὶ οἳ ἀκούσαντες διήγγειλαν τοῖς στρατηγοῖς τῶν Ἀθηναίων.* *Plat. Leg.* 2. *p.* 658 B. *εἰκός που τὸν μέν τινα ἐπιδεικνύναι, καθάπερ Ὅμηρος, ῥαψῳδίαν, ἄλλον δὲ κιθαρῳδίαν, τὸν δέ τινα τραγῳδίαν, τὸν δ' αὖ κωμῳδίαν.* *Id. Republ.* 2. *p.* 369 D. *ἄλλό τι γεωργὸς μὲν εἷς, ὁ δὲ οἰκοδόμος, ἄλλος δέ τις ὑφάντης*; comp. *Od. γ'*, 421 seq. *Polit. p.* 279 D. *καὶ τῶν σκεπασμάτων ὑποπετάσματα μὲν ἄλλα, περικαλύμματα δὲ ἕτερα.* Thus *οἱ μέν—ἔνιοι δέ* or *ἔστι δ' οἵ*, *οἱ μέν—ἄλλοι δέ*, *οἱ μέν—ἕτεροι δέ* &c. frequently refer to each other. *τῶν μέν—αὐτός Od. α'*, 115. For *τὰ μέν—τὰ δέ* Homer *Od. γ'*, 26. has *ἄλλα μέν—ἄλλα δέ*. *Soph. Trach.* 952. *τάδε μέν—τάδε δέ*. *Pind. Ol.* 2, 132. *τὰ μὲν χερσόθεν, ὕδωρ δ' ἄλλα φέρβει.* *Nem.* 7, 81. *ὁ μὲν τὰ, τὰ δ' ἄλλοι*, and in many other combinations[a]. To a proposition with *ὁ μέν* or *ὁ δέ* another with the relative often answers. *Xen. Cyr.* 2, 4, 23. with Poppo's note. *Soph. Trach.* 548. *ὧν ἀφαρπάζειν φιλεῖ ὀφθαλμὸς ἄνθος, τῶν δ' ὑπεκτρέπειν πόδα* for *καὶ τῶν μὲν (τῶν ἥβην ἕρπουσαν πρόσω ἐχουσῶν).*

It is natural that in this phrase the article should not always in both instances be in the same case, as it must of course be determined by the governing verb, e. g. *Thuc.* 2, 42. *τοὺς μὲν τιμωρεῖσθαι, τῶν δ' ἐφίεσθαι.* In *Thuc.* 7, 13. there is a change of construction, *τὰ δὲ πληρώματα διὰ τόδε ἐφθάρη τε ἡμῖν καὶ ἔτι νῦν φθείρεται, τῶν ναυτῶν τῶν μὲν διὰ φρυγανισμὸν καὶ ἁρπαγὴν μακρὰν καὶ ὑδρείαν ὑπὸ τῶν ἱππέων ἀπολλυμένων, οἱ δὲ θεραπεύοντες, ἐπειδὴ ἐς ἀντίπαλα καθεστήκαμεν, αὐτομολοῦσι*, for *τῶν δὲ θεραπευόντων --- αὐτομολούντων.* Another change of construction is *Soph. Trach.* 292. *τῶν μὲν παρόντων, τὰ δὲ πεπυσμένῃ λόγῳ*, i. e. *τῶν δὲ οὐ παρόντων ὥστε με λόγῳ μόνον πεπύσθαι.*

289. *Obs.* 7. Demosthenes and more especially the later writers use also the relative pronoun *οὓς μέν—οὓς δέ* &c. *Demosth. pro Cor. p.* 248. *πόλεις Ἑλληνίδας ἃς μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατάγων.* Comp. *p.* 282. 289. In Doric this idiom appears to be more ancient. *Archyt. ap. Gale, p.* 674. *ἐπεὶ ὧν τῶν ἀγαθῶν ἃ μὲν αὐτὰ ἐντὶ διὰ ταυτὰ αἱρετά, οὐ μὰν δι' ἄτερον, ἃ δὲ δι' ἄτερον. p.* 676. (238.) *τῶν ἀγαθῶν ἃ μὲν ἐντὶ ἀνθρώπω, ἃ δὲ τῶν μερέων*[b]. We find also, not

[a] Fisch. 1. p. 330 seq. Herm. ad Vig. p. 701. 14. Among the passages there quoted I see no reason why Il. *ζ'*, 147. *τὰ μέν* must be taken as *ἃ μέν*.

[b] Hemsterh. ad Thom. M. p. 1 seq. Græv. ad Lucian. Solœc. p. 447. Reiz l. c. p. 32 seq. Fisch. 1. p. 332. Herm. ad Vig. p. 706, 28.

indeed ὅς μέν—ὅς δέ, but ὅς by itself for ὁ or οὗτος in *Il.* φ', 198. ἀλλὰ καὶ ὅς δείδοικε Διὸς μεγάλοιο κεραυνόν *Eur. Iph. T.* 421. In *Theogn.* 207. for ὅς δὲ φίλοισιν, Bekker reads from two MSS. οὐδὲ φίλοισιν. The article and demonstrative pronoun were probably originally the same, and had two forms, of which one was used for the other.

Obs. 8. If in ὁ μέν—ὁ δέ a whole is expressed, it is put either in the genitive, or quite as often in the same case, as ὁ μέν—ὁ δέ. e. g. *Il.* π', 317. which passage is quoted before in *Obs.* 5. *Hesiod.* Εργ. 160. καὶ τοὺς μὲν πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ τοὺς μὲν ἐφ' ἑπταπύλῳ Θήβῃ Καδμηΐδι γαίῃ ὤλεσε μαρναμένους μήλων ἕνεκ' Οἰδιπόδαο, τοὺς δὲ καὶ ἐν νήεσσιν ὑπὲρ μέγα λαῖτμα θαλάσσης ἐς Τροίην ἀγαγὼν Ἑλένης ἕνεκ' ἠϋκόμοιο. *Soph. Antig.* 21. οὐ γὰρ τάφου νῷν τὼ κασιγνήτω Κρέων τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει[c].

Obs. 9. Since in this connection ὁ δέ expresses an opposition, it ought properly only to be used of a person or thing different from what went before. But in Homer and Herodotus, rarely in the Attic poets, it refers to the same person if there be an opposition in the actions. *Il.* ο', 127. of Minerva (τοῦ δ' ἀπὸ μὲν κεφαλῆς κόρυθ' εἵλετο --- ἔγχος δ' ἔστησε') ἡ δ' ἐπέεσσι καθάπτετο θοῦρον Ἄρηα, instead of ἀφείλετο μέν, καθάπτετο δέ. comp. 136. ν', 518. *Il.* α', 183. comp. 191. *Herod.* 1, 66. οἱ Λακεδαιμόνιοι Ἀρκάδων μὲν τῶν ἄλλων ἀπείχοντο, οἱ δέ --- ἐπὶ Τεγεήτας ἐστρατεύοντο. comp. 17. 107, 171. 5, 35. So 7, 208. comp. *ibid.* 6. (§. 7.) 218 *extr.* 6, 30. 9, 52.[d] Similar to this is *Eur. Bacch.* 761. τὰς (*al.* τῶν) μὲν γὰρ οὐχ ᾕμασσε λογχωτὸν βέλος, κεῖναι δ' --- ἐτραύματιζον. This, however, is the only passage of an Attic poet in which this use is found, for *Or.* 35. is suspicious, there being no opposition at all.

Both constructions are united *Herod.* 6, 111. τὸ στρατόπεδον ἐξισούμενον τῷ Μηδικῷ στρατοπέδῳ τὸ μὲν αὐτοῦ μέσον ἐγίνετο ἐπὶ τάξιας ὀλίγας, τὸ δὲ κέρας, ἑκάτερον ἔῤῥωτο πλήθεϊ. Thus the second οἱ δέ is again divided, *Thuc.* 7, 13. καὶ οἱ ξένοι, οἱ μὲν ἀναγκαστοὶ ἐσβάντες εὐθὺς κατὰ τὰς πόλεις ἀποχωροῦσιν, οἱ δὲ ὑπὸ μεγάλου μισθοῦ τὸ πρῶτον ἐπαρθέντες, --- ἐπειδὴ παρὰ γνώμην ναυτικόν τε δὴ καὶ τἄλλα ἀπὸ τῶν πολεμίων ἀνθεστῶτα ὁρῶσιν, οἱ μὲν ἐπὶ λιθολογίας προφάσει ἀπέρχονται, οἱ δέ, ὡς ἕκαστοι δύνανται, εἰσὶ δ' οἳ καὶ---ἀφῄρηνται. Properly speaking, the nominative here is not put for the genitive, but the definitions annexed with οἱ μέν—οἱ δέ constitute an apposition fre-

[c] Valck. ad Eur. Ph. 1295. (p. 436.) Brunck ad Soph. Antig. 21. Duker ad Thucyd. 4, 71. Hoog. ad Vig. p. 5.

[d] Matthiæ Animadv. ad Il. Hom. p. 400.

quently used in Homer, in which the whole is followed by the part in the same case. See Apposition.

Obs. 10. Similar to this is the use of the formula *ὁ μὲν δή* or *ὁ μέν νυν* in Herodotus, followed by *δέ*, which repeats the substance of what was mentioned before, in order to make a transition to something new, e. g. *Herod.* 8, 74. *οἱ μὲν δὴ ἐν τῷ Ἰσθμῷ τοιούτῳ πόνῳ συνέστασαν* ------ *οἱ δὲ ἐν Σαλαμῖνι* --- *ἀρρώδεον. Xen. Cyrop.* 2, 2, 10. *οἱ μὲν δὴ ἄλλοι, ὡς εἰκὸς, ἐγέλων ἐπὶ τῇ δορυφορίᾳ τῆς ἐπιστολῆς· ὁ δὲ Κῦρος εἶπεν.* Also *μέν* alone *Thuc.* 1, 36. *τοιαῦτα μὲν οἱ Κερκυραῖοι εἶπον· οἱ δὲ Κορίνθιοι μετ' αὐτοὺς τοιάδε.* Or else it is in the sense of the Latin *cum—tum. Herod.* 7, 204. *τούτοισι ἦσαν μέν νυν καὶ ἄλλοι στρατηγοὶ κατὰ πόλις ἑκάστων· ὁ δὲ θωϋμαζόμενος μάλιστα*---*Λακεδαιμόνιος ἦν, Λεωτίδης*: and in the beginning of the narrative after an introduction *Xen. Cyrop.* 1, 2 *in.*

In a narration, *ὁ δέ* without a noun refers to what has been mentioned before, although not always preceded by *ὁ μέν.*

290. (289) 3. The article seems also to be used as a pronoun in the phrase *ἐν τοῖς*, which mostly stands with superlatives either in the masculine, feminine, or neuter, in later writers also with *σφόδρα, μάλα, πάνυ.* The superlative does not stand in the case of *τοῖς*, but in the case of the noun to which it properly belongs. Amongst the old writers it is used only by Herodotus, Thucydides, and Plato; by the two last most frequently. *Herod.* 7, 137. *τοῦτό μοι ἐν τοῖσι θειότατον φαίνεται γίγνεσθαι. Thuc.* 1, 6. *ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τὸν σίδηρον κατέθεντο.* 3, 17. *ἐν τοῖς πλεῖσται δὴ νῆες ἅμ' αὐτοῖς ἐνεργοὶ κάλλει ἐγένοντο. ib.* 81. *οὕτως ὠμὴ στάσις προὐχώρησε· καὶ ἔδοξε μᾶλλον, διότι ἐν τοῖς πρώτη ἐγένετο.* 7, 24. *μέγιστον δὲ καὶ ἐν τοῖς πρῶτον ἐκάκωσε τὸ στράτευμα τῶν Ἀθηναίων ἡ τοῦ Πλημμυρίου λῆψις. ib.* 71. *ἐν τοῖς χαλεπώτατα διῆγον.* 8, 90. *ἀνὴρ ἐν τοῖς μάλιστα καὶ ἐκ πλείστου ἐναντίος τῷ δήμῳ. Plat. Criton. p.* 43 C. (*ἀφῖγμαι*) *ἀγγελίαν φέρων χαλεπήν,* --- *ἣν ἐγώ, ὥς μοι δοκῶ, ἐν τοῖς βαρύτατα ἂν ἐνέγκαιμι. ib. p.* 52 A. *ἐν τοῖς μάλιστα. Theæt. p.* 186 A. *καὶ τούτων μοι δοκεῖ ἐν τοῖς μάλιστα πρὸς ἄλληλα σκοπεῖσθαι τὴν οὐσίαν (ἡ ψυχή). Sympos. p.* 173 B. *Ἀριστόδημος ἦν τις, Κυδαθηνεύς*---*παραγεγόνει δ' ἐν τῇ συνουσίᾳ, Σωκράτους ἐραστὴς ὢν ἐν τοῖς μάλιστα τῶν τότε. Epist.* 10. *p.* 358 C. *Ἀκούω Δίωνος ἐν τοῖς μάλιστα ἑταῖρον εἶναι σέ,* and with the comparative for the superl.

Euthyd. p. 303 C. πολλὰ μὲν οὖν καὶ ἄλλα οἱ λόγοι ὑμῶν καλὰ ἔχουσιν, ὦ Εὐθύδημέ τε καὶ Διονυσόδωρε, ἐν δὲ τοῖς καὶ τοῦτο μεγαλοπρεπέστερον, ὅτι τῶν πολλῶν ἀνθρώπων καὶ τῶν σεμνῶν δὴ καὶ δοκούντων τὶ εἶναι οὐδὲν ὑμῖν μέλει, where Heindorf (p. 407.) adduces *Ælian V. H.* 14, 38. From these combinations it is clear, 1. that the formula ἐν τοῖς stands by itself, and is not to be joined with the superlative following, since the combination ἐν τοῖς πρῶτοι, ἐν τοῖς πλεῖσται is at variance with this explanation; 2. that τοῖς is neuter, because the superlative in the feminine also is used with it. Hardly any explanation of this phrase can be given to suit all passages, since usage apparently has given to it by degrees a greater extension than it originally had. Thus, originally, in ἐν τοῖς it appears either to be necessary to supply the adjective or participle in the same case, and in the neuter, as *Plat. Cratyl. p.* 427 *extr.* ὃ δὴ δοκεῖ ἐν τοῖς μεγίστοις μέγιστον εἶναι, or that ἐν τοῖς should be the same as ἐν τούτοις, when it seems to be used after several things previously mentioned, the most important of which is to be thus distinguished; in which sense Herodotus commonly uses ἐν δὲ δή, e. g. 3, 39. συχνὰς μὲν δὴ τῶν νήσων αἱρήκεε, πολλὰ δὲ καὶ τῆς ἠπείρου ἄστεα· ἐν δὲ δὴ καὶ Λεσβίους - - - εἷλε. This explanation suits particularly the passage in Plato *Euthyd. p.* 303 C. and *Herod.* 7, 137. In time it became merely a phrase, which served to strengthen the superlative. A different origin, though it has a similar signification, may be assigned to ὅμοια τοῖς μεγίστοις *Herod.* 3, 8. σέβονται δὲ Ἀράβιοι πίστις ἀνθρώπων ὅμοια τοῖσι μάλιστα (*sc.* σεβομένοις) 7, 141. Τίμων ὁ Ἀνδροβούλου, τῶν Δελφῶν ἀνὴρ δόκιμος ὅμοια τῷ μάλιστα (*sc.* δοκίμῳ), instead of which also ὁμοίως is used *Herod.* 3, 68. *Demosth. Epist. p.* 1473, 12. εὑρήσετέ με εὔνουν τῷ πλήθει τῷ ὑμετέρῳ τοῖς μάλισθ' ὁμοίως. *Thucyd.* 1, 25. χρημάτων δυνάμει ὄντες κατ' ἐκεῖνον τὸν χρόνον ὅμοια τοῖς Ἑλλήνων πλουσιωτάτοις. This answers to the Latin *ut qui maxime*[a].

[a] Hemsterh. ad Luc. T. 1. p. 170 seq. couples ἐν τοῖς with the superlative, and supplies to them the dative of that word, which stands in the superlative and nominative, e. g. ἐν τοῖς μάλιστα ταύταις ταῖς αἰτίαις ἐνεξομένοις. Reiz de Incl. Acc. p. 17 seq. Herm. ad Viger. p. 765, 250. ἐν τοῖς τοιούτοις μάλιστα, e. g. εὐδόκιμος. Comp. Wolf ad Reiz. p. 21.

291. (290) 4. The oblique cases of the article are often used absolutely, as demonstrative pronouns.

a) The dative τῷ 'for this reason', *idcirco*. *Il.* β′, 250. τῷ νῦν Ἀτρείδῃ Ἀγαμέμνονι, ποιμένι λαῶν, ἧσαι ὀνειδίζων. *Plat. Theæt. p.* 129 D. τῷ τοι, ὦ φίλε Θεόδωρε, μᾶλλον σκεπτέον ἐξ ἀρχῆς, ὥσπερ αὐτοὶ ὑποτείνονται[a].

'Then, in that case', when this expression may be resolved into a conditional proposition. *Il.* δ′, 290. τῷ (*i. e.* εἰ τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο) κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος. comp. *Il.* ο′, 51. π′, 723. ψ′, 527. *Od.* γ′, 224. σ′, 375. 379.

b) τῇ 'here, or there', for which τῇδε is put elsewhere. *Xen. R. A.* 2, 12. ὅπου λῖνόν ἐστι πλεῖστον, λεία χώρα καὶ ἄξυλος· οὐδὲ χαλκὸς καὶ σίδηρος ἐκ τῆς αὐτῆς πόλεως, οὐδὲ τἄλλα δύο ἢ τρία μιᾷ πόλει, ἀλλὰ τὸ μὲν τῇ, τὸ δὲ τῇ. comp. *Xen. Anab.* 4, 8, 10. and with motion *Hesiod.* Ἔργ. 206. τῇ δ' εἶς, ᾗ σ' ἂν ἐγώ περ ἄγω.

τῇ μέν—τῇ δέ 'on the one hand'—'on the other'. *Eurip. Or.* 350. ὦ δῶμα, τῇ μὲν σ' ἡδέως προσδέρκομαι, Τροίαθεν ἐλθών, τῇ δ' ἰδὼν καταστένω.

c) τό 'on this account', only in Homer *Il.* ρ′, 404. τό μιν οὔποτε ἔλπετο θυμῷ τεθνάμεν. *Pind. Pyth.* 5, 51.

The Article for the Relative Pronoun.

292. (291) The article is very often used in Ionic and Doric writers for the relative pronoun ὅς, ἥ, ὅ. *Il.* α′, 125. ἀλλὰ τὰ μὲν (ἃ μὲν) πολίων ἐξεπράθομεν, τὰ (ταῦτα) δέδασται. &c. *Herod.* 5, 37. Ἀρισταγόρης καὶ ἐν τῇ ἄλλῃ Ἰωνίῃ τὠὐτὸ τοῦτο ἐποίεε, τοὺς μὲν ἐξελαύνων τῶν τυράννων, τοὺς (οὓς) δ' ἔλαβε τυράννους --- --- τούτους δὲ ἐξεδίδου. Of Attic writers, the tragedians

who shows that τοῖς is neuter. Fisch. ad Well. 2. p. 122. compares it with ἐς τὰ μάλιστα, so that τοῖς is the neuter, and the whole a circumlocution of the simple superlative; which however does not apply to the passages where another superlative, πρῶτοι, βαρύτατα, &c. follows.

[a] Valck. ad Phœn. 157. p. 53. ad Callim. Fr. p. 82. Herm. ad Viger. p. 706, 27.

only use it in this sense, not the comic and prose authors; and these only in the neuter and the oblique cases, and to avoid hiatus, or to lengthen a short final syllable. *Æschyl. Agam.* 535. *ἀλλ' εὖ νιν ἀσπάσασθε --- Τροίαν κατασκάψαντα τοῦ δικηφόρου Διὸς μακέλλῃ, τῇ κατείργασται πέδον. Soph. Œd. T.* 1379. *δαιμόνων ἀγάλματ' ἱερὰ, τῶν ὁ παντλήμων ἐγὼ --- ἀπεστέρησ' ἐμαυτόν.* comp. 1427. &c. *Antig.* 1035. *Trach.* 47. *Eur. Andr.* 811. *κατθάνῃ κτείνασα τοὺς οὐ χρῆν κτανεῖν. Eur. Bacch.* 712. It is found without either of the above reasons *Soph. Œd. C.* 35. *σκοπὸς προσήκεις τῶν ἀδηλοῦμεν φράσαι*[b].

Of the Noun.

In the Noun we have to consider, first, the use of what are called the Numbers, and next the use of the Cases. Of the Numbers, the singular has nothing which distinguishes its use from that of other languages. Instead of the dual the plural is often used, and both are interchanged. Of the dual for the plural see §. 301. In the use of the plural the Greek language mostly agrees with other languages, even the modern. Thus in Greek the plural is often used instead of the singular. *Æsch. Prom.* 67. *σὺ δ' αὖ κατοκνεῖς, τῶν Διός τ' ἐχθρῶν ὕπερ στένεις*; where only Prometheus is meant. *Eurip. Hec.* 403. *χάλα τοκεῦσιν εἰκότως θυμουμένοις* instead of 'the mother'. *Soph. Œd. T.* 1184. *ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ' οὐ χρῆν μ', ὁμιλῶν* (*i. e. ξὺν μητρί*), *οὕς τ' ἔμ' οὐκ ἔδει* (*i. e. τὸν πατέρα*), *κτανών*[c]. The general expression in the plural gives greater emphasis to the speech[d]. To this also belongs the expression *τὰ φίλτατα*, which in the tragedians 293. (292)

[b] This usage is denied to the tragedians by Koen ad Gregor. p. (111, 79.) 239. Piers. Veris. p. 74. Valck. ad Eurip. Hippol. 525. but asserted by Brunck ad Æsch. S. c. Th. 37. Soph. Œd. C. 1259. Schæf. ad Greg. l. c. Monk ad Hipp. 527. Blomf. ad Æsch. S. c. Th. 37. Comp. Reiz de Incl. Acc. p. 26. 95. et Wolf Fisch. 1. p. 345.

[c] Brunck ad Eurip. Bacch. 543. Soph. Œd. T. 366. Fisch. 3 a. p. 302.

[d] Aristot. Rhet. 3, 6. Longin. 23. See Gatak. adv. Misc. 2, 15. p. 352. The expression of contempt, however, which Valck. ad Phœn. 973. thinks to be contained in *μάντεων* l. c. lies not in this word, but in the sense generally.

often signifies only one person, mother, wife, &c. and ἡμεῖς for ἐγώ very frequent in prose. In other cases the plural is often put for the singular, without having any particular pre-eminence in view, especially in the poets, e. g. δώματα, κάρηνα Ὀλύμπου, perhaps because an object was considered with reference to its several parts[a]; and even in prose writers the names of illustrious men are used in the plural, when several of the same kind are meant, as *Plat. Theæt. p.* 169 B. οἱ Ἡρακλέες τε καὶ Θησέες. Substantives also are frequently put in the plural, when as a predicate, or an apposition, they signify a person or thing, although the person or thing be in the singular. *Eur. Hipp.* 11. Ἱππόλυτος, ἁγνοῦ Πιτθέως παιδεύματα[b]. See §. 431. *Vice versâ*, the names of nations are sometimes in the singular instead of the plural[c], as *Herod.* 1, 69. τὸν Ἕλληνα. comp. 1, 195. and sometimes the sing. for the plur. *Soph. Antig.* 106. τὸν φῶτα for τοὺς φῶτας[d].

In this, however, the Greek language goes further than any other, that it passes from the plur. to the sing. and *vice versâ*, and can even add definitions in the sing. to the plur. when it is used for the sing. So *Il.* ν', 257. ἔγχος --- γὰρ κατεάξαμεν, ὃ πρὶν ἔχεσκον. *Eur. Iph. A.* 933. καὶ τοὶς Ἀτρείδαις, ἢν μὲν ἡγῶνται καλῶς, πεισομέθ', ὅταν δὲ μὴ καλῶς, οὐ πείσομαι. *Troad.* 910. Comp. *ib.* 478. *Iph. T.* 349. *Ion.* 403. 429. even where the plur. stands in its proper sense, e. g. *Hes. Sc.* 252. ὃν δὲ πρῶτον μεμάποιεν (αἱ Κῆρες) --- --- ἀμφὶ μὲν αὐτῷ βάλλ' ὄνυχας μεγάλους. i. e. each individually. *Herod.* 1, 195. ἐσθῆτι δὲ τοιῇδε χρέωνται (οἱ Βαβυλώνιοι), κιθῶνι ποδηνεκέϊ λινέῳ· καὶ ἐπὶ τούτον ἄλλον εἰρίνεον κιθῶνα ἐπενδύνει. See *Wessel. not.* Comp. 2, 38.

Hence a verb sing. also sometimes refers to a preceding plur. *Od.* δ', 691 seq. ἤτ' ἐστὶ δίκη θείων βασιλήων, ἄλλον κ' ἐχθαίρῃσι βροτῶν, ἄλλον κε φιλοίη. *Eur. Suppl.* 437. ἔστιν δ' ἐνισπεῖν τοῖσιν ἀσθενεστέροις τὸν εὐτυχοῦντα ταὔθ', ὅταν κλύῃ κακῶς (ὁ ἀσθενέστερος). Comp. 455. *Plat. Protag. p.* 324 A. οὐδεὶς γὰρ κολάζει τοὺς ἀδικοῦντας, πρὸς τούτῳ τὸν νοῦν ἔχων

[a] Fisch. 3 a. p. 301.
[b] Pors. ad Eurip. Or. 1051.
[c] Gregor. p. (52) 126. et K. Fisch. 3 a. p. 300.
[d] Musgr. ad Eur. Hipp. 1148. 1268.

καὶ τούτου ἕνεκα ὅτι ἠδίκησεν[e]. On the other hand, Plato passes from the sing. to the plur. *Phileb. p.* 14 B. τὴν τοίνυν διαφορότητα τοῦ ἀγαθοῦ τοῦ τ' ἐμοῦ καὶ τοῦ σοῦ μὴ ἀποκρυπτόμενοι---τολμῶμεν, ἄν πῃ ἐλεγχόμεναι μηνύσωσι &c. where instead of διαφορότης the plur. διαφορότητες is present to the mind, the difference being between two things, τὸ ἀγαθὸν τό τ' ἐμὸν καὶ τὸ σόν. *Xen. Mem. S.* 2, 3, 2. θαυμαστὸν δὲ τοῦτο, εἴ τις τοὺς ἀδελφοὺς ζημίαν ἡγεῖται --- ἀλλ' ἐνταῦθα μὲν δύναται λογίζεσθαι --- ἐπὶ δὲ τῶν ἀδελφῶν τὸ αὐτὸ τοῦτο ἀγνοοῦσιν. Comp. §. 434. 475.

Hence sometimes a participle sing. is found with a verb plural. *Eur. Iph. T.* 349. οἶσιν ἠγριώμεθα, δοκοῦσ' Ὀρέστην μηκέθ' ἥλιον βλέπειν. *Herc. F.* 860. Ἥλιον μαρτυρόμεσθα δρῶσ' ἃ δρᾶν οὐ βούλομαι. Comp. *Ion.* 1269. Hence also *Eur. Iph. A.* 991. οἰκτρὰ γὰρ πεπόνθαμεν, ἥ --- κατέσχον. This also takes place even where the plur. is not used for the sing. namely, when the participle refers only to one of the plurals implied in the verb, nearly as §. 562. not. 2. *Soph. Phil.* 645. χωρῶμεν, ἔνδοθεν λαβών[f]. So ἐμός is used with a verb plur. *Eur. Ion.* 108. τόξοισιν ἐμοῖς φυγάδας θήσομεν. *Helen.* 657. πόσιν ἐμὸν ἔχομεν, ὃν ἔμενον. comp. *El.* 608. So *Eurip. Hipp.* 246. αἰδούμεθα γὰρ τὰ λελεγμένα μοι.

The sing. is often used in the tragic writers for the plur. with genitives plural, e. g. *Eur. Med.* 1117. σῶμά τ' ἐς ἥβην ἠλυθε τέκνων for σώματά τε τέκνων. *id. Cycl.* 223. and *vice versâ*, gen. sing. with the governing substantive in the plur. *Troad.* 381. οὐ παῖδας εἶδον, οὐ δάμαρτος ἐν χεροῖν πέπλοις συνεστάλησαν, i. e. the wife of each individual. The sing. is also used when the verb is in the plur. *Herc. F.* 704. χρόνος γὰρ ἤδη δαρὸς, ἐξ ὅτου πέπλοις κοσμεῖσθε σῶμα. Comp. *Phœn.* 1397. *Troad.* 396. σὺν δάμαρτι καὶ τέκνοις ᾤκουν, for the form δάμαρσι, which is not in use. So Achilles is said to be ταχύπορος πόδα *El.* 454.[g] and so the substantive, which

[e] Markl. ad Eur. Suppl. 453. Heind. ad Plat. Gorg. §. 75. p. 105. ad Prot. §. 28. p. 499.

[f] Pors. Præf. Hec. p. 38. ed. Lond. Lob. ad Soph. Aj. 191. p. 248.

[g] Elmsl. ad Eur. Med. 1077. Bacch. 729.

expresses the relation in which an adjective is to be taken, is often sing. while the adjective is plural, as ἡδεῖς τὴν ὄψιν *Plat. Rep.* 5. *p.* 452 B. κακοὶ τὴν ψυχήν *Æsch. Pers.* 439.[a]

The dual is used for the plural *Od.* θ′, 35. 48. κούρω δύω καὶ πεντήκοντα, owing to δύω being nearest[b].

[a] Lobeck ad Phryn. p. 364 seq. [b] Blomf. ad Æsch. Pers. 234. 606.

END OF THE FIRST VOLUME.

RICHARD TAYLOR,
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OF

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